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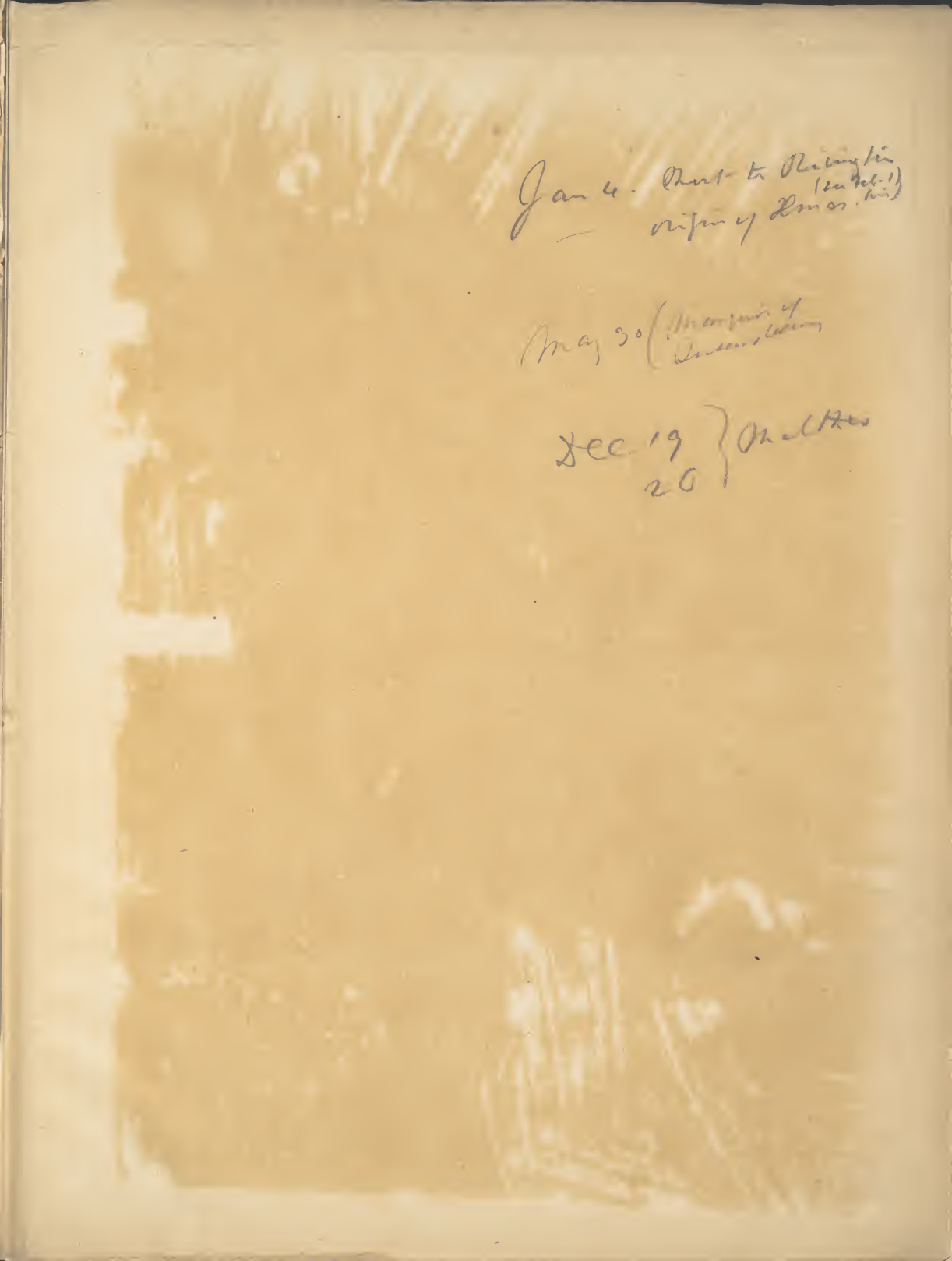

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The Indian Mirror

[Edited by Krishna Bihari Sen, M.A.]

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FROM THE PRESS COMMISSIONER.

Calcutta, 3rd January.

General Bright reports the following movements of troops have taken place within last few days on Khyber line.

I. C. R. H. A. to Dhakka leaving two guns at Lundi Kotal.

2 guns 11-9 R. A. from Dhakka to Lundi Kotal.

2nd Company 5th Fusiliers to Lundi Kotal.

2 Companies 25th Foot to Basawul.

2 gun's D. A. R. H. A. to Basawul (other 4 guns will reach Jellalabad on the 3rd instant.)

2 Companies 12th Foot Basawul to Jellalabad.

2 Companies 12th Foot, Jellalabad to Gundamuck. All is quiet.

From Candahar, 1st January.—The Durani country generally is quiet, and the Hazaras have paid their tribute. About Kalati-i-Ghilzai some uneasiness has manifested itself at the news from Cabul, but nothing menacing; an outbreak has occurred. The Ghilzais of Mukar and Ghuzni are fully occupied in repelling an invasion of the Hazars, popularly supposed to be incited by us.

Editorial Notes.

We learn that a minister recently prayed for the absent members "who were prostrate on beds of sickness and chairs of wellness."

—:o:—

There is exhibited at Geneva a ploughshare which has been forged from a number of swords of officers, who have resolved never to go to war again.

Dean Stanley in opening a London Coffee tavern lately, remarked: "There is no method so effectual in getting rid of evil as to put some good in its place; unless you put good in the place of evil you will always be afraid of evil coming again." The practical wisdom of the above remark should be remembered by every body.

—:o:—

We find that the most prominent pa per in the *University* is a highly speculative one on the "Christology of the new Testament," in which the author contrasting his views of the several writers of the gospel and the epistles, arrives at the conclusion that "human dogma is the most subtle and most formidable antagonist to Divine Faith."

—:o:—

The *Lucknow Witness* says:—"The *Mirror* claims that the Expedition has conclusively proved that this church of God is still a living and a growing power. It certainly gives signs of life. Whether on the whole it is growing or not is more doubtful." What, the dead are coming to life again? The *Witness* wrote some time ago a tablet for the tomb of the Brahmo Somaj.

—:o:—

The ex-President Grant of the United States says that the next war in America is likely to be between Intelligence and Ignorance, as the last was between Liberty and Slavery. We believe he means it will be a war between social order and communism. This war for a principle we do understand. But what are those struggles which we see yearly carried on by civilized nations in Europe and Asia?

—:o:—

The School Board elections in England are revealing many interesting phenomena of social life, one of which has lately been brought to notice. It is the intense hostility manifested by lady candidates to the election of clergymen. We may characterise this hostility as a struggle between two rival sexes. Mankind was divided by Sydney Smith into three sexes,—man, woman, and clergyman.

—:o:—

The reason why express search has been ordered to be made in Zululand for the Prince Imperial's watch is that, attached to the chain, His Highness wore that relic (a fragment of the true Cross) which belonged to Charlemagne, came into the hands of the First Napoleon, and was always worn by the late Emperor, who regarded it, that curious semi-superstitious way of his, as something of the character of a talisman.

—:o:—

We are glad to learn that the Rev. Mr. Spurgeon is quite well, and is enjoying his season of rest. In a letter from Mentone Mr. Spurgeon says:—"On former occasions the major part of my vacation has been spent in slowly recovering from weakness of body and depression of spirit, but this time I trust it will be used in gathering thoughts and storing force for future use."

—:o:—

That war is a moral evil, that it is a curse, may be proved from the fact that it compels thousands of soldiers to remain unmarried, and necessitates the legalisation of prostitution for their sake. What can be a greater scandal to Christendom than that Christian Governments should connive at or even openly tolerate debauchery in their soldiers? Every town which contains barracks is allowed to contain houses of evil fame, and these houses are licensed and their inmates examined by Government at the public expense for the health of the soldiers. Is this civilization? Is this Christianity?

—:o:—

We regret to notice the death of Mary Stanley, the eldest sister of the Dean of Westminster, which took place on the 3rd of December last. She took at all times a warm interest in public and private projects of philanthropy, and during the Crimean war worked with Miss Nightingale in establishing hospitals at Therapia, Scutari, and elsewhere, being sent out to Constantinople in charge of the second detachment of nurses and ladies. In 1856 she joined the Church of Rome, of which she remained a faithful member till her death, but she always retained a keen interest in the Church of her father and brother. She was sixty-six years old.

PANDIT DAYANAND SARASWATI was not allowed to address a public meeting at Benares ; and it appears there were some reasons for it, though how far just and reasonable we are not in a position to say. The learned Pandit, we learn, used to be very strong in his denunciations of Hindu idolatry, and this so much incensed the people that there was actually a prospect of a breach of the peace. The Magistrate under the circumstances naturally thought he was justified in taking the course he did. We sincerely deplore this incident, though we believe that Pandit Dayanund might easily have steered clear of offensive controversies.

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BABU KESHUB CHUNDER SEN's Anniversary lecture at the Town Hall comes off on Saturday, the 24th instant at 4-30 P. M, The whole of the next day, Sunday, will be devoted to the *Utsab* festival. A special day will be set apart for boys and girls, and another day for Brahmo ladies, who will have their *Kirtan*, meditation, addresses all among themselves. *Nagar Kirtan* and smaller groups of singing parties will occupy another day, probably the 26th. It is also proposed to organise an expeditionary movement on a somewhat large scale, the party going partly by rail and partly in a steamer to some adjacent village. The usual temperance fete for children will not be missed.

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WE decidedly object to the tone of the Bengali primers used in our schools. In one lately published we observe the following paragraph:—"Ram always speaks the truth. He is, therefore, loved by all. Those who tell lies are never loved by their parents and friends." Now this can never be wholesome food for boys. The love which rewards veracity may be a powerful and an effective inducement, but who can say that a boy who speaks the truth is sure to gain the love of his parents,and one who speaks a lie is sure to offend them ? Do we not know thousands of cases in our society in which these results do not take place at all ? To say, therefore, that a boy will be beloved by his parents,if he speaks the truth, would be to say what is not a fact ; and those who teach this mischievous doctrine must be held to be responsible for all the disappointment and consequent demoralisation which follow the enunciation of a falsehood. We are sorry to say these books totally eschew the religious sanctions of morality, so much so that the word God is not to be found in their pages. It follows from this that boys of five to eight years of age are kept in woeful ignorance of the existence of such a Being as God ; and strange to say it is these books which are used as texts wherever the Bengali language is taught.

WE have to acknowledge with thanks the receipt of Miss Collet's Brahmo Year Book for 1879 which comes with remarkable punctuality this year. A large portion of it is filled with a clear and elaborate history of the Marriage Act. Miss Collet followed the marriage controversy very closely and she can speak with authority on the question. The remaining portion of the book is taken up with an epitome of the leading events in the history of the Brahmo Somaj last year. Miss Collet's remarks on the Brahmo Somaj of India must possess an interest to our readers. We extract them elsewhere. They are, of course, highly unfavorable so far as the spiritual bearings of our work are concerned. But on this subject Miss Collet must no longer be expected to speak with authority. She has so thoroughly alienated herself from the spirit which dictates the work of the Brahmo Somaj of India that there can be no common ground between us upon which she might advantageously take her stand,and upon which we might hear her judgments with profit to ourselves. Our gifted friend should henceforth be, as she always has been, strong in facts and figures only—facts and figures, namely, which deal with the outside, so to say, of the Brahmo Somaj. The public shall know from her the number of Brahmos, Brahmo Somajes and Brahmo marriages ; it shall know also of the establishment of new institutions and so on. But the inner life of our community, the faithful delineation of which lent so much charm to her former writings, will now be missed. We are sorry for this, but it is one of those unforeseen contingencies over which there can be no control. We shall cherish Miss Collet's name with respect and gratitude and shall henceforth accept her strictures in the spirit of open, straightforward and honorable foes. It would be somewhat difficult, we admit, to meet her as an opponent, because we had been so much accustomed to welcome her as a friend. But we accept the inevitable.

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THE *Bulletin Continental* which we noticed the other day, is the organ of the Federation Britannic, Continental and General for the abolition of Prostitution specially considered as an Institution legalised or tolerated. We learn from its pages how well and admirably have the members organised themselves to discharge the special functions entrusted to them. Like the United Kingdom Alliance for the Suppression of Liquor Traffic in England, this Association may soon become a power on the continent. It has asserted the common rights of humanity, and taken up its position side by side with religion. It indulges in no cant, nor does it merely aim at the abolition of objectionable laws. Its aim is constructive as well as destructive. While endeavouring to break down the barriers of protection raised by Government around houses of ill fame, it takes part in the establishment of societies for the amelioration of the condition of women, for the protection of young women, for help to fallen girls, &c., &c. In Switzerland, where the head-quarters of the Society are established, in Geneva especially, the movement has borne remarkable fruits. The Police co-operate with the members,and the laws against prostitution are sufficiently strict and more humane perhaps in their ultimate aims than in other countries. The municipal authorities have imbibed the wholesome impression that the object of law is to prevent as well as to cure. Hence while they strictly forbid women of ill fame to ply their trade in public, they take care that every means is taken to encourage them to renounce their profession and take to honest means of livelihood. We observe that according to a law passed in 1872, no bad woman is able to show herself in the streets except during the day from midday to 6 P.M. in summer, and to the time when gas-lamps are lighted in winter. To go during the night to a show the woman should be furnished with special permission. "It is interdicted to all public women, under pain of eight days' imprisonment, to show themselves at any hour at their windows with a view to entice passengers by words or gestures, to hold themselves at the doors of their houses, to frequent alleys, passages,decent or obscure places and public promenades, and there to address passengers," &c. The result of these and other wholesome laws has been the visible decrease in the number of bad houses and bad women. The people of Geneva must be very happy when they claim the protection of such good law-makers. We wish their work God-speed.

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THE *Lucknow Witness* echoes the sentiments of the *Bombay Guardian* with reference to the Proclamation lately published by us. Are we then to understand that it is the Methodist view which they both represent ? Is it an essential and cardinal principle of their religion to regard as "impropriety" and "blasphemy" the identification of truth in men with Divinity ! If so, alas for Methodism and Methodist editors ! The *Witness* also remarks that it is too bad to apply the word "Mother" to God. We say again, alas for Methodism and Methodists ! Because the old mother of our Hindu brother Ramgati Bhattacharji worships old Jagannath and because Theodore Parker first "invented" that word as applicable to Divinity, therefore, argues our contemporary, we must not say to God "O Mother." Did not the Vedas more than three thousand years ago speak of God as Mother? And why should the word in itself suggest superstition and idolatry in India any more than it should suggest the frivolities of fashion in the west ? The charge of blasphemy shows that Methodism is bad in its logic as it is in its theology. Has it ever occurred to the *Witness* that the charge is a most outrageous one and quite subver-

sive of religion and morality, and that it places him on the horns of a dire dilemma? If the publication of Truth in the name of *God* be a blaspheny, then it *follows* that we must proclaim truth either in the name of *man*, or *Satan*, if there be any such creature. In either case it would be unmixed infidelity. Every body will allow that an exhortation like this, "India, love thy God and honor thy Queen" is religiously and morally true. The Theist says it is from God and has in it the name and seal of Divinity. But the Lucknow paper must have it published in the name and with the authority of John or Browne, Ram Chunder or Keshub Chunder. We wish to be plain, and must say unequivocally that this view of truth is altogether irreverent, impious and contrary to truth. And is it not unchristian too? Does any truth belong to man? Can any thing good or true emanate from man? It is, it must be from heaven. It cannot be that a Methodist, a true Christian can sincerely and seriously believe that the truths of ethics and religion are manufactured by man on earth. We are willing to admit that one may, through inadvertence or mistake in an unguarded moment, proclaim a truth in his own name. Such a mistake we would no doubt overlook. But seriously appropriating to ourselves the truths which belong to God, that is really a most revolting violation of truth and Christianity.

THE SIMPLE WATCHWARD.

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IT is a fortunate thing that the anniversary of the Brahmo Somaj takes place at the beginning of the year. For the Brahmos have then the opportunity of taking a retrospect of the past year and preparing for the trials and struggles of the new. The Brahmo Somaj is now about to enter into the fiftieth year of its existence, and it would be well to pause a little and comtemplate the prospects before us by the light which the past throws upon them. And looking to the past we are struck with one most hopeful feature, and that is that our church has never been without a trial of the most difficult kind. A community which has no watchword and has, therefore, no struggle, which has no struggles and has, therefore, no triumphs, which has no triumphs and has, therefore, no history to record them, is to be pitied rather than congratulated upon. It drags its slow length along and throughout its career has no hope to offer nor any progress to boast of. We should shun such a community as we would shun death. Our sympathies are not with it, and we rejoice that we are not members of it. The Brahmo Somaj of India, on the other hand, was born in the midst of throes. Trial has followed trial, and struggles have ever been its lot. It was born to fight, and it fights on in order that it may be born again and again. We consider these trials to be indicative of life, and the fact that out of every ordeal the Brahmo Somaj has come out unscathed and purified betokens the mercy of Him whose providence has sent it to work for the good of the country. During the last year we marked dissensions and schisms, doubt and unbelief, unbrotherly insinuations and open misrepresentations. Doubters and trimmers, hidden enemies and doubtful friends were found out every where, and for a moment, to the relief of every one, the leaders of the Somaj found themselves surrounded by men of the genuine stamp. Well, the winnowing fan worked, and what appeared to be calamities to the outside public were hailed as blessings by the Brahmos. The deepest, sincerest prayers went up to the throne on high and the responses to them were unmistakable. The Brahmos of the Brahmo Somaj of India went through a course of discipline of the most vigorous type. Prayers, services, *kirtans*, lectures, open-air meetings and excursions were organised, and the golden result manifested itself unequivocally. In the midst of the doubt and unbelief of the day it pleased God to prepare a band of soldiers who were to fight His battles. The last year was a period of continued drill and preparation. The Divine Commander called His soldiers in order that they might fight the battles of faith and truth, love and hope. The missionary expedition was the foretaste of what was to follow. It has given our soldiers a knowledge of the laws of warfare, and now that a new year is upon them, they are merely waiting for the Divine command which is to urge them to battle. What then is our actual position? The present year must see real battles fought and impregnable strongholds of idolatry, unbelief and sin conquered and annexed. The approaching anniversary will give the signal for warfare, and then let the enemies of God expect to be fairly attacked in their strongholds. Brahmos, our watchword is very simple this year; it is only this—India's Mother! We shall preach no other creed, fight no other battle. Let India hear and believe the words of her Mother!

HINTS TO YOUNG MEN.

—o—

SOME very young men, both in Calcutta and outside, are newly entering the Brahmo Somaj and manifesting considerable zeal and sincerity. But as the great majority of those who constitute the active membership of the movement belong to an elder generation, the new comers feel themselves often out of element, and do not find that profitable association and friendly counsel without which they are so apt to be led astray. The experiences of their seniors they have not yet gone through, their wants and aspirations are not common, even the devotions of the elder require a good deal of modification to suit the younger. Where a forced attempt is made to establish an unnatural identification between the two, a good deal of harm accrues to the young men, who are thus rendered conceited, superficial, and exceedingly unreal in much of what they do and say. The first thing wanted of young men is that they should be thoroughly natural. Their inexperience which is no reproach to them, if embodied in words, sentiments and manners, makes them tenfold more amiable than if they simulate a wisdom and experience they do not possess. They are impulsive, and they secure much greater respect when they show their indiscreet ardour in deeds and thoughts, than when they affect the phlegmatic calculation of men further advanced on the ways of life. The young are tender and affectionate. The hardness which comes upon manhood through untoward circumstances and is consolidated into misanthropy in the old, sits most unnaturally and awkwardly upon the youthful, the ornament of whose face is sprightliness and the grace of whose hearts is the abundance of love. An unloving, impulseless, cold-faced, philosophical young man is either a phenomenon or a fool. Another more serious defect is the silly tendency to universal criticism. The habit of criticism is unpleasant and ungracious enough in grown up and elderly people who have by their powers of observation and thought acquired some right to judge other men's omissions and defects, and whose judgments naturally command some weight and influence. But it is somewhat monstrous in green young men, who themselves require the elementary lessons of a sound and modest life, to find perpetual engagement in criticising men and measures which they do not understand and cannot judge. No accomplishment is so easy as that of finding fault with our betters. And no amusement is so inexpensive as that of laughing at our superiors. Our popular agitators have fostered this easy accomplishment in those whose political training they have undertaken. And young men are fast losing the modesty and gentleness without which they become the disgrace of their generation. Brahmo young men should specially take note of this growing vice, and keep aloof from it. Such books must be avoided by them as encourage the spirit of fault-finding. We have often discountenanced the practice of perusing controversial writings in young men, and we have in these columns as much as possible refrained from controversy. Though uncharitable men charge us with borrowing largely from Theodore Parker and F. W. Newman, if they knew how little we have read their books, or such controversial literature as emanates from Mr. Voysey and the Unitarians, they would be really surprised. In the young specially we discourage criticism. Let young men be full of faith and the spirit of teachableness.

RAM MOHUN ROY.

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THAT Ram Mohan Roy was far, very far in advance of his times may be inferred from the fact that even now those who profess to be his followers reject the many-sided creed which he offered for the salvation of his countrymen. He was a noble eclectic, and while reading with admiration the sacred books of the east, he was in rapturous ecstasy when Christ's name was uttered. As a Hindu of Hindus, he was Christian in sentiments and action. Looking through pages of history we think it would be difficult to come across a man so broadly catholic, so supremely tolerant of ancient religions, so nicely fitted to discern their merits, and so absolutely fearless in his expressions of opinion regarding them as Rajah Ram Mohun Roy—a man, take him for all in all, we shall not look upon his like again. It may be easy for any one of his countrymen to accept a portion of the truths which he preached. Many Brahmos of the present day do glorify his memory in this manner. They ignore his broadly theistic side, and present him as a Hindu and Brahmin with a distinctly Hindu and one-sided programme of national regeneration. We do not say that we do not like even such a partial appreciation of the man; indeed, we believe the time has not come when the whole man should be equally appreciated. At any rate, the beginning of thorough appreciation is to appreciate him by parts. We are thankful to say that forty-eight years after his death this partial understanding has begun. Our countrymen have succeeded in fully divesting themselves of the prejudices which surrounded and thwarted the Rajah during his lifetime. Thanks to English education, his unpopularity has faded away, and people have

no difficulty in believing that either as a scholar, poet, educationist, political or religious reformer, Ram Mohun Roy was unrivalled among his countrymen. So that if a movement were to be instituted in his honor, there would be no difficulty in bringing many to rally round his name and contribute to a substantial monument of his greatness. This has become possible after many years, and the time will surely come when this appreciation will become thorough and the spirit of Ram Mohan Roy pervade the educated mind from one end of the country to the other. We have said that Ram Mohun Roy is not thoroughly appreciated even by many of his followers. They represent him either as a Hindu conservative or an anglicised radical. But the fact is that he was not wholly conservative, nor was he wholly radical; he was not wholly Hindu nor was he wholly Christian. He had the instincts of a true reformer, and knew what would make his country truly great and noble. He found India a priest-ridden country, exclusive in every thing—in language, religion and manners, and he found that this exclusiveness was at the root of all the evils which afflicted her. Hence while respecting the religious instincts of his countrymen and referring them to their scriptures for everything that was true, holy and good, he fully perceived the benefits of English education, and advocated it mainly as a powerful agent in destroying Hindu exclusiveness and directing the national mind to things outside their own country. No nation can be great which cannot travel and learn in the books, manners and traditions of other nations solid lessons of purity, truth and wisdom. Ram Mohun Roy, in other words, wanted to introduce a foreign leaven to ferment the whole mass of Hindu society. Such a leaven was not to be had in his own country. The great movements for the emancipation of Hindus from the thraldom of idolatry and priestcraft in former times had failed to produce lasting impressions upon the national mind. Buddhism had failed, Chaitanyaism had failed, Sikhism had failed; every one of the great theistic movements of India had failed. And they had failed, because they had relied too exclusively upon the already spent and exhausted resources of the Hindu intellect. A wise leader would have sought in the purposes of Providence for the best solution of the evil. Ram Mohun Roy studied history, and he studied the history of the great people that had conquered India. He studied the secrets of their greatness, and found the key thereof in the religion which they professed. He studied this religion, and with a view of knowing it accurately he studied it in the original Hebrew and Greek. He studied the wonderful revolutions which it had produced in the old Pagan empires, and admired the Divine hand that led it from country to country till Europe saw a new birth and the starting forth of new ideas, new vigour and new power. And the conclusion he came to was that if India was to be saved, she too might receive the benefit of that wonderfully stimulating principle which in Europe had produced such vast results. He studied Christianity, and he presented its most beautiful treasures to his countrymen for acceptance. Was he wrong? The question may be left to time to answer. But we who profess to be his followers, should know that if India is in a position to rise, it must be by this mixture of enlightened conservatism with a world-wide liberality in matters of religion. Ram Mohun Roy clearly perceived that the foundations of reformed Hindu society should be essentially Hindu, but the stimulating principle should be imbibed from the west. He exemplified this glorious precept in his own life. While respecting the Hindu Scriptures, he did not hesitate to publish the Precepts of Jesus, and while professing to admire Christianity, he did not change his dress or manners. Even in England he retained his Native dress and respected the customs of his country. We hope the members of the Brahmo Somaj will follow the excellent example of its founder. There is danger in accepting only one side of his doctrines. The adoption of the Hindu side would add another sect to Hinduism, while its rejection would lend an outlandish appearance to the entire movement. Ram Mohun Roy holds the banner on the middle ground between the two. Standing on Hindu soil, he rises like a giant hailing truth from all sides, and throwing the light thus obtained all over the country for its ultimate regeneration. The Brahmo Somaj of India should amply accomplish its task if it succeeded in presenting Ram Mohun Roy in this truly eclectic light before his countrymen.

Brahmo Somaj.

BHAI Amritaloll returned from Lahore on Thursday last, and Bhai Gour Govinda from Chittagong on Wednesday.

ALREADY our brethren are coming from the provincial Brahmo Somajes to share the anniversary festivities. A number of friends from Balasore arrived last week.

FROM the Annual Report on the Administration of Bengal we learn that eight marriages were solemnised under the Brahmo Marriage Act, the number being the same as in the previous year.

POLEMICAL controversy is getting more personal and bitter, so far as our Church and its leaders are concerned. The latest title conferred upon us by our critics is, 'Blasphemer.' What next? 'Impostor.'

THE anniversary of the Simla Brahmo Somaj was celebrated with great enthusiasm by Bhai Denonath, who conducted service in the morning and held an open-air meeting and *kirtan* in the evening.

THE evening *kirtan* party have been doing their work with great earnestness. Everywhere our missionary friends have been warmly received, and some were so touched by their humility, for they have gone about like the poor despised Vaishnavas from door to door, that they were actually moved to tears. The growing demand for their ministration is hopeful and encouraging.

THE American *Independent*, whose liberal appreciation of the devotional movement in the Brahmo Somaj, has always interested and encouraged us, has the following which we gladly reproduce:—"*The Theistic Quarterly Review*, of India, notes a new movement in the Brahmo Somaj, that will amount, it says, almost to a revolution. The leaders of the Brahmo Somaj in Calcutta have entered on a new sphere of spiritual activity. 'Such significant words as these—*seeing, hearing, and touching the Spirit of God*—are becoming quite familiar among advanced Brahmos. Immersion in the deep waters of divine love and joy, looking joyfully at the perpetual smile on the lips of the merciful, pressing the sinner's afflicted head on the bosom of the Saviour, the light emanating from the sun of holiness reflected on the worshiper's face, the all-soul and the human soul playing together joyfully, the child-like soul sitting on the lap of the divine mother and drinking the milk of inspiration from her breast, the bird-like spirit that has soared too high in the sky lost in infinity—these are some of the many striking metaphors which abound in the devotional literature of the Brahmo Somaj of the present day.'

The language of reason and logic is giving place to the language of faith. Some are criticising the new movement as a return to superstition, and there is to be a mighty battle between those who worship the intellect and the faith worshipers."

ON the *Theistic Quarterly Review* Miss Collet has the following paragraph in the Brahmo Year Book:—Of the Brahmo Reports (which have hitherto only appeared in No. 1), two are by missionaries of the B. S. of India, in East and West Bengal, while the five others are official Annual Reports from the Somajes of Lahore, Multan, Sindh, Bombay, and Ahmedabad. All these are interesting and valuable, and I regret to be unable to quote portions of them. The Editorial articles on Brahmo affairs are both expository and controversial, and defend the position of the B. S. of India with great skill, but in my opinion, with frequent and sometimes very serious injustice to those who differ from it. Of the original papers I have only room to specify one in the October number entitled "The Hindu Saint," an enthusiastic description of a celebrated living Yogi, Ram Krishna Paramhansa, who is held up for admiration, but who seems to me rather to be an object of the deepest and saddest commiseration, for the fearful injury wrought upon a noble nature by the fanatic asceticism of the Hindu faith.

THE foliowing is taken from the Brahmo Year Book:—

I have also to report that on June 30th, 1879, the Rev. Wilfrid Spinner, of Dynhard, Canton Zurich, Switzerland, delivered a lecture before a Synod of the clergy in his district, at the town of Winterthur, on "The Brahmo Somaj; a picture from the present religious life of India." Of this lecture he gives me a brief account, of which the following is a translation:—

"After an historical sketch and a comparison of the Brahmo Somaj with Christianiiy, I chiefly endeavoured to give a systematic resume of Brahmic doctrine. The Brahmos themselves have not done that yet, and that it might be one of the principal tasks of the present leaders of the B.S. that next to a quite decided organization they should form a detailed confession of faith. Only in that way can a certain unity be brought into the dispersed congregations. Otherwise there is too much danger that by and by but particularly after the death of the present leaders, the Brahmos, lacking every tie that holds them together, and having no rules, may fall to pieces and go astray".

Mr. Spinner, though disapproving of the Kuch Behar marriage, and of Mr. Sen's Adesh and Bairagya doctrines, still holds him in high esteem, regrets the secession of 1878, and would fain see the two Somajes re-united. But his lecture only touched briefly upon recent controversies, and was mainly devoted to a sympathetic exposition of the fundamentals of Brahmoism.

Devotional.

LORD, already thy words have called forth criticisms of an adverse character, and men are beginning to ask,—can it be that the very God has written these words?

Ye must be prepared for strong criticism and even bitter reviling. Men are slow to understand the things of the spirit. Therefore they will cavil, and therefore ye must have patience with them. I never write, but speak, yet I do not even speak, for I have no tongue, no lips. I speak to the spirit, and my words are *all spirit, no sound.*

Art thou not able to write, Great God?

Why do men call me a writer? The Lord was never a book-writer, never a newspaper writer. If I writer I write impulses, I write conscience, faith and love on men's hearts, but not words or sentences. I write events in history; vast movements that influence nations are written by my Holy Spirit. I know no other writing.

But if men go and record thy unwritten revelation and then publish it, shall we not treat it as thy word?

No. The spirit is all that is mine. The language is not mine. Not word but truth belongeth to me. Think ye that I shall allow the superstitions

of ancient times to be reproduced in my present dispensation in India? I say emphatically,—No. That your minister or any other person shall stand before you as an infallible prophet or mediator, and that ye shall adore him, glorify him or flatter him as the Pope of Theism is what I thoroughly hate and must endeavour to prevent. Every thing in my dispensation shall be tested by science, and the pretentions of all ambitious and pushing leaders shall be exposed and put down. I have in these days so-called prophets and apostles and the 'elect.' There are also inspiration, vision, predestination and revelation in my church of to-day. But these, one and all, are essentially different from things of the same name in ancient superstitions. A new, a wholly new dispensation of my grace have I sent unto your nation from heaven, and woe unto those who put their own interpretation upon my words of spirit, ascribe their own ideas to my people, and indirectly accuse me of endeavouring to create a new superstition under the name and guise of Theism.

May we, O Lord, bow to thy wisdom and trust thy dispensation!

Correspondence.

[*We do not hold ourselves in any way responsible for the opinions of our correspondents.*—ED., *I. M.*]

LAST WORDS.

TO THE EDITOR OF THE "INDIAN MIRROR."

SIR,—I am sorry to find that a letter, which I addressed to you some weeks ago, has pained the feelings of your esteemed correspondent, the Revd. Luke Rivington.

The word which seemed to offend him most, was a misprint, namely, "spouted" for "shouted." I should, however, have done better to have written "invoked" instead of the latter word. Begin a new para: Mr. Rivington is also right in saying that in John x, 30, the Greek has "I and the Father are one," where the English authorised version gives, "I and my Father are one." I had not previously noticed this discrepancy, and thank him for pointing it out.

I wish also to say that I regret having hastily written that Mr. Rivington tried to take advantage of your readers' ignorance of Greek. I willingly bear testimony to the perfect candour of all Mr. Rivington's communications.

Yours very truly.
A. D. TYSSEN.

BRAHMINS.

TO THE EDITOR OF THE "INDIAN MIRROR."

SIR,—It is rather amusing to see how the *Lucknow Witness* justifies its use of the term "rascals" as applied to the Brahmins as a class; and perhaps it would be thought unchari, table to take up the subject again. However, let us say that the matter is not so light as your contemporary is pleased to think. The *Witness* has tried to palliate and qualify the strength of the term by telling you that he did not mean "thae *all* Brahmins were great rascals." But the palliation leaves out a cruel opening of which I believe your contemporary not to have been aware when he wrote it. "*All* Brahmins do *not* claim to be saints" any more than all Christians claim to be regarded as such. And we do not think any man falling short of that high standard is to be set down as a "great rascal." But, then, if this fact that all are not saints, be sufficient to warrant his use of the term (as he evidently seems to think) one is naturally inclined to ask if he believes that all Christians—men professing the religion of Christ—really make approaches towards saintship. We mean to speak with the highest possible respect for the purity of Christian morality; but the logical consequence to which the insinuation of your contemporary leads none will venture to affirm. We repudiate the charge. At the same time we cannot but thank you, Mr. Editor, most cordially for the honor you have done to justice by upholding the cause of the injured class by means of your powerful pen.

Yours &c.,
X.

THE ORIGIN OF CHRISTMAS.

TO THE EDITOR OF THE "INDIAN MIRROR."

SIR,—I have before me a lecture by the Revd. R. R. Suffield on the origin of Christmas, which contains some facts which may interest your readers at this time of the year. He tells us that St. Clement of Alexandria in the third century says "There are those, who, with an over-busy curiosity, attempt to fix not only the year but the day of our Saviour's birth. Some say May 20th, others 20th April, both selecting the spring." Again St. Chrysostom, A. D. 386, writes of Christmas day in the Homily of the Nativity. "It is not yet two years since this day was first made known to us. It had been before observed in the west, whence the knowledge of it had been derived."

On turning to the Gospels themselves and other early Christian writings, we find nothing to fix either the year or the time of the year at which Jesus was born. The third Gospel tells us that Jesus was about 30 years old when he commenced his ministry; and it contains a legend that some shepherds were watching their flocks by night at the time of the birth of Jesus. This makes it pretty clear that the writer did not consider that the birth took place at midwinter. In point of fact there can be little doubt that feasts commemorating the two solstices and the two equinoxes are older than Christianity, and that the Church adopted the existing customs and baptized them, so to speak, with Christian names. Thus the feast of the winter solstice was made the celebration of the birth of Jesus; that of the vernal equinox, nine months previous, was made the annunciation of his coming birth to his mother; the summer solstice was named St. John the Baptist's day; and the autumnal equinox, the day of St. Michael and all angels. The defective intercalation of the Calendar at one time took these feasts a fortnight away from their astronomical positions, but they are now brought back close to them again. I should like to ask whether the Hindu Calendar does not present any similar astronomical feasts?

Yours, very truly.
A. D. TYSSEN.

NOT "THE INTELLECT ALONE," NOR THE SOUL ALONE.

TO THE EDITOR OF THE "INDIAN MIRROR."

SIR,—The Brahmo Anniversaries are at hand. They are to be celebrated at one and the same time, by the Adis, the Indias and Sadharans. As the Brahmo tree of God grows to fruiting, in heart, soul, mind and will, in love, faith, knowledge and power, for the feeding of India and a starving world—it will count its thirty, or its three hundred branches, where we see now but three. In order that Brahmoism may thus fulfil its mission, no one of us must ever lose sight of the fact that those things in which all *Brahmos and all true men agree are more important than those about which they differ*. Differ they will, and differ they must. God and nature demand it: demand that a healthy tree have branches standing out in direct opposition to one another. Not only must we not be alarmed at this; but rejoice that God has ordained these centrifugal forces, for variety and beauty; as abiding with the centripetal, to make life live. I am just now led to this train of thought by a perusal of the rich reports of discourses recently given (October 1879) on pure Theism by Unitarian ministers and others assenting and dissenting,—at Providence (New England) near Boston. Among other speakers was Mr. Frances E. Abbot, editor of the *Index*, a well-known leader in the "Free Religious Association," and a sincere opponent of Christianity, as by himself defined. He means a Christianity that defies criticism behind the barriers of assumption and authority and an infallible verbal revelation. The earnest sincerity of the man backed by acknowledged mental ability brought him hearty applause," as he ascended the pulpt: and the clearness with which he defined his position, as exalting philosophic "*impersonalism*" in the mastery of truth, above the limitations of Christian "*personalism*" in one single soul's affirmations,—won him "prolonged applause" at the close of his address, entitled "The influence of philosophy upon Christianity". As I read it, the discourse culminates in affirming the existence of "an irrepressible conflict between the head and the heart," or as I should say, between the extuitions and the intuitions of life. I have to say no, no, *no*, to brother Abbot's inevitable and internecine duel—"caused by the heart's usurpation of the head's natural prerogative of deciding what is truth." "The intellect alone", he says, (and this I take to be brother Voysey's ground), "is the faculty by which truth is determined." [In his recent Bethune lecture Keshub Babu nobly *denied* to the emancipation and transfiguration of *Bhakti* and *Yoga*,—that the soul *alone* is the faculty by which truth (the true life) is determined.] Brother Abbot continues, "Whatever can be stated in the form of a proposition, with subject and predicate" (so far, so good, I say,) "is, and must be a question of truth as such, to be affirmed or denied by the intellect" (yes) "the sole judge of evidence" (no). "And it is immoral in the last degree to affirm or deny it on the warrant of mere feeling." [Of *mere* feeling, yes: *i. e.* of feeling divorced from its God-given partner,—thought, or intellect, man and wife, or the egg-cell and the germ-cell of truth, that is truth.] Brother Abbot well says, in this connection—"The function of the head is to think, not to feel: and that of the heart is to feel, not to think". I agree with him "in refusing the unnatural demand of" (orthodox) "Christianity to accept revelation as a substitute for proof." Right; I say. No gospel of God or of Christ says to man

Open your mouth and shut your eyes,
And swallow this to make you wise.

Jesus himself says, "The testimony of *two* is true." One man's word is no man's word. "I am one that bear witness of myself, and my Father is another." Verily what I say by God's voice within you. Unless God in your heart shall echo and confirm what I say, "believe me not". There brother Abbot, I bring you face to face with Jesus. And now let us thank God that all Brahmos believe in the co-ordination of Babu Debendronath's (Adi Somaj) *Prem, Sraddha, Gyan*, and *Bal*; the four essentials of Theism of Religion, of Life, here and for ever; Love, Faith, Knowledge and Power. As all Brahmos agree in the varied but harmonious fusion of these cardinals in God's map of life, with each man free to settle to the north, south, east or west, as he likes;—we still join in one anthem of glory to God: the anthem proclaiming that the things in which we all agree, are vastly more important and radical than those about which we differ.

Yours, &c.,
DALL.

Provincial.

AHMEDABAD PRARTHANA SOMAJ.

[FROM A CORRESPONDENT.]

THE eighth anniversary of the Somaj passed off successfully. It was celebrated with the usual decorations and rejoicings, for five days continually. A ladies' prayer meeting was held on the opening day of the festival. The interest of the naturally sweet and delicate tones of the female voice was enhanced by the Sermonist being this year a lady, the younger daughter of Rao Bahadur Bholanath Sarabhai, President of the Somaj. On Sunday, the 15th instant, service was conducted by Mr. Ranchhodlal Chhotalal, in the course of which, he, after giving a short sketch of the theistic movement in Guzerat, read an excellent discourse on the duties of the Somaj and its followers. The following day, which was specified for Puran, Rao Bahadur Bholanath Sarabhai read the Vidur Niti from Mahabharat. The report for the past year was read on Tuesday evening; after which the members were regaled with tea, sweet-meats and flower bouquets at Rao Saheb Mahipatram's house. On Wednesday, it being the anniversary day of the Somaj, service was held both in the morning and evening. Rao Saheb Lalshankar Umiashankar, who takes a spirited interest in the progress of theism, preached in the morning, and hymns, specially composed for the occasion, were sung, and prayers offered to the merciful Father of the Universe. The Mandir was lighted up in the evening, and the President of the Somaj read a discourse on Divine love and delivered a sermon on the cosmopolitan character of ture religion and its overpowering call upon the morality of mankind; and hymns were chanted by the vast concourse of people who had assembled to witness the ceremony, and songs of Divine worship were sung by the singer, and the whole proceeding ended with the celebrated *Arti* which is now recited all over the land on Sunday evenings.

Literary, Scientific, &c.

PROFESSOR PALMER, St. John's College, Cambridge, has finished his translation of the Koran, which will appear in the series of "Sacred Books of the East." It is in the printer's hands.

THE *Nineteenth Century* for December contains an interesting article from the pen of Mr. W. Stepping, defending the 18th Century from the charge of dulness and mediocrity so generally brought against it.

THE *Graphic* says that an Afghan War Medal has been sanctioned by the Queen, and a clasp will be added in the case of those who have taken part in the recent march to Cabul under General F. Roberts.

MR. JOHN RUSKIN supplies the December number of the *Contemporary Review* with its most noteworthy item in the form of a series of letters to the clergy upon "the Lord's Prayer and the Church." Mr. Ruskin vigorously reprobates the formal utterance of hopes and promises which he believes neither clergy can explain nor laity can rely upon. In his own vigorous style he inveighs against a want of sincerity, which he holds to be destructive of real faith.

M. THIERS' study has been left in exactly the same condition as when the owner last quitted the room. It is on the second floor, lighted by a skylight, and low bookcases line the walls, the tops being occupied by artistic objects of all kinds. The writing-table is still heaped with books and papers in confusion, close by lies the twelfth volume of Plato's Works, scribbled all over with M. Thiers' remarks and criticisms, while in front of the table is a bronze statuette of Mirabeau. Family portraits, a miniature bronze reproduction of Napoleon's hat, are among various odds and ends, scattered about the room, while prominent are the large black velvet banner sent by Belfort to the President's funeral, and a number of wreaths. It is stated that M. Thiers used to work in this room from five o'clock in the morning and at nine his secretary appeared to read him various books of travel as a recreation. He never had an almanac in his study, and consequently generally forgot to date his letters.

MANY of our readers are, no doubt, aware of the existence of an apparatus known as a planetorium or orrery, the purpose of which is to show the arrangement of the solar system and the motions of the planets around the sun. The best of these are rude, and from their quite apparent machinery of rods and wires are apt to be misleading to the young and untutored. These do not much simplify the difficulty of learning Astronomy, and cannot, therefore, help the mind to form a right conception of the solar system, of the motions of the heavenly bodies, their mutual relations, &., &c. The *Times* notices an invention which, though intended to subserve the same purpose has but little in common with the old fashioned apparatus. "This invention is the work of an Italian, Signor N. Perini, long resident in London. The new planetarium is erected in the midst of an ordinary-sized room, with a ceiling higher than usual. On entering the room one sees a high circular chamber, or box, standing on 12 wooden pillars. On entering underneath this chamber, and looking up, a dome is seen, deep blue, and sprinkled with stars, the chief northern constellations being in their proper places, and round the base of the dome the names of the signs of the zodiac. Pendant from the top of the dome by a narrow tube is an opal globe, lit inside by gas, and representing the sun. From wires, almost invisible, the planets are suspended around the sun, of sizes and at distances approximately proportionate to the real sizes and distances, and each having its proper inclination to the plane of its orbit. The various moons are in their places, and Saturn has his rings. The general effect on looking up at this arrangement from below is impressive, and this effect is increased when Signor Perini, by simply turning a key, sets the system in motion, rapid or slow as he chooses. The sun turns on his axis, and the planets in their orbits, all in time accurately proportionate; and on watching the movements for a short time, one easily realizes the immense differences in length of the years of the earth and those of the outer planets. By an ingenious watch-work arrangement inside the earth, which is the size of a walnut, our world is made to revolve on its axis, the latter, by a special effort of ingenuity of Signor Perini's, being always made to point to the same quarter of the heavens. The same arrangement causes the moon to revolve round the earth in its own proper orbit. Perhaps, the great triumph of this invention is the fact that the planets revolve round the sun in proper elliptical orbits, which are traced around the inside of the dome. The dome is 14ft. in diameter at its base, and 14ft. high. In the chamber above the dome the machinery invented by Signor Perini is arranged, the details being as yet secret. The moving power is clock-work, the originality in the arrangement being, we believe, the method by which the inventor effects the elliptical motion of the planets. Not a sound is heard when the machinery is in motion, the whole working in that 'solemn silence" which the hymn tells us is characteristic of the starry sky. The inventor could, we believe, make his planetarium of any size, from the dome of St. Paul's to a little thing that might be used for school instruction. Signor Perini has devoted his nights and mornings to this structure for seven years, and has expended upon it something like £700; the earth itself, we believe, has cost him £40."

THE MAGAZINES AND REVIEWS.

Edinburgh Review, October, 1879.

THE *Review* begins with an article on Germany since the peace of Frankfort. In reality, it is a criticism on Bismarck. The aim of the writer is to prove that the radical changes in the laws and constitution of Germany have not benefited that country, and that most of the political and social measures of the German Government have been adopted to satisfy the ambition of its unscrupulous Chancellor. The following is a picture of Germany from 1870-76 :—

"In Berlin, the milk is watered by 30 per cent., the cream thickened with chalk and calf's brains. A butcher, fined for having sold sausages, stuffed with potato meal colored by aniline, was quite astonished that so much noise was made at such a common proceeding. The bread is mixed up with chips of wood. At Lahr, in Baden, they fabricate a compound of one-fifth of coffee and four-fifths of chicory, which is sold as coffee. The old relations between masters and apprentices have been destroyed. From 1870-76, the number of spirit-shops rose from 188,000 to 255,000, which is tantamount to a corresponding increase of drunkenness. The consumption of alcoholic drinks rose from 286,000 litres in 1872 to 981,000 litres in 1876. The theatres, no longer subject to a license, multiplied prodigiously; a stage was set up in every small town; they outbade each other in order to attract the public, by show, scenery, and costume. In a low sort of *cafes chantantas*, called Tingel-Tangel, women, scarcely clothed at all, displayed their charms, and tickled the ears by obscene songs; these establishments were, in fact, a school for prostitution, and the same must be said of all the dining rooms, which recommended themselves by 'agreeable female attendants.' The increase of the pedlar and hawking trade damaged the local shops. Quackery flourished. The most indecent novels and filthy pamphlets were freely offered for sale; the *demi-monde* spirit invaded literature. We have only to throw a glance on the advertising columns of a Berlin paper, such as the 'Kladderadatsch,' in order to form an idea of the state of public morality. In No. 43, October 21, 1877, five advertisements offer an asylum to ladies; nine promise the recovery of health destroyed by debauchery; Dr. Hampe offers his services for what he calls children's affairs; the office for marriages at Darmstadt issues a prospectus headed by the device, 'Hony soit qui mal y pense;' the proprietors are happy to offer to the choice of ladies anxious to marry three princes, eight counts, ninety-one barons, 250 landed proprietors, 380 officers, 800 clerks, 120 literary men, 240 manufacturers, 1,400 merchants and 110 persons of independent fortune. Besides the photograph and the fees, an answer is requested to twenty-seven questions, respecting the qualities and the pretensions of the candidate and the promise of a certain percentage of the expected fortune."

This is a long quotation, but we may be permitted to ask why, if Bismarck be such a scoundrel as he is represented to be, a great nation like Germany should tolerate him for a moment. If Bismarck be unscrupulous, the Germans are also so, for it is the latter who employ him and are determined to be guided by him. There is not a second man in Germany who commands that implicit obedience which Bismarck does.

The most interesting article in the number is that which treats of the Philosophy of Color. It gives in a short space the history of the entire subject. Students will find here a useful summary of the principal facts relating to the theory of Color. We need not dwell long upon this article beyond pointing out its importance to the general reader; but a few extracts may not be uninteresting. The following paragraph explodes a popular error. It has been all along believed that red, yellow and blue are the primary colors and that "the other four colors are merely secondary minglings of these primary ones with each other." This is not correct. The primary colors of the spectrum are red, green and violet, and the others can be broken up or resolved into other tints.

"When yellow light is passed through the prism red and green rays emerge from the opposite side, and when, on the other hand, red and green lights are intimately mingled by optical contrivances, they invariably present themselves as yellow.

"All the other secondary colors also can be produced in a similar way by mingling together the primary ones, if light itself and not artificial pigments, be used. Orange is composed of red and green, indigo of violet and green. Both yellow and indigo, and yellow and blue produce white when they are mixed together, because the yellow contains red and green in itself. The popular notion that yellow and blue produce green is a fallacy due to the circumstance that colored pigments, and not pure luminous vibrations, are employed, in the artist's formation of green. The colors in artificial pigments are never pure."

The following clearly explains the blue color of the sky :—

"The sunlight, which falls upon the opaque surface of the earth, is reflected from it up into the air. The strong red vibrations make their way out through the air into space, and are dissipated there so as to be lost to human eyes. But the faint blue vibrations, having less penetrative impulse, and being unable to struggle through, are intercepted on their way by the minute particles of air and transparent vapour which lie in their path, and are turned back from them to their eye. They then are seen as the blueness of the overhanging vault of the sky."

One thousand distinguishable hues, we are told, are "recognised in the solar spectrum by power spectroscopes, and as these hues are all capable of being modified many times, by successive additions of white light, the eye must be capable of distinguishing certainly not less than two millions of distinct tints." The following gives an estimate of the relative value of the color-constituents of white light. The proportions for 1,000 parts of white sunlight are :—

	Parts.		Parts.
Red	... 54	Yellowish green	... 121
Orange red	... 140	Green and blue green	134
Orange	... 80	Cyan blue	... 32
Orange yellow	... 114	Blue	... 40
Yellow	... 54	Ultramarine and blue violet	... 20
Greenish yellow	... 206	Violet	... 5

There is an article on Spedding's Life of Bacon which reveals some most interesting particulars of the life of the father of inductive philosophy. Thus we are told that when Bacon had £5,000 for his income, he sat down one memorable day in the long vacation of 1608, to commit to paper his confidential instructions to himself for the regulation of his conduct in his altered circumstances. The result of five days' cogitation has been preserved and forms what he called a Commentarius Solutus." The facts given here reveal the man in his true colors. We give below a few extracts :—

"July 25.—To set on foot and maintain access with His Majesty.

"To attend sometime his repasts and to fall into a course of familiar discourse.

"To have ever in readiness matter to minister talk with every of the great counsellors *respective*, both to induce familiarity and for countenance in public place.

"Succeed Salisbury, and amuse the King and Prince with pastime and glory.

"It is like Salisbury hath some further intention upwards. To win him to the point of policy. *Surdis modis, cave aliter.*

"At Council-table chiefly to make good my lord of Salisbury's motions and speeches, and for the rest sometimes one, sometimes another; chiefly his that is most earnest and in affection.

"Applying myself to be inward with my Lady Dorset, per Champners *ad utilit testam.*' (Mr. Spedding suggest that this legacy-hunting may have been pursued in the interests of Science. We gladly accept the plea for what it is worth.)

"To furnish my lord of Salisbury with ornaments for public speeches.

"To make him think how he should be reverenced by a Lord Chancellor if I were; prince like.'"

How like the author of the Essays!

The writer of the article reviewing George Eliot's latest novel criticises with some degree of

severity the agnostic position taken up by that writer and says :—

"She is the first great *godless* writer of fiction that has appeared in England ; perhaps, in the sense in which we use the expression, the first that has appeared in Europe. To say this may sound a paradox or an insult ; but it is neither.

"In her writings we have some sort of presentation of a world of a high endeavour, pure morality and strong enthusiasm, existing and in full work, without any reference to, or help from, the thought of God. *Godless* in its literal sense, and divested of all vindictive meaning, exactly describes her writings. They are without God, not against Him. They do not deny, but they silently and skilfully ignore Him.

"We have the same old liturgies of human faith and action, only they are intercepted and appropriated by a new object, when they seemed to be on their way to the old. The glory and the devotion that was once given to God is transferred silently to man."

Then again :—

"The way in which this feat is performed is very remarkable ; for the characters she presents us with are suffered rarely, if ever, to hold opinions that are consciously to themselves at all akin to the author's. On the contrary, they are most of them Christian people, with the love of God and the fear of hell presumably before their eyes. But in all their more vital struggles after God, the supernatural element in their beliefs is represented as having no effect on them. It is treated as a husk or shell concealing, or perhaps sheltering, something more precious than itself ; or at best conveying a truth in metaphor through the channel of a sacramental lie.

"The higher life, the withdrawal from man for the sake of communion with God, is for her a diseased weakness, if not a wickedness. The Christ of the Christian Church says, 'If a man love father and mother more than me, he is not worthy of me.' The Christ of George Eliot says the exact opposite.' 'A man is not worthy of me unless he love me less than father or mother.'

"We are all born, she teaches, with bonds about us, and we inevitably increase their number, prompted by our own cravings, as we live on. And says George Eliot, every such bond 'is a debt, the right lies in the payment of that debt ; *it can lie nowhere else.* In vain will you wander over the earth ; you will be wandering away for ever from the right.' "

The article throughout endeavours to prove the weakness of this position.

The Afghan affairs are dealt with at last. The writer holds the views of all sensible people on the subject and condemns the blunders of the present administration. The following story is interesting :—

"Amir Dost Mohammed, when he left Calcutta in 1841 to resume the throne of Cabul, observed to the Governor-General of India : 'I have seen a deal of your government since I came to India. Your forts, your arsenals' your ships are all admirable. I have been down to Calcutta and have been astonished with your wealth ; your palaces, your marts, and your mint ; but to me the most wonderful thing of all is, that so wise and wealthy a nation could ever have entertained the project of occupying such a country as Cabul, where there is nothing but rocks and stones."

The ring of the following utterance is unmistakable :—

"'That if,' said Lord Dalhousie in 1854 in a letter to one of the ministers of that day, Russia 'should invade India with all the power she can command at present, her army would be exterminated, even if it ever reached the borders of India, is quite certain. That India is capable, and ever will be capable so long as England shall remain what she is among the Powers of the world, to drive back any invasion that all the power of Russia, Persia, and Central Asia combined could bring against our western frontier, I feel as confident in affirming as I do of my own existence, and I should wish for no better lot than that such an invasion should be led by the Emperer in person, and that I should be the Governor-General when it came.

Calcutta.

FATHER LUKE RIVINGTON reached Madras in the S. S. *Hydespes* on December 27th.

WE learn that their Highnesses the Dowager Maharani and Maharajah of Burdwan have kindly sent a donation of Rs, five hundred to the Metropolitan Female School of the Indian Roform Association.

A FRIEND requests us to state that there is no truth in the statement made in a paragraph in the *Indian Daily News* of the 2nd instant, that a meeting of the *Hari-bhakti Sabha* takes place this afternoon in the *Natya Mandir* of the late Sir Raja Radhakant Deb Bahadur. The information seems to have been supplied by some one unconnected with the *Sabha*.

DOMESTIC OCCURRENCES.

[THE CHARGE FOR NOTIFYING A DOMESTIC OCCURRENCE IS ONE RUPEE, AND THE ANNOUNCEMENT MUST BE AUTHENTICATED.]

DEATH.

At his residence, at 72-5, Upper Circular Road, on Wednesday, the 19th November 1879, Pramila, the second daughter of Babu Ram Chunder Singha,—aged 4 years, 1 month, 20 days. Deeply regretted.

At his residence at 72-5, Upper Circular Road, on Sunday, the 28th December 1879, the eldest daughter of Babu Ram Chunder Singha,—aged 7 years and 10 days.—Deeply regretted.

Selections.

MR. LEONARD'S HISTORY OF THE BRAHMO SOMAJ.

(*Brahmo Year Book.*)

A History of the Brahmo Somaj, from its rise to the present day. By G. S. Leonard, late Assistant Secretary to the Asiatic Society of Bengal. Calcutta : W. Newman and Co., 3, Dalhousie Square. 1879.

This neat volume of 180 pages is by an English gentleman residing in India. In the Preface he says that his attention was first drawn to the subject by a visit which he paid to the (Adi) Somaj at Jorasanko at an anniversary festival. He "was struck at the simplicity of her ritual, and the purity and unidolatrous character of the doctrines preached," and made inquiries into the matter. The result was the compilation of this book, whose object is "to call attention to a subject perfectly marvellous, the revival of the pristine religion of the land,—pure Theism,—after it had laid dormant for centuries." The book is written throughout in a spirit of warm sympathy, and contains a great deal of interesting information about the life of Ram Mohun Roy and the early labors of Debendra Nath Tagore, which is quite new to English readers. These are the strong points of the book, and they deserve our cordial thanks. But the "History" has also some serious flaws which cannot be passed by. On all the differences between the Adi Brahmo Somaj and the B. S. of India, Mr. Leonard simply accepts the Adi Brahmo Somaj version of things whether speculative or practical ; he also ascribes Mr. Sen's conduct in the schism of 1865 to very unworthy motives, and considers that "there were absolutely no grounds whatever for such a distinction" as "Progressive" and "Conservative" in the Brahmo Somaj,—by which distinction the public sympathy was won for the seceders of 1865. Now of the purely personal questions involved in that schism, the public has never yet had sufficiently full or well-sifted evidence to form an impartial judgment. But whatever that judgment may ultimately be, there can be no possible doubt that the establishment, 20 months after the schism, of the Brahmo Somaj of India, was an incalculable benefit to the Brahmo community at large, which was ripe then, and is still more ripe now, for a far wider range than the Adi Somaj is willing to take. Let its leaders be cordially honored for all the genuine and sterling work which they were the first to achieve ; but why should the point at which they stopped be the halting place for the whole Brahmo Church ? Why should courageous enterprise and steadfast perseverance in well-doing be accounted praiseworthy in the early history of the Brahmo Somaj, and be deprecated as rashness or indiscretion when it characterizes the work of latter reformers ?

This one-sided bias shows itself especially in Mr. Leonard's version of the Brahmo marriage movement, which abounds in erroneous statements of fact. For instance, Mr. Leonard says (p, 101) that "When in 1872, Government wanted to pass a Brahmo marriage law applicable to all Brahmos, requiring parties desirous to marry to appear before a Registrar of Brahmo marriages and getting their marriages registered by him," the Adi Somaj "applied to Government for exemption from the operations of the intended Act. Babu Nobo Gopal Mitter, Editor of the *National Paper*, rendered great service to the Somaj by his indefatigable exertions for procuring such exemptions and getting a separate law, that is, the Civil Marriage Act passed for the benefit of the Brahmos of the Somaj of India, Sceptics and Atheists." This reads like a romance. Every one of the proposed Bills for legalizing Brahmo marriage was purely permissive ; consequently no "exemptions" therefrom were needed, or could be obtained, by any Brahmo. Another erroneous statement, of some importance, occurs on p. 162, viz., that "the Adi Brahmo Somaj have procured the sanction of Benares and Nuddea Pandits in favor of their from of marriage." On pp. 22-24 of the present *Year Book*, Mr. Leonard will find the records of letters and official declarations (with decisive extracts) from those very Pandits to the precisely opposite effect, besides a detailed statement of similar import from one of the most celebrated Pandits of Calcutta.

Besides these errors, the "History" is full of minor inaccuracies of various kinds, especially as to the dates of events. It is also deficient in another important respect. There is scarcely any account of the provincial Somajes, or of the progress of Brahmoism elsewhere than in Calcutta. In short, the book makes interesting valuable contributions to our knowledge of the primary antecedents and early years of the Brahmo Somaj, but cannot be relied upon as a history of later and more complex events.

At the same time, the author's generous sympathy and disinterested exertions for the Brahmo Somaj entitle him to the cordial thanks of all its well wishers.

THE BRAHMO SOMAJ OF INDIA.

(*Brahmo Year Book.*)

THE leaders of the Brahmo Somaj of India took no part in the commemoration of Ram Mohun Roy. Their annual *Maghotshab* was, however, distinguished by a unique feature of its own. On Thursday, January 23, the actual Anniversary Day (the usual services of that day being relegated to the following Sunday), Mr. Sen delivered an address in the Town Hall of Calcutta on the subject—"Am I an inspired prophet ?" I condense a brief abstract thereof from the *Indian Mirror Extraordinary* of Jan. 27, 1879. * * *

In this painful exhibition of an almost incredible self-importance, those readers who remember the controversies of last year may easily perceive not a merely aimless flow of extravagant rhetoric, but a distinct confession of faith and manifesto of policy. Mr. Sen is "not as ordinary men are ;" the Lord has said that he is "to have perennial and perpetual inspiration from heaven;" and "men should remember that to protest against the cause which he upholds is to protest against the dispensations of God Almighty." Although "a sinner," he is "confident that he has not done anything that is wrong" in his work, which has been all performed "under Heaven's injunction", and he "will do ten thousand similar things so long as he lives."

This manifesto strikes the key-note of Mr. Sen's chief course during the past year. In sermons and leading articles, in prayers and exhortations, it is everywhere asserted by the organs of the Brahmo Somaj of India that its members are entering upon a new and more advanced stage of religious life. The *Mirror* of Sept. 28, 1879, tells us that long daily services are held, which "may, indeed, be regarded as the chief instrument for the furtherance of that object. Formal prayers and stereotyped adresses to an imaginary and abstract deity are giving way to sustained conversation with Heaven's King, and the pleasant flow of deep, unutterable sentiments."

To the same effect Mr. Mozumdar also writes in the October number of his *Theistic Quarterly Review* ("Indian Theism—a new phase") saying,

"The foundations of the Brahmo church are being laid upon one single point—the felt nearness of the Divine Person. Have the public in India and England bestowed sufficient attention upon the peculiar language now-a days employed by Brohmo devotees ? If language be as it truly is, an index to the life within, then it must be conclude that our Church is on the way to that vantaged ground of faith, from where the sights and sounds

of the higher world are distinctly seen and heard. Such significant words as these, *seeing, hearing, and touching the Sprit of God*, are becoming quite familiar among advanced Brahmos. . . . It is to fancy, no dreamy mysticism, no hypothesis, to 'I suppose,' but *real vision*."

What is the nature of these "vision" may be seen, at least to some extent, in the papers headed "Devotional" (understood to be by Mr. Sen) in which the *Mirror* has latterly been publishing some of this so-called "sustained conversation with Heaven's King." Several of these "conversations" are too puerile and too irreverently familiar for quotation here. Others read like poor imitations of Ezekiel or the Apocalypse, and these latter are too often disfigured by angry fulminations (always ascribed to the Divine voice) against some supposed "secret enemies of God," who "have put on the mask of Theists," but who "have not seen God, and ridicule those who have."

Another feature of Mr. Sen's new regime is the institution of an order of *Adhyapaks* or "professors of religion." On Sunday, Sept. 7th, 1879, four of the missionaries, including Mr. Mozumdar, "received their vestments as *Adhyapaks* or professors" from Mr. Sen, who also delivered a special charge to them. "The vestment was a yellow cloth, known in India as *gairic bastra*. The effect of the color was good. The four missionaries sat upon elevated platforms in front of the pulpit; and from thence read out extracts from the Bible, the Shastras, the Buddhist hooks, and the Koran, respectively." On the following Sunday Mr. Sen also appointed another of his disciples to be a "singing missionary," and delivered to him a "charge" to that effect. The *Sunday Mirror* of October 12 states that an expedition was then being arranged "to he composed of the Singing Missionary as the head, and a number of devout Brahmos including the Minister and several missionaries, one of whom act as general Secretary and receiver of alms;" and this band is to make a country tour, singing and lecturing at different places.

It should be added, however, that all Mr. Sen's theological teaching during the past year has not been of this sensational character. His long-closed "Theological Institution" was re-opened at the Albert Hall on the 29th of January, 1879, and he lectured there more or less contsnuously up to July. The following is a list of his subjects, which, Judging from the reports in the *Mirror*, appear to have been generally well treated. The lectures are said to have been well attended, though whether chiefly by Brahmos or by outsiders, does not appear.

January	29, 1879.	The Existence of God.
February	8	The same, and our relations to him.
„	22.	Conscience.
March	29.	Theism, Pantheism, and Polytheism.
April	5.	Conscience and Free-Will.
„	19.	The Infinite but Knowable God.
„	26.	Conscience as the voice of God in the soul.
May	3.	Knowledge and Faith.
July	5.	The Philosophy of Revelation.
	19.	Health.

Mr. Mozumdar has also given several lectures in Calcutta during the year, of which the *Mirror* furnishes the names of the following, a few of which are reported at some length.

January	20, 1879.	Why have I not left the Brahmo Somaj of India?
February	—	Natural Theology.
July	26.	What is Religion?
August	16.	The Life of Sakya Muni.
„	23.	Perception.
Sept.	5.	Our Lectures and Lecturers
„	13.	Our relations with the other sex.

Of practical work there is not much to report. The Indian Reform Association, "after disappeaing from the public gaze for some time," held an annual meeting on April 4, 1879, Archdeacon Baly in the chair. The official Report states that the three Bengali periodicals issued by the I.R.A. have a good circulation, and that the Albert (Boys) School is flourishing; a Band of Hope has also been organized, comprising 80 of the pupils. The Female Normal School is, as such, defunct, but the Girls' School attached to it has after "a temporary sessation of work," "lately been revived under the name of the Metropolitan Female School," and contains at present 30 pupils. "It is proposed to re-open the adult class shortly."

Meanwhile, a new movement "has been inaugurated by our Minister for the benefit of Brahmo ladies." *Arya Nari Sabha*, or Aryan Ladies' Society, is intended to avoid both the extremes of orthodox Hinduism and European civilization in the aims and pursuits of its members. "The task of reform should be carried out in accordance with the pure manners and customs of Aryan Hindu women of ancient times." This is the 2nd rule of the Society, and the 12th rule commences as follows: "To serve the husband is the highest virtue of woman in this world,"—a significant hint as to the ideal sct before the ladies. Mr. Mozumdar, also, speaking of "Female Reform" in the July No. of his *Review*, tells us that

"One disadvantage that has somehow got mixed with this important reform" [in previous years] "is the European model under which operations have been carried on. And the other disadvantage has been the gradual laxity into which of late the refosm has fallen. A new attempt has been made by Babu K. C. Sen to remedy both these disadvantages in the organization of the Arya Nari Sabha."

Lastly, I have to record that, on the 9th of April re79, Mr. Sen delivered a lecture at the Calcutta Town Hall, entitled,—"India asks,—Who is Christ?" This lecture excited great sensation from the apparently near approach of its sentiments to some of the cardinal doctrines of orthodox Christianity. Many Christians were greatly rejoiced, while most of the Theists were extremely annoyed, and two well-known English Theists delivered somewhat vehement counter-sermons in Langham Hall, London, marked by a bitterly anti-Christian tone which, I am thankful to say, was strongly disapproved by several of their Theistic hearers, and is quite foreign to the spirit in which the Protestant Brahmos are generally wont to speak of Christ.

Now it appears to me that almost all the writers who have criticized this lecture have failed to perceive the real truth about it. In its earlier portions no doubt. Mr. Sen's language is such as to render misapprehension easy,—nay, almost unavoidable except to very closed scrutiny. But if the reader will pass on to the latter part of the lecture, he will see that the spsaker takes his real stand *upon Hindu ground*. For instance.—

"In Christ you see truc pantheism. And as the basis of early Hin duism is pantheism, you, my countrymen, cannot help accepting Christ in the sprit of your national scriptures....Behold Christ comes to us as an Asiatic in race, as a Hindu in faith, as a kinsman and a brother....Christ is a a true Yogi, and will surely help us to realize our national ideal of a Yogi....In accepting him, therefore, you accept the spirit of a devout Yogi, ard a loving Bhakta,—the fulfilment of your national scriptures and prophets."—(pp. 15, 16.)

This may, perhaps, be a new variety of Hinduism, but it certainly is not Ghristianity; and it shows plainly how little intention there was in the speaker to depart from his own basis of thonght. "Accepting Christ," in his vocabulary, did not a all' mean becoming a Christian, but only adding another "true Yogi" to the roll of Hindu saints. The whole lecture appears to me to present a mere side issue, of no real import to Mr. Sen's general course of procedure. That course is so unmistakable in its general drift that I can only marvel that so many observers should overlook that drift,—either expecting him to become a humble Christian disciple, or discussing his utterances as if these represented the Brahmo Church, and were the idex to any change of ground in that body. Brahmoism is not only ignored by name throughout the whole of this lecture, but it had evidently no place in the speaker's thoughts at the time. His position is, in fact, no longer a representative one, and even that position is not represented by this lecture,—"India asks,—Who is Christ?" as it is by its predecessor of only 2½ months, in which he asserted that "again and again had India asked" *him*, "Art thou an inspired prophet?" in reply to which query he said to his audience, "*I will tell you what I think of myself.*" This was nine months ago. Those who wish to know what he thinks of himself now should read the following conversation in the "Devotional" column of the last *Sunday Mirror* (Oct. 19), noting especially the passages italicized below.

"I wish to know, Father, whether people are right in calling me a Christian? Am I a Christian? Dost Thou wish me to be a Christian."

"Thou art not, nor do I wish thee to be a Christian."

"Am I a Hindu?"

"Child thou art not, nor do I wish thee to be a Hindu."

"If I am neither a Christian nor Hindu, I am a Brahmo then. But they will not admit it."

"*Neither art thou a Brahmo*, in the popular acceptation of that term."

What then will I tell people that I am, that they may understand my creed fully and never misrepresent it?"

"Say thou art a man of faith. *Thou art very like a Brahmo* or Indian Theist, *and those around thee put thy name down in the Brahmo register.* But I know, for I am omniscient, what is within thee. *Thou art none of these.* Nor is thy faith fully formed yet. Like men of faith thou art ever growing. *Those who knew the yesterday know thee not to-day.*"

Surely any claim which might still have remained to him to be a leader of Brahmoism is here struck down for ever by Mr. Sen's own hand.

From this painful picture I return with relief to the real history of the Brahmo Somaj.

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Unequalled Liberality

Of its dealings witd them. Being established in India, all arrangements for the conduct of its business are made with a view to the convenience and benefit of its own Members,—European and Native,—who alone participate in the advantages arising from its successful progress.

Since its institution in 1874, the "ORIENTAL" has paid on Claims as follows :—

Life assured.	Year of Entry.	Amount paid by Society.	Premiums received.	Proportion of Payments to Premiums.
Maj, J.C.D.S. M.,England	1874	Rs. 3,000	Rs. A. P. 509 12 6	588 p.ct
Dr. R. B., Cachar ...	1875	Pen 80 p.m.	865 5 0	...
T. V. N., Jubbulpore	1875	1,000	76 5 0	1,315 ,,
E. C. D., Bombay ...	1875	2,000	468 0 0	427 ,,
C.T., Madras.	1876	1,500	86 1 0	1,744 ,,
G. B., Jubbulpore	1876	5,000	740 0 0	675 ,,
G. W. Puna	1876	3,000	290 14 0	1,034 ,,
F. C. B., Oomrawattee	1876	10,000	825 0 0	1,212 ,,
A. J. C., Mangalore	1877	3,000	102 0 0	2,941 ,,
M. R. A., Bombay ...	1878	5,000	333 0 0	1,501 ,,

clearly showing the great benefits derived from Life Assurance from small Premiums.

Special attention is invited to the peculiar system of Life Assurance introduced by this Company, and to the new and extremely favourable conditions (as regards RATES, PROFITS, LIMITS OF RESIDENCE, NON-LIABILITY TO FORFEITURE, &c.) under which its Policies are issued.

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Annual Income—steadily increasing —exceeds ..	...	Rs. 1,02,255
Amount of Funds is over	...	,, 1,31,230
New Policies issued in the 1878, Numbered 229 Assuring	...	,, 8,85,000
New Annual Premiums in the year were	...	,, 40,875
Total Claims by Death paid from the Commencement amount to	...	,, 34,940

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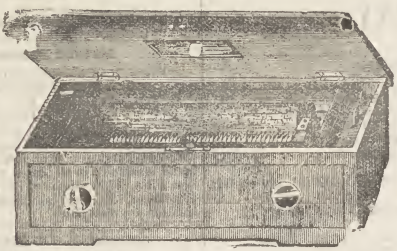

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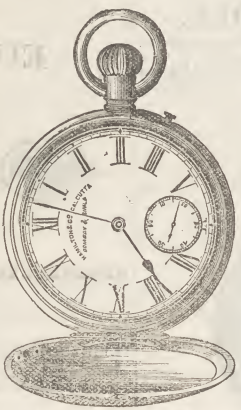
In Sterling Silver case... ,, 135
In Silver case, Keyless... ,, 180



The "Exhibition" English Lever Watch

This Watch, which is guaranteed to be entirely ENGLISH-MADE throughout, has a substantial fine Silver double-bottomed engine-turned HUNTING CASE, with movement on the English Full Plate System ! with Jewelled LEVER ESCAPEMENT, Fusee and Chain, and with maintaining power to go while being wound. The Dial is of hard white enamel, and with Seconds Hand. Great attention has been paid to the shape of the Watch, which is compact and of medium size.

Cash.

Silver, best quality ... Rs. 85
Second quality ... ,, 75

THE STANDARD LEVER WATCH.

In London Hall-marked Silver Hunting Case, ¾ Plate, Capped, Lever movement, English Escapement, Compensation Balance, White Enamelled Dials, Sunk Seconds Dial, &c.

This Watch is of an elegant compact build. We have devoted particular attention to the good finish of its mechanism, and as we can confidently guarantee its performance, we recommend it to all classes of buyers.

Price, Rs, 75 cash. In GOLD Hunting Case, Rs. 200 cash,

With KEYLESS movement, Hunter or Half-hunter, Silver, Rs. 100 cash.

The Aluminium or Silver Keyless Crystal Watch.

Being Keyless it is not necessary to open it for winding or for setting the hands.

This in India is a great advantage, dust and damp being kept out.

Jewelled in many holes, with Crystal back. Works visible.

Silver case, Rs. 45. Aluminium case, Rs. 40.

Ladies' Gold Watches.

Substantial 18-Carat Gold cases, engraved Hunter or Half-hunter, good sound movements, thoroughly timed and tested. Fitted in Morocco case. Gold Key supplied.

Price, for cash, Rs. 100 to 200.

The Patent Silver Lever Watch

A GOOD WATCH FOR ORDINARY WEAR.

It possesses all the essential features of a reliable time-keeper, and is calculated to give every satisfaction.

Fine solid Silver case, thick flat Crystal glass, strong and well Jewelled Lever movement, and Seconds Dial.

Price, for cash only ... Rs. 40

SUPERIOR QUALITY, in HUNTING CASE, Rs. 65 Cash

Ladies' Elegant Enamelled Watches

With cases exquisitely enamelled in colors, in a great variety of styles and pretty designs, with highly finished Jewelled movements, Rs. 125 to 300

Gold Guard and Albert Chains

Of every fashionable pattern now worn, and of the usual lengths, manufactured of the best rich colored Gold. We solicit inspection of our large and varied stock, but a sheet of patterns with prices will be forwarded per post to up-country applicants not able to visit Calcutta.

Silver Guard and Albert Chains, a large assortment always in Stock, Prices on application.

Lockets, Seals, and Watch Keys, charms and Trinkets, &c.

HAMILTON AND COMPANY,
Jewellers, Watch and Clock Makers in ordinary to H. E. the Viceroy and to H. R. H. the Prince of Wales,
CALCUTTA.

a-18

THE ORIGINAL SPECIFIC

FOR

MALARIOUS FEVER !

A CERTAIN Cure for Malarious Fever with enlargement of the Spleen or Liver Jaundice, Anæmia, &c. In bottles Re. 1 and 2. Packing As. 4.

Note. *Cure guaranteed in each case.*

In failure the money will be returned.

THOSE suffering from Nervous Debility, Premature Decay, and Diseases of the Genital Organs, successfully treated by a European Surgeon of great experience in the above Diseases. *Cures Guaranteed.* Advice by letter for Mofussil cases.

Price of the Specific Medicine, Rs. 2 and 4.

In failure the money will be returned.

Apply—W. Rooder & Co., at No. 1, Shib Narain Das Lane, Simla, Calcutta. a-69

NATIVE Princes, Chiefs, Noblemen, and Gentlemen, wishing political and other petitions and papers to be drawn up, are respectfully solicited to address themselves in writing to X, care of the Printer,

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DUNN AND CO.

CABINET-MAKERS, UPHOLSTERERS,

AND

BILLIARD TABLE MANUFACTURERS

BY APPOINTMENT TO

His Excellency the Viceroy and Governor-General of India.

Nos. 46 & 47 Bentinck Street,

CALCUTTA.

Every requisite in Household Furniture supplied at the shortest notice.

A large collection of ready-made Furniture available for selection.

Designs furnished for Furniture of special make.

The entire furnishing of houses undertaken at the most moderate rates of charge.

Orders executed for Billiard Tables of all seizes and Billiard Table Requisites of all kinds ; a large stock of both being always kept on hand.

Estimates supplied on application. a-10

C. LAZARUS & CO.,
House and Land Agents.
61, BENTINCK STREET, CALCUTTA.

The following properties to let and for sale.

For Sale.

NO. 2, Madge's Lane.

To Let.

A SPACIOUS Dry and Airy Godown, No. 2, Mission Row, with entrance on the Road side.

To Let.

THE flat consisting of 3 large rooms, No. 2-1, Mission Row, admirably adapted for Mercantile Offices, now occupied by Messrs. Stanley & Co., who will vacate the premises on the 1st June next, from which date they are available.

Apply to

C. LAZARUS & CO.

For Sale.

WORTHY the notice of Capitalists, Shipping Agents, Mill-owners, or Noblemen desirous of having a residence on the river bank.

A MANSION on the bank of the River Heoghly, with 40 biggahs of beautifully laid-out land attached, having several tanks of very sweet water. Situated in the southern suburbs of Calcutta, within 20 minutes' drive of Government House. This ground has a river frontage of about 300 feet with water of such a depth as to admit of a ship anchoring close to the bank.

For Sale.

A VERY FINE BUNGALOW situated at GYA. It stands in its own compound, which is a very large one, is pukka built throughout, and has a good range of pukka stabling; also an extensive range of out-offices. It can be disposed of at a moderate price, the owner having left India.

For Sale.

A LOWER-ROOMED House, on the banks of the river at Baranagore (Bhaduri Ghaut), 8 cottahs, 4 chittacks land. Price Rs. 2,800. Government ground rent, Rs. 1-5-3 annually.

For Sale.

A FINE two-storied Mansion, situated at Alipore, within 20 minutes' drive of Government House, well adapted for the residence of a Native Prince or Rajah.

The Ground-floor is marbled throughout, the reception-Room and Hall on the upper-storey is teak-floored. There is a fine verandah to the South, the whole length of the house overlooking a large tank, and a grand pillared portico, the whole height of the house to the North front. It has excellent out-offices, and stabling with extensive compound. Two fine tanks, one of which to the south of the house, is very prettily embellished with a fine pukka-built marble ghaut, and contains sweet wholesome drinking water. A road with a beautiful avenue of full-grown trees leads from the entrance lodge to the house.

There is a large range of Racing Stables to the south end of the compound, which has a separate entrance.

The whole extent of ground measures more than forty biggahs. The yearly Government rent is Rs. 52-5.

This Mansion, with grounds, has been decorated, improved and laid out, regardless of expense, and is now being offered for sale, consequent on the owner having left for England.

To Let at No. 10, Hare Street.

Suitable for Mercantile offices—Barristers' Chambers—Attornies or Brokers.

Four large light airy and lofty rooms—having entrances from either Hare Street or Council House Street—could be let separately, one portion having the Council House Street entrance, and the other the Hare Street.

C. LAZARUS & CO.,
HOUSE AND LAND AGENTS.
61, BENTINCK STREET, CALCUTTA. a-28

For Sale.

ADDRESS delivered by Colonel Olcott, President of the New York Theosophical Society on the 23rd March 1879, at the Framji Cowasji institute, Bombay. Price two annas a copy apply to the *Indian Mirror* Office,

COOKE & KELVEY,

20, OLD COURT HOUSE STREET, CALCUTTA,

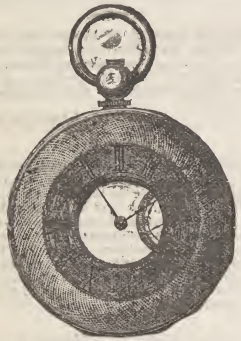
MANUFACTURERS OF FINE AND COMPLICATED WATCHES,

WACTH-MAKERS TO H. E. THE VICEROY OF INDIA.

MODEL WATCHES FOR INDIA.

The Model Watches are constructed upon the most scientific principles, combining simplicity, strength, durability, and timekeeping qualities.

These watches have attained a reputation for accurate timekeeping fully equal to those of the best known makers. They are entirely of English manufacture having powerful full-plate, Lever movements, Capped, Jewelled, Gold Balance, Maintaining Power, &c.



Silver Half Hunting Case, Cash Rs. 90. Gold Half Hunting Case, Rs. 230 to 250.

Silver Hunting Case, Cash Rs. 80. Gold Hunting Case, Rs. 230 to 250.

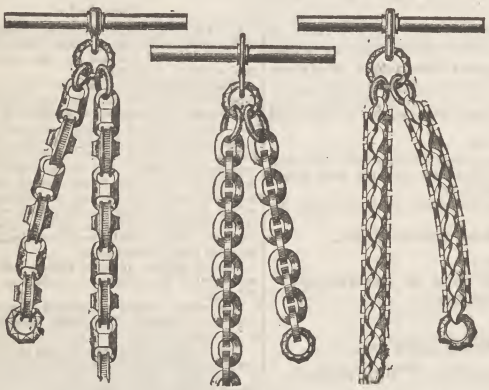
COOKE AND KELVEY'S GENEVA WATCHES OF GUARANTEED QUALITY

Silver Half Hunting Case, Rs. 40 cash. Ditto Lever Escapement, Rs. 50 cash.	Silver Hunting Case, Rs. 35 cash. Ditto Lever Escapement, Rs. 45, 5 cash.	Silver Crystal Case, Rs. 35 cash. Ditto Lever Escapement Rs. 45 cash.

GOLD ALBERT CHAINS.

A magnificent assortment, many of the pattern being recently designed and of a novel character From Rs. 40 to 300.

For the drop pieces attached to the Chains we have a splendid variety of Lockets, Seals and Keys in pairs or single, Pencil Cases, Charms, &c. From Rs. 5 to 60.



A NEW INVENTION

The New Luminous Dial Watch Shows the time by night as well as day, without the aid of Artificial Light. Rs. 50.

The attention of the Native nobility and gentry is invited to a magnificent selection of massive elegant Gold Guard Chains of pure quality and exquisite workmanship.

COOKE & KELVEY,

CALCUTTA.

a-9

Notice.

The Hookah-shop carried on by Radha Nath Chowdhry, in Jorasanko, has been removed to 81, Bentinck Street, and will henceforward be conducted by the undersigned.

A large assortment of Bengalee and Mahomedan shaped Hookahs of new designs just to hand at moderate prices. Inspection invited.

Prices ranging from Rs. 2 to 10 each, inclusive Chillam.

ISSUR CHUNDER BEED,

81, Bentinck Street, Calcutta.

a-36

FURTHER REDUCTION IN THE PRICE OF

COOK & CO.'S

Crushed Food for Horses.

FROM this date the price of Cook and Co.'s Crushed Food for Horses, is reduced to 3/8 maund.

Chaff as usual	1	0	a maund.
Cattle Food	2	4	a maund.

All exclusive of bags.

COOK & Co.

3rd April, 1879. a-7

PRESERVE YOUR SIGHT.

EUREKA

SPECTACLES & EYE-GLASSES.

THE determination of the proper spectacles for any defect of the eyes, is undoubtedly a matter of the greatest importance.

This importance is increased on the one hand by the number of patients requiring such assistance—a number that throughout the civilised world, may be reckoned by millions—on the other by the actual injury inflicted by unsuitable glasses, and lastly by the customary sale of most spectacle by persons who have no adequate knowledge of the conditions of their utility.

For the guidance of those who cannot conveniently visit me, I have published a pamphlet giving all necessary instructions.

The Second Edition of my Pamphlet, "How to preserve the Sight," with testimonials explaining the construction of the eye, the defects of vision, and how they can be properly remedied, free on application.

N. LAZARUS,

5, OLD COURT HOUSE STREET,

CALCUTTA.

a-13 **Consulation Free.**

J. G. HANHART,

CHRONOMETER, WATCH AND CLOCK-MAKER,

NO. 13, GOVERNMENT PLACE, EAST,

Begs respectfully to announce the receipt Ex "Meinam" of a splendid Assortment OF CLOCKS, GILT, MARBLE, TRAVELLING, AND DRAWING ROOM, WITH PERPETUAL ALMANAC, AND

A large assortment of TIME-PIECES of all descriptions and for all requirements.

Also some Gold and Silver Watches of English and Geneva Manufacture; Ladies' Gold Enamelled Diamond Set, Engraved Engine-turned and plain cases, Keyless Watches; Gentlemen's Gold and Silver Hunters and cut Hunters' Open-faced and Reversive Watches, Repeaters, Striking Hours, Quarters, and Minutes, Independent Seconds with Chronograph, Keyless Watches by James McCabe, William Webb, Thos. Russel and Son, &c., &c. Each Watch has its certificate signed by the maker. Also Railway, Racing, and Alarm Watches.

Also Ladies' Gold Guard and Neck Chain, Necklets, Chatelaines, Bracelets, Brooches, Earrings, Lockets, Charms, &c., &c.

Gentlemen's Waist-coat and Albert Chains, Breast Pins, Studs, Links, Scarf Rings, &c., &c., of the most elegant designs.

An extensive and splendid assortment of Musical Boxes recently received, some with full Orchestra accompaniments: others with Flute, Drum, and Bells; and Castanets accompaniments; also with Harp or Setara accompaniment; all of the very best description. *a*-17

P. W. FLEURY & CO.,

BUILDERS, ENGINEERS, SCIENTIFIC INSTRUMENT MAKERS AND CONTRACTORS FOR ELECTRIC LIGHT ILLUMINATION,

No. 63, DHURRUMTOLLAH STREET, CALCUTTA.

Appliances for Electricity, Chemistry, Optics and Photography on hand.

Telephone with a Microphone Complete	Rs.	20 0
2 Telephones with 200 feet Copper Wire	,,	20 0
Woodbury's Patent Sciopticon or Improved Magic Lantern ...	,,	85 0
Patent Slide Tinter for above ...	,,	8 0
Tank for chemical effects do. ...	,,	5 0
Microscope attachment for magnifying small objects and projecting on a screen for above	,,	25 0
Woodbury's Patent Pyro Hydrogen Lime Light a capital substitute for the Lime Light	,,	50 0
Woodbury's Patent Lantern Slides of the Paris Exhibition, from Re. 1. As. 8 to	,,	2 8
Coloured Magic Lantern Slides, from Re. 1 to Rs. 5 each.		
Patent Scenograph; for pictures 4½" × 3¼" with stand	,,	25 0

Chemistry.

Pneumatic Trough for preparing Gas	Rs.	8 0
Glass Test Tubes of sizes, from As. 2 to As. 8 each.		
Glass Retorts, from As. 8 to ...	,,	3 0
Brass Retort Stands, from Rs. 2 to	,,	4 0
Bansen's Patent Burner ...	,,	6 0
Crucibles from As. 4 to ...	,,	1 0
Pestles and Mortar from Re. 1 to	,,	2 0
Glass Bent Tubes, from As. 4 to	,,	1 0
Large Gas Bags each	,,	45 0
Copper Retorts for preparing Oxygen Gas, from 6 Rs. to	,,	12 0

Hire of Magic Lantern for amusement of the Young.

Large Magic Lantern with 6 dozen assorted selected slides, comprising magnificent views of cities, Comical sliding moving figures, Chromatropes and beautiful phot ographic slides, including one workman's attendance for one or two hours. Rupees 6.

Electricity.

Zanni's Patent Magneto Electric Bell complete (I dispensing with the use of Voltaic Batteries and Chemicals)!	Rs.	50 0
Bunsen's Galvanic Cells 8" × 4" ...	,,	7 0
Callan's Galvanic Cell 6" × 4" × 2"	,,	4 8
Daniell's Galvanic Cell 6" × 3" ...	,,	3 8
Le Clanche's Patent Cells ...	,,	4 8
Bicromate Battery, small ...	,,	5 0
Magneto Electric Machine, for Cure of Nervous diseases with single magnet	,,	13 0
Magneto Electric Machine, with double Magnet	,,	18 0
Magneto Electric Machine, with treble Magnet	,,	20 0
Electric Light Apparatus complete, worked with 50 large Bunsen's Cells	,,	400 0
Electric Light Apparatus with 40 Cells	,,	320 0
Electric Light Apparatus with 44 Callan's Cells	,,	250 0
Oxy Hydrogen Light Apparatus complete	,,	200 0
Electric Bells from Rs. 9 to Rs. 20 each.		
Rumkorff's Coils of sizes from Rs. 16 to Rs. 75 each.		
Giesler's Vacuum Tubes, of sizes, from Rs. 4 to Rs. 8 each.		

Photography, &c.

Thoma's operating Box or dark Tent, measuring when closed 3" × 1"-6" × 1"-6" ...	,,	80 0
Operating Tent for out door work	,,	25 0
Camera by Ottwell and Collis for pictures 7" × 4½"	,,	80
Portrait Lens by Lerebour for above	,,	45 0
View Lens for pictures 7" × 4½" ...	,,	30 0
Large Portrait Lens by Lerebour	,,	80 0
Improved Kaliedescope with patent Lamp	,,	30 0
Stanley's Educational Microscope	,,	5 0

a-15

THE LUNCHEON HOUSE,

4 & 5, HARE STREET, CALCUTTA.

PRIVATE AND PUBLIC DINING, TIFFIN, AND BILLIARD ROOMS.

SPECIALITIES.

Convenience owing to its central position, cleanliness, comfort, attendance and civility guaranteed. FOOD AND DRINKS

Of the very best quality supplied.

POOL, AND BILLIARD PARTIES EVERY DAY

THE FOLLOWIWG DAILY PAPERS ON THE TABLE:

The "Englishman," The "Statesman," The "Indian Daily News," The "Indian Mirror," The "Exchange Gazette," The "Calcutta Advertiser and Mercantile and Shipping Gazette," and the Shipping Lists. *Weekly:*—The "Bengalee," and The "English Mail." *a*-36

NO MORE PAINS!!!

DARLINGTON'S PAIN-CURER

WARRANTED to cure pains of every description arising from whatever cause, on any part of the human frame. A certain cure for Pains in the Back, Lumbago, Pains in the Chest, Sore Throats, Coughs, Colds, Tightness of the Chest, Bronchitis, Diptheria, Headache, Toothache, Earache, Deafness of the ear, Neuralgia, Colics, Rheumatism, Paralysis, Pains in the Groins, Contracted Joints, Gout, Sciatica, Bad Legs, Bad Breasts, Swellings, Old Sores, Ulcers, Piles, Ringworm, Pimples and Eruptions on the Skin.

Pains of every description have been cured by the outward application only of this medicine, when all the skill of the medical art has been tried without effect.

Per bottle Re. 1, Large side Rs. 2, packing As. 8

DARLINGTON & CO.

49, Dhurrumtollah Street, Calcutta.

*** The words Pain-Curer and No More Pains!!! are our trade marks. Unprincipled parties infringing on our trade rights will be criminally prosecuted.

☞ ☞ Beware of a base worthless fraudulent, native imitation of Darlington's celebrated Pain-Curer.

☞ CAUTION TO THE PUBLIC. Beware of ignorant imitators who cannot express their thoughts in their own words, but servilely imitate Darlington & Co.

☞ Call for DARLINGTON'S PAIN-CURER and see that you get it. Thousands of Testimonials of the marvellous cures by this remedy.

Mr. George Ostocke, Manager, Collingeerah Indigo Concern, N. W. P., took a large bottle of DARLINGTON'S PAIN-CURER, found it efficacious, & twice sent orders for half a dozen large bottles at a time.

Mr. Edward Brown, an influential Zemindar, & Vice-Chairman of the Municipality of Burisaul, has from time to time taken over 2 dozen large bottles of Darlington's Pain-Curer, & writes:—"Please send me 2 bottles more (large size) of DARLINGTON'S PAIN-CURER. I am happy to observe that I have witnessed beneficial results from its application. Some of my friends used it, & I also gave to some of my servants: I was pleasingly surprised to see that in every instance it kept true to its name."

The Rev. Mother of St. Joseph's Convent, Bandora, Bombay Presidency, writes:—"We find DARLINGTON'S PAIN-CURER efficacious, and are glad to know of it as being a useful medicine. SISTER THEODORINE, *Superioress F de la Croix.*"

The Lady Superior of St. Mary's Convent, Allahabad, writes—"DARLINGTON'S PAIN-CURER has been found most beneficial in a case of local Paralysis. M. J. SCHMIDT, *Superioress.*"

His Excellency Sir Salar Jung, G. C. S. I., after ordering for a couple of large bottles of Darlington's Pain-Curer, approved of the medicine, and ordered for 6 more large bottles of Darlington's Pain-Curer through Captain Percy Gough, his Private Secretary.

General Jeet Jung Bahadoor, Rana, of Nepaul, after ordering one large bottle of DARLINGTON'S PAIN-CURER, expressed his approbation, and ordered for a dozen large bottles of the same.

Rajah S. S. Ghosal, after taking more than 20 large bottles of Darlington's Pain-Curer, said that he found the medicine efficacious in every instance.

"Gentlemen,—I beg you will kindly send me another bottle of DARLINGTON'S INFALLIBLE PAIN-CURER which is undoubtedly worthy of its name P. THORPE, 39, Anderson Street, Black Town Madras."

Mr. G. Dessa, of Howrah, has used more than a 100 large bottles of DARLINGTON'S PAIN-CURER, and finds it his only friend that affords him an immunity from disease, or rids him of it when he is attacked.

Mr. E. C. Kemp, Editor & Proprietor of the *Bengal Times*, writes from Dacca. "I have lately witnessed a speedy and complete cure of a swelled foot attended by great pain, for the removal of which DARLINGTON'S PAIN-CURER was prescribed. Swelling and pain abated after a couple of applications, and in about 4 days disappeared. This is one of several instances in which I have noted the efficacy of Darlington's Pain-Curer."

Capt. Heath of the Steamer "Bombay," a Master Mason, writes—"I gave a bottle of DARLINGTON'S PAIN-CURER to a friend of mine who was ill. It having relieved him greatly, he wrote to me for another bottle. Kindly let bearer have a large bottle of DARLINGTON'S PAIN-CURER."

DARLINGTON & CO.,

a-12 49, Dhurrumtollah Street, Calcutta.

Hooghly Bridge Notice.

THE Bridge will be closed for traffic on Tuesday, the 6th January, 1880, from 8 to 11 A. M.

G. H. SIMMONS,
a-6 *Secretary to the Bridge Commissioners.*

NOTICE.

Krishnaghur Exhibition.

AN Exhibition of cattle, agricultural produce, fruits, vegetables, implements of husbandry, machines and other articles, will be held in the Town of Krishnaghur, from the 12th to the 17th February next, both days inclusive. Prices will be awarded to the exhibitors of the best specimens.

The Exhibition will afford a good opportunity to Traders to dispose of their articles.

TARAPADA BANERJI,
Honorary Secretary.

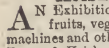
206.

INDIA GENERAL STEAM NAVIGATION COMPANY, "LD."

SCHOENE, KILBURN & Co.—*Managing Agents.*

ASSAM LINE NOTICE.

Steamers leave Calcutta for Assam every Friday, and Goalundo every Sunday, and leave Debrooghur downward every Saturday.



THE Str. *Texpore* will leave Calcutta for Assam, on Friday, the 9th instant.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Thursday, the 8th instant.

THE Str. *Texpore* will leave Goalundo for Assam on Sunday, the 11th instant.

Cargo will be received at the Company's Godowns, No. 4, Fairlie Place, uptill noon of Friday, the 9th instant.

Passengers should leave for Goalundo by Train of Saturday, the 10th instant.

CACHAR LINE NOTICE.

REGULAR WEEKLY SERVICE.

Steamers leave Calcutta for Cachar and intermediate Stations every Tuesday, and leave Cachar downward every Thursday.

THE Str. *Lucknow* will leave Calcutta for Cachar on Tuesday, the 6th instant.

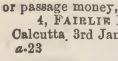
Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Monday, the 5th instant.

For further information regarding rates of freight or passage money, apply to

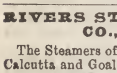
4, FAIRLIE PLACE, } G. J. SCOTT,
Calcutta, 3rd January, 1880. } *Secretary.*
a-23

RIVERS STEAM NAVIGATION CO., "LIMITED."

The Steamers of this Company run weekly from Calcutta and Goalundo to Assam and back.



THE Steamer *Scinde* will leave Calcutta for Assam on Tuesday, the 6th January.



THE Str. *Burmah* will leave for Assam from Goalundo on Thursday, the 8th January.

Cachar Line Notice.

The Steamers of this Company will run fortnightly between Calcutta and Cachar.

MACNEILL & CO.
a-32

THE POCKET CODE OF CIVIL PROCEDURE;

TO WHICH ARE ADDED
THE MOFUSSIL SMALL CAUSE COURT ACT,
THE INDIAN REGISTRATIION ACT,
AND
THE INDIAN LIMITATION ACT
(WITH THE LATEST AMENDMENTS).

Price Rs. 2. With postage, Rs. 2-4.

A handy and highly useful publication for constant use and ready reference.

TO BE HAD OF
(1.) Messrs. Thacker, Spink, & Co.
(2.) Librarian, Vakeel's Library, High Court.
(3.) Babu Koylash Chunder Bose.
a-75 *18, Strand Road, Bhovanipore.*

THACKER, SPINK & CO.'S

LATEST PUBLICATIONS.

VOL. II. HINDU TRIBES AND CASTES; together with an Account of the Mahomedan Tribes of the North-West Frontier and of the Aboriginal Tribes of the Central Provinces. By the Rev. M. A. SHERRING, M.A., LL.B. Demy 4to., cloth Rs. 16.

This Volume contains an account of the Tribes of the Punjab and its Frontiers—Central Provinces and Berar, Bombay Presidency and Frontiers of Scind.

CIVIL PROCEDURE CODE AMENDMENT ACT. —The Sections of Act X of 1877, as amended by Act XII of 1879, reprinted in full, together with the new Sections *Printed on one side only of the paper so as to admit of easy incorporation with Broughton's* and other editions of the Civil Procedure Code. Royal 8vo. Re. 1.

GOODEVE'S HINTS FOR THE MANAGEMENT and Medical Treatment of Children in India. By EDWARD, A. BIRCH, M.D., Surgeon-Major, Seventh Edition. Crown 8vo., cloth. Rs. 7.

"I have no hesitation in saying, that the present one is for many reasons superior to its predecessors. It is written very carefully, and with much knowledge and experience on the author's part, whilst it possesses the great advantage of bringing up the subject to the present level of Medical Science." *Dr. Goodeve.*

ELEMENTARY DYNAMICS, WITH NUMEROUS examples. By W. G. WILLSON, M.A. Second Edition. Crown 8vo., cloth. Rs. 3-8.

THE COMMERCE AND NAVIGATION OF THE Erythræan Sea; being a translation of *Periplus Maris Erythræi* by an Anonymous Writer and of Arrian's Account of the Voyage of Nearkhos from the mouth of the Indus to the head of the Persian Gulf, with Introduction, Commentary, Notes, and Index. By J. W. MCCRINDLE, ESQ., M. A., Principal of the Government College, Patna.

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FROM THE PRESS COMMISSIONER.

CABUL NEWS.

Calcutta, 10th January.

From Cabul, 9th January.—There is a report of gathering of Kohistanis at Charikar, most of the Maliks are at Cabul, and the Logaris are daily expected. Faiz Mahomed Khan, of Logar, and Padsha Khan, Ghilzai, have arrived in the City. SirdarNur Mahomed has gone to Maidan, and made arrangements for the security of the road. Some excitement continues amongst the Eastern Ghilzais.

Cabul 9th January.—General Roberts has held a Durbar in cantonments, attended by many of the Kohistan Maliks, influential men from Logar, Padsha Khan, Khan of Tazia, and other Ghilzais, several Hazaras, and all the Sirdars, principal men of Cabul, including Kazzilbashis. Sir Frederick assured the assembled Maliks of the goodwill and friendly intentions of British Government towards the people of Afghanistan and their desire to respect their lives, property, and religion, and not to molest any one who will live at peace with them. He pointed out how unsuccessful the late rising had been, and the generosity and forbearance shown by Government in not punishing them more severely. He expressed his satisfaction that the more intelligent and well-formed of the people of Afghanistan had taken no part in the recent disturbances, and thanked by name the various Sirdars,who had remained in Sherpore, and taken no part in the rising, and presented *Khilluts* to the Kohistanis, who had remained with him. At their own request, he appointed Sirdar Shahbaz Khan, Governor of Kohistan. He invited them to select some of their number to remain with him as a medium of communication. He then dismissed them to their homes.

Editorial Notes.

The following is the subject of Babu Keshub Chunder Sen's Anniversary Lecture, to be delivered at the Town Hall, on Saturday, the 24th instant:—

"God-vision in the Nineteenth Century."

We understand that the Rev. Luke Rivington is expected here very soon.

The Bombay University have decided that Jewish History should be struck out of the course of studies for the B. A. degree. We believe the decision was unavoidable, for, if we are guided by our Calcutta experience, though Jewish History is a part of the B. A. course, yet very few care to read it. Young people consider this history very dry and uninteresting.

The Juvenile Temperance army will have their usual annual demonstration on Friday next. The Band of Hope will meet at the house of the President in Upper Circular Road, at 3-30 P.M., and will have speeches, oranges and sweetmeats, in the presence of their guardians and friends. After the young soldiers have done with their physical and intellectual treat they will bravely stand forward and "fire," and consume the "Demon of Drunkenness" into ashes. We have no doubt this novel feature will add considerably to the interest of the demonstration.

The late Professor Clifford was an unsparing and cruel enemy of religion. Here is the peroration of one of his writings :—

> The dim and shadowy outlines of the superhuman deity fade slowly away from before us; and as the mist of his presence floats aside, we perceive with greater and greater clearness, the shape of a yet grander and nobler figure—of Him who made all Gods and shall unmake them. From the dim dawn of history, and from the inmost depths of every soul, the face of our Father man looks out upon us with the fire of eternal youth in his eyes and says, "Before Jehovah was, I am."

We believe no writer of the atheistic school uttered such refined blasphemy as this clever mathematician.

We spoke last week of the institutions for fallen women on the continent of Europe. From the report of a similar institution in London we learn that through the instrumentality of its missionaries more than ten thousand young women have been reached. Some of these have have been placed in Homes, whilst others have been restored to their friends, or provided with situations. We also learn that though a small proportion have disappointed the hopes which had been formed concerning them, of many the most encouraging accounts have been received. The Mission is entirely wrought through female agency.

Mr. Gladstone's name is a charm to many, especially to the students of the Edinburgh University. The *Inquirer* relates a pleasing incident which happened while the ex-Premier was thundering in modern Athens. It happens that in the Law class the young scholar, who stands forty-third on the class-list, bears the name just now most honored in Scotland. At the calling over on the assembling of the class each morning the approach to this particular number is watched with great interest, eand when the Professor in the regular course calls out "Gladstone", there is a burst of cheers which lasts several minutes. Like Professor Blackie, the Law Lecturer attempts to avoid a scene by calling "43", but the class supply the proper name, and, amid cries of "Gladstone, Gladstone," they stamp and cheer. It is more than probable that in the eyes of these young politicians a special zest is found in the fact that the learned and respected Professor is a Conservative of a pronounced type, to whom the name they cheer is not likely to prove acceptable.

Captious critics are endeavouring to raise an uproar against the recent movement to honor the memory of the late Rajah Ram Mohan Roy. It is asserted that a certain gentleman had intended to lead the very same movement when another troublesome gentleman resolved to forestall him. Well, we think it is rather hard to take a man to task for not having taken care to know what another had merely *contemplated*. At any rate this last gentleman was never good enough to communicate to the holders of the meeting either what he intended to do or what he did not intend to do. The sum and substance of the matter is this. The two movements are

distinctly separate. The one that has not yet been born, but is still in conception, is, we believe, intended to be confined to the Brahmo community, while this one, which has taken visible shape, invites the co-operation of all men "irrespective of differences of creed," as the appeal, published elsewhere, will show. There is thus no need of quarrelling. One may sincerely wish both the movements Godspeed.

———:o:———

PROFESSOR MAX MÜLLER, in his recent lecture on Freedom, draws a nice disctinction between school and college teaching. School teaching, he says, should be dogmatic, while college teaching should be socratic. The meaning of this is that at school a boy is not fit to examine the various items of knowledge crammed into his head. Education with him cannot be critical, but he should passively receive all the stock of knowledge and information which comes to him through a long series of ages. At college, the time comes for sifting them, and education, there, should be socratic. This is practically what takes place in these days. But we think it cruel that so much of a man's time should be wasted in acquiring chaff that must be rejected hereafter. Life is short ; and if educationists could manage to throw away the larger portion of the chaff and retain the little substance which might be safely left to stand the crucible of dialectics in college years, it would be economising so much of a young man's life. We shudder at the thought that more than one-half of what one learns at school, should be given up in after life as useless and mischievous.

———:o:———

IN defending himself from some criticisms in the *Spectator*, Dr. Abbott remarks in reference to his definition of worship as a compound of trust, reverence, and love:—"I could go farther and say that if children and youths were trained from the first, without reference to the miracles, to love, trust, and reverence Christ as the Healer of the souls of men, the past Alleviator and future Destroyer of all the miseries and sins of humanity, then instead of shaking off the worship of Christ as soon as they come of age, they would find that worship a growing and precious instinct in their hearts, to be cherished and strengthened as their life matured, till at last they would give as their reason for worshipping Him the very reason I have alleged—'because we cannot help it. But the mischief is that children and youths are at present taught to worship Christ, not for Himself, but for His miracles, or 'because of thirteen texts ;' and this kind of worship being purely mechanical, and not being a part of our life, must necessarily be shaken off as life develops, or, if it remains, it remains as a fetter."

———:o:———

WE publish below a detailed programme of the festivities to be held in connection with the Fiftieth Anniversary of the Brahmo Somaj :—

WEDNESDAY, 14TH JANUARY.—		Opening of the Festival in the Brahma Mandir, 6-30 P.M.
THURSDAY, 15TH	,,	Theological Institution.
FRIDAY, 16TH	,,	Band of Hope 3 P.M. Procession to Lily Cottage. Burning hideous figure of Demon of Drunkenness.
SATURDAY, 17TH	,,	Open Air Address in English and hymns, 5 P.M.
SUNDAY, 18TH	,,	Service in the Brahma Mandir, morning anp evening.
MONDAY, 19TH	,,	Babu Protap Chunder Mozumder's Lecture in the Brahma Mandir, 8 P.M. Subject:—"Will the Brahmo Somaj last ?"
TUESDAY, 20TH	,,	General Conference of the Brahmo of Somaj India, 4 P.M.
WEDNESDAY, 21ST	,,	Open air meeting ; address in Hindi and Bengali.
THURSDAY, 23RD	,,	Anniversary of Mangal Bari, 11 A.M.
FRIDAY, 24TH	,,	Ladies' devotional meeting. Arya Nari Somaj, afternoon.
SATURDAY, 24TH	,,	Morning Service in Brahma Mandir. Babu Keshub Chunder Sen's Anniversary Lecture at the Town Hall, at 4-30 P.M.
SUNDAY, 25TH	,,	Utsab.
MONDAY, 26TH	,,	Procession, 4-30 P.M.
TUESDAY, 27TH,	,,	Belghoria Villa, 9 A.M.
WEDNESDAY, 28TH	,,	Expedition, Steamer Party.

———:o:———

IN the controversy about the fourth Gospel in these columns, occasion was taken by Father Rivington to cite M. Renan's opinion on the subject. This brilliant French scholar has now published a comprehensive work, entitled the "Christian Church," in which his views on Christ and St. John are unmistakably manifested. We extract the passages here. The first gives his opinion on the Johanine epistles and runs thus:—

We are inclined to believe that the fourth Gospel represents the traditions of this Presbyteros and of Aristion rising back to the Apostle John. It seems, besides, that to prepare the pious fraud, a catholic epistle reputed as John's was thrown out previously to habituate the public of Asia to the style which they endeavoured to get accepted as that of the Apostle. They opened there the attack against the Docetes or Phantasiasts, who were then the great danger of Christianity in Asia. They insisted with force and even with a sort of affectation upon the value of the testimony of the Apostle, the eyewitness to facts evangelical. The author, a clever writer after his manner, was able to imitate the tone of the conversation of the Apostle John. The spirit of the little work is grand, elevated, notwithstanding some traces of *elkasaite* whimsicality. The doctrine is excellent ; it is reciprocal charity, the love of men, and hatred of the corrupt world. The style, touching, pressing, penetrating, is absolutely the same as that of the evangelist ; the defects of the fourth Gospel, its prolixity, its aridity, resulting from the interminable discourses full of abstruse metaphysics and personal allegations, are here much less offensive.

The fourth Gospel was published, after the public mind in Asia had thus been prepared, to coubat the Gnostic heresy. M. Renan says :—

It was necessary to oppose to that (Gnosticism) a Word tangible, and it is this which made the new Gospel. The Jesus whom it preached is, in some respects, more historical than that of the other evangelists, and nevertheless he is a metaphysical *archee*, a pure conception of transcendental theosophy. The taste is offended by such a mixture ; but theology has not the same exigencies as esthetics. The Christian conscience, so often unsettled for a hundred years as to the idea which it was necessary should be formed of Jesus, found at last its point of repose.

His views on Jesus are thus stated :—

Jesus and his immediate disciples had altogether neglected that part of the human spirit which desired to know ; they did not make any allowance for knowledge, they addressed themselves only to the heart and to the imagination. Cosmology, psychology and even high theological speculation were for them a blank page, and perhaps they had reason. Christianity did not come to satisfy any vain curiosity ; it came to console those who suffered, touch the fibres of moral sense, put the pious man *en rapport*, not with an Eon or an abstract *logos*, but with a heavenly Father, full of indulgence, the author of all the harmonies and of all the joys of the universe. Primitive Christianity had thus neither science nor philosophy. St. Paul, specially towards the end of his life, felt already the want of a speculative theology; he came nearer to Philo who, a hundred years before, had tried to give to Judaism a rationalistic turn. The Churches of Asia Minor, at the same time, threw themselves in a sort of Cabal which fastened the *role* of Jesus to a chimerical ontology and to an indefinite series of avatars. (Col. ii. 18 ; I, Trin, i. 4, vi, 20.) The school from which went out the fourth Gospel felt likewise the need of explaining the miraculous facts of Galilee by a theology. Jesus was the *logos* divine made flesh ; the essentially Jewish idea of the future appearance of the Messiah was replaced by the theory of the Paraclete. Cerinthe obeyed a similar tendency. At Alexandria, this thirst for metaphysics showed itself still more pronounced,

and produced strange results which it is time now to study.

It strikes us that whatever may be the reputation of M. Renan as a scholar, and it is very great, his estimate of Jesus is certainly superficial. There is a want of sympathy in the writer which prevents him from rightly appreciating the spirit of the great master whom he criticises. M. Renan misses the key which opens the vast treasure-chest which Christ bequeathed to the world.

A PROPOSED THEOLOGICAL SCHOOL.

—o—

NOTHING strikes us more in connection with the recent history of the Brahmo Somaj than the ignorance of the fundamental principles of Brahmoism displayed by many. The mostforward among us will probably discuss for hours the excellence of theism and other kindred subjects; but very few, perhaps, have taken the pains to understand the philosophical principles which underlie that religion. Many, among them the tiniest schoolboy, will be found to criticise this opinion or that; but their presumption is betrayed the moment they are put to a rigorous examination. Nothing is easier in the world than to profess oneself a Brahmo. He has to assume a high tone when talking of religious matters, attend services for two hours a week, speak for or against the doctrines of prayer, inspiration, communion and special providence, and advocate social reforms to the topmost pitch of his voice. He joins us in all our devotional exercises, attends for hours our anniversary *utsub*, sheds rivers of tears at the mention of Hari, and would do everything to appease his religous fury. Day and night he is with us; in fact, the moment seems to have come when this zealous novice, now only in a chrysallis state, will develop himself into a full-blown Missionary. A shrewd observer manages to watch him closely, however, and it is found a few days after that this furious devotee becomes suddenly angry with his associates, then ceases to frequent their company, and all at once his faith vanishes away. He speaks blasphemy! Prayer and communion he pooh-poohs as superstitious, and thus he is floated away till in his very helplessness he holds fast by the rocks of unbelief against which many similar souls have been foundered. All those whose only ground of agreement is that they cordially hate the leaders of the Brahmo Somaj, become his fast friends. This state of things is deplorable, but it has existed long and been tolerated long, till it has grown into an enormous evil. It is right that steps should be taken to put a stop to this scandal. If we were asked to account for this defect in the organisation of our community, we should say it is owing to ignorance that so many people join the Brahmo Somaj and leave it as soon as they join it. We neglect to educate the Brahmos. Their convictions are not thoroughly formed; they want education. Religion is a subject that requires deep study and continued culture. One cannot all at once become a thorough-going theist. To become a steady and faithful member of our church, one must study the fundamental principles of theism. He should understand the philosophy of prayer, the history of religious development, the science of religion, the facts of science as related and reconciled to theology. He should learn to trace "God in History" and appreciate the secret key notes to the utterances of great prophets from time to time. All these should be crowned with a respectable knowledge of the principles of mental and moral philosophy. We are afraid very few among us care to know any of these things. Yet without a decent knowledge of them we may continue to expect repeated instances of apostacy and secession from our church. We are glad to learn that the leaders of our community are contemplating the establishment of a theological school, where young men will be specially trained for theistic life. It is proposed to establish a course of lectures on different subjects, such as philosophy, and the history of philosophy, the history of Christianity, Hindu scriptures, science of religion and so on—and it is believed that the course will extend to two years. Annual examinations will be held, so that in course of time we may expect to raise a band of young men thoroughly indoctrinated in the principles of theism. We sincerely hope the project will succeed.

INDIAN AND ENGLISH THEISTS.

—o—

WHAT will the world think? What will Mrs. Grundy say? What will this man or that man think of it? These questions exert a painful pressure upon the moral susceptibilities of many a man. The fact that what I do may be reprobated by others of whom I think highly, deters me from many enterprises. We believe half the good people of the world are deterred from virtuous deeds by fear of what others may say. The Brahmo Somaj, for example, would be fuller of people if the fear of Mrs. Grundy did not keep them upon the ordinary paths of life. In the community to which we belong we sometimes hesitate to do a certain thing, fearing what enlightened men in India and England would say. An educated man is met on the very threshold of religion with strange spectres. He has his relatives to fear. They would much rather see him engaged in business, winning honors and distinctions and creating a reputation for his family which would last for ever. He has his friends to encounter. These would much rather see him engaged in pleasures, having nothing whatever to do with God or religion—terms, according to them, which have passed out of fashionable use. They have the public to fear which would much rather revolve on the old grooves of thought than fly to others they know not of. On every side there is an obstacle to be encountered, an opinion to be combated, a friend to be subdued and a relative to be conciliated. If these enemies have been disposed of, there are hosts of others still to be encountered. The Brahmo Somaj experiences this pretty often in the midst of its career. Often while undertaking important movements for the regeneration of the country, she has to fear the spiritual Mrs. Grundy. If she ventures to admire Hindu customs and go back to Hindu ways, there are those refined men of the West who instantly represent her to be retrograding. If she advocates extensive reforms, she is proclaimed an enemy to the country. If she admires Christ, a hue and cry is raised that the Brahmo Somaj is about to embrace Christianity; if she praises Chaitanya, she is instantly voted a bore and represented as going back to the mediæval times. When she believed in the general principles of theism she was condemned for being rationalistic; when now she believes in special providence and responses to prayers, her assertions receive no credit. If God cannot answer prayers, He becomes an abstract deity; if he does respond, He cannot be true. If there is work, there is no prayer; if there is prayer, people say that the Brahmo Somaj is becoming mystic. Thus on either side there is danger. At the present day the struggle seems to be between the eastern and western elements of religion. So far as appearances go, we

are afraid we are soon about to lose our English sympathisers. The current now with us goes in the direction of mysticism—faith in another word, faith in the living God as directly bearing upon our interests and concerns, and our English friends are the last to tolerate any such nonsense. No wonder that many of them have begun to look upon us with suspicious eyes; some have given us up for lost; some denounce us in no measured terms. We see it plainly and clearly—yes we see it—our English friends are going away from us. But are we thereby to be deterred from what they are pleased to call our mystical ways? Are we to leave the ascetic's mode, and take again to the costly habits of western life? Are we to forget lisping in the accents of our venerable forefathers and take once more to the practical, matter-of-fact language of our western conquerors? There is a time for everything. The Brahmo Somaj specially is pledged to view both western and eastern thoughts with impartiality. But we have come upon a time when she cannot for her life abandon the sweet mysticism of the country, and abandon it for the sake of Western civilization. It were a good thing, indeed, if both the East and the West could in all points maintain a spirit of harmony. But as nature does not intend it, we ought to take facts as they are and content ourselves with what peculiarity nature has forced upon us. We defer to European culture and thought, and in all cases should speak respectfully of what is told us in connection with our doings. But an Indian manages more easily and gracefully his Asiatic nature, and though it is possible to teach him English ideas, yet it must be in his own way and according to his natural instincts. To attempt to force a foreign civilization upon him would be unnatural and, therefore, unproductive of good results. This is a logic, however, more often admitted in theory than in practice. In effect whatever is un-European in us is disliked by Englishmen, and thought to be morally wrong. So long as this feeling dominates in our critics, a real understanding between Eastern and Western Brahmos is impossible. The Brahmo Somaj is bound to cultivate faith to the fullest extent possible, and, if this interferes with the existence of cordial relations, it becomes a misfortune, but a misfortune that cannot be avoided. We only wish our English friends would bear with us for a while, for a little patience may produce a mutual understanding in the end.

Brahmo Somaj.

THE 9th anniversary of the Simlah Brahmo Somaj was celebrated with *'éclat* on Thursday' the 1st of January 1880, at No. 4, Bhoirab Biswas, Lane, Simlah, Manicktollah Street, Calcutta. The morning service was conducted by Bhai Denonath. A little before 4 P. M. *Sankirtan* commenced, and the procession started at about 4-30 and went up to the spacious compound of the late Babu Ashutosh Deb, whose relatives very kindly permitted the use of the same. The gathering was respectable, numbering about four hundred men, most of whom appeared to be intelligent and respectable. On the tops of the houses surrounding the place were seen faces of respectable ladies. After chanting the *sankirtan* for some time, Bhai Deno Nath addressed the gathering. In the course of his speech, he showed that the present age demanded a special dispensation to stamp out the spirit of irreligiousness, scepticism, and practical atheism which was raging throughout the length and breadth of our mother land. After another *sankirtan*, the procession left the place, followed by about 300 men. The procession went through the Manicktollah Street, and passed through Bolaram Dey's Street, and by a short cut returned to the place whence it started. The evening service was conduct by the Minister.

THE *Indian Christian Herald* has the following to say of the Christian and Brahmo methods of preaching:—"It is a matter of regret that in this respect, the Christian Missionaries have shown less wisdom than our Brahmo friends. Following as it were the apostolic method, the Brahmos have got many Churches, all independent, over the length and breadth of India, though numerically they are not one-tenth as strong as the Indian Christians. Wherever a few Brahmos reside, they form themselves into a Church, and one of them, the most gifted and the spiritually minded, acts as a pastor to the rest. Then as in the primitive church, there were apostles who went about from place to place, confirming the churches, the Brahmos have set apart some missionaries who go about from district to district ministering to the churches from time to time. It is a shame, therefore, that while the Brahmos have so thoroughly adopted the apostolic plans, we Indian Christians glorying in the faith of the apostles, should avoid them and hanker after others which are most unsuited to us, and thus be still in a spiritual bondage. We think the time has come for the independence of the Native Church, and this independence of the Native Church, can be attained if the Indian Christians do what the primitive Christians did and what the Brahmos are doing now."

THE New York *Independent* has the following para:—

We are very glad to see in the *Indian Mirror* so good a report as the following, which we reprint as a most curious specimen of an intensely interesting phase of the current history of religion, in which the Brahmo Somaj, under Christian influence, seems to be almost renewing the story of the rise of Buddhism:—"A great change has evidently come over the spirit of the Brahmo Somaj movement. Never was our Church so spiritual, so devout, so earnest, or so thoroughly imbued with faith in the realities of the unseen world. The daily services held among our missionary friends, which sometimes run beyond two and a half hours, are rendering considerable help to the spiritual expansion of our Church, and may, indeed, be regarded as the chief instrument for furtherance of that object. Imagination and unbelief, unpractical transcendentalism and dreamy sentimentalism are fast dying out, and the vision of faith is extending, both in area and in vividness. The prophets, 'Christ, and other masters," are finding a home in the hearts of our devotees such as they never had before. A strong desire to live in them and with them in God is manifest among our ranks. Formal prayers and stereotyped addresses to an imaginary and abstract deity are giving way to sustained conversation with Heaven's King and the pleasant flow of deep, unutterable sentiments. The Brahmo's prayer today is neither soliloquy nor an unanswered petition; but the soul's spirited dialogue with the indwelling Friend. There is, indeed, a plentiful harvest of hope, faith, and joy, and we heartily thank the merciful God of our Church for his loving kindness."

GLEANINGS

(Brahmo Pocket Almanac.)

If you wish to be a hypocrite, conceal an ascetic heart beneath the gloss of civilization.

Honor God as your Father; love God as your Mother.

Believers of the nineteenth century, your mission is to blend science and faith, philosophy and inspiration,

Prayer is the soul's hunger.

There is no selfish salvation. Walk together serving each other.

Even the longest and the darkest night is followed by day.

Whoso ascribes his own lies to God is a blasphemer, but he who ascribes God's truth to himself is an infidel.

To accept human writings as Divine revelation is superstition; to discard all revelation and follow proud reason is practical atheism.

In the hermitage within seek relief from all the cares and anxieties of the world.

Do you not know that there is telegraphic communication with heaven, and that in a moment you can send and receive messages, only if ye do not cut the line?

Clouds may darken the life of a believer, but they will melt away in genial showers.

Give unto Cæsar what is Cæsar's. Unto the world's great men give the honor due to their rank.

Foul is fair if Hari touches it; fair is foul if Hari's name is not in it.

Devotional.

To all our enemies, O heavenly Father, send Thy redeeming mercy, that their hearts may turn unto Thee and be saved.

TEACH our missionary workers, O God, to be more zealous and self-sacrificing. May that asceticism grow in them which finds its glory and its joy in the cross! And may increasing devotion and deepening spirituality be the lot of all theistic devotees in the country!

SPIRIT SUPREME, a shower of grace we beg of Thee in these days of festivity. Upon our brethren of all classes freely pour out of Thy spirit. Joy and purity, hilarity and sweetness give

unto us, O Lord. Grant that every heart near and dear unto us may dance joyfully in Thy presence throughout the season.

JOY, joy, joy; O blessed God, give us joy. No weeping, no lamentation in these days. Let our tears dry up. Let sorrow and despair, anxiety and anguish depart from our hearts. Fill us and our homes with the joys of communion. May our lips rejoice and our souls drink largely the sweets of Thy love!

WE shall have many meetings, and many hymns shall we chant unto Thy glory, O Lord. One prayer, one festive gathering will not satisfy us. The heart panteth after a continuous stream of festivity and rapturous excitement. All our people, men, women and children, must have each his full measure of the season's gladness in endless and varied forms of devotion.

HOLY God, sanctify us and all that belongeth to us. May not our joy be the joy of shadowy sentimentalism, but the pure and lasting joy welling up from a clean conscience! It is not often, dear God, that we can enjoy the sweets of a devotional festival. Therefore, grant, O Lord, that when it comes it may bring unto us both solid purity and sweet joy, and so renovate our character and life with Thy holy spirit that we may become better and happier men.

UNTO the weak and infirm, the sick and the bed-ridden vouchsafe, O Lord our God, strength and peace of mind. Unto the poor and resourceless, grant, Father, the bread of truth and the treasure of thy grace. Unto the ignorant and unintelligent give freely the light of heavenly wisdom. And unto those who are suffering from vicious propensities and impure habits grant such power as may enable them to conquer their vices.

FATHER, give unto women who have gathered in Thy church wisdom and faith, purity and joy. In woman is Thy sweet love and Thy grace is in her. A pious woman is her husband's companion to heaven and her child's guardian angel, the light of her home and the preserver of social purity. Therefore, Lord, make our women saintly and sweet. Our children also we consecrate to Thee. May they grow in purity and piety as they grow in years, and may Thy church find in them a generation of more devout and earnest men than we are!

Correspondence.

[*We do not hold ourselves in any way responsible for the opinions of our correspondents.*—ED., *I. M.*]

A NEW BROTHER.

TO THE EDITOR OF THE "INDIAN MIRROR."

SIR,—The fourth anniversary of the Chinsurah Brahma Mandir was celebrated on New Year's Day. Babu Protap Chunder Mozumdar and Babu Trailokya Nath Sanyal of the Brahmo Somaj of India came to celebrate the festival. The enthusiastic devotion and the edifying sermon of the former, combined with the sweet voice of the latter, conspired in a very eminent degree to make the scene as charming as ever, and the large congregation was struck with amazement as if by an enchanter's wand. When the morning service was over, which continued till 12 A. M., the Minister, Babu Protap Chunder Muzumdar, called me to be initiated. I drew near and sat before the *Vedi*. Never did I realise the sanctifying presence of the Lord more vividly than at that moment. The spirit of the Lord was within me and around me. For a time I forgot the turmoil and anxieties of the world, and was transported to a blessed region where I enjoyed supreme happiness. That day will be an ever memorable day in my life. For many long years I was an enquirer; my belief in idolatry had long been demolished; and for many years I kept company with Christian Missionaries, attended Christian chapels, and read Christian tracts. I should have embraced Christianity long ago, but for the doctrine of Trinity and other doctrines upheld by orthodoxy. During this period many perplexing doubts and difficulties arose in my mind and continued to harass me, till the only Friend of sinners compassionately put it into my mind to read the Sunday *Mirror*, the *Dharma Tatwa* and the lectures and sermons by the Minister of the Brahmo Somaj of India. The lecture—"Am I an Inspired Prophet?"—which unfortunately elicited adverse criticisms from many quarters—greatly enlarged my faith and shed a flood of light over my path.

Thus the Lord has saved me from idolatry and the perplexing tenets of Christianity, and revealed unto me the saving truths of Theism, which fully satisfy all my spiritual wants and aspirations.

Yours &c.,
B. B. D.

SPIRITUAL REALITIES.

TO THE EDITOR OF THE "INDIAN MIRROR."

SIR,—After a hard struggle for so many centuries the point at issue in the dispute between the theist and the scientist has been fixed and determined. They both agree that at the root of the phenomena of the world there is a "mysterious mighty force" which exerts itself in so many forms and ways in a uniform method or system known as "Natural Law." Science wonders at it, and Religion worships it. Whether this "Mysterious Force" is intelligent and good, or, in other words, a Being, is the problem to be solved. To settle this question the scientist has his intellect and his facts and statistics; but they fail him altogether; his intellect confesses its inability, and his statistics are not sufficient. The instrument in the hands of the theist is his faith which, he says, is a curious apparatus by means of which he can see objects invisible to the eye of intellect. It is the province of psychology to prove or to disprove whether there is any such principle as faith in the constitution of the human mind, and whether it begins where intellect ends. The theist, as such, has only to gather facts and statistics, and place them before the scientist for his investigation and explanation. The theist will he compelled to give up his ground unless he produces facts from his life to prove that the "mysterious force" which he worships is not a blind force but an intelligent and good Being who speaks and hears, who guides him with counsel, when need be, and cheers him when he droops, who befriends him when he is helpless and protects him when trials and temptations try him, and who is ever with him to help him in his uphill work of progress. A theist who has not these facts or tries not to obtain them is unworthy of God, and will sooner or later be discarded. He has not a middle position to occupy—either the living God or no God; the belief in a metaphysical non-interfering do-nothing God will not avail him. A rationalistic theist, who scoffs at *inspiration* and laughs at *responses to prayer*, has not many days to live. We live in a most critical time. The whole world, we may say, is arrayed against us. We have to fight the different brigades of Agnostics, positivists, sceptics and scientists, and even rationalistic theists, whose treacherous alliance is worse than the worst attacks of our enemies. It is only by standing on the strong ground of the *realities* of the spiritual world that we shall be able to defeat our enemies. Let us all be up and be doing, let us endeavour to enter into the deep and deeper spirit of our religion and gather there unmistakable *realities* and *facts* and give them to the world. If we can do this, our task is done—others will, in the course of time, follow, and will gather these facts, analyse and generalise them and establish the position which we occupy.

Yours &c.,
R. M. B

NOTICES TO CORRESPONDENTS.

Persons favoring us with communications are requested to write legibly, and on one side of the paper only.

Unauthenticated communications will not be inserted.

B. K. SARKAR.—Declined with thanks.

OLD PENITENT.—A discussion on this subject will never end. An article on mixed diet appeared in this paper sometime ago, from which you will find that there is no great difference between your views and those expressed by us. As there is very little space at our disposal, we hope you will pardon us if we decline to enter into any controversy on the matter.

Provincial.

BANGALORE.

PROCEEDINGS of a General Meeting held at the hall in Nowamswami Pillai Street, Cantonment of Bangalore, on Monday, the 17th November 1879, at 6 P. M.

Mr. V. M. Sathasiva Mudalier, one of the promotors of the "Brahmo Prarthana Sabha" movement in Cantonment, Bangalore, to whose exertions the success of the meeting is greatly to be attributed, first circulated a notice on the 6th November 1879, to the public requesting them to state whether they liked to join him in worshipping "Parap Brahman" in spirit, and if so, desiring them to attach their signature to the notice. Thirty-two gentlemen having consented and signed the notice, a printed card was circulated on Monday, the 17th November, 1879, inviting the public to attend the meeting to nominate office-bearers to conduct the business of the Brahmo Prarthana Sabha. About 100 gentlemen were present.

Mr. V. M. Sathasiva Mudaliar proposed that Mr. T. Narainswami Pillai should take the chair. The chair, having been taken Mr. R. Gopalswami Iyer read the notice, circulated on the 6th November 1879. He also read the rules framed for the B. P. S. Then arose a question to first decide who were its real members. Accordingly a list showing the members and sympathisers was sent round, and secured twenty-seven names under the head "members" and ten under the head "sympathisers" This being approved, the B. P. S. was established. As it was very late, Mr. Ayaswami Mudaliar proposed that the meeting should he adjourned till next Monday, the 24th November, 1879.

(SD.) T. NARAINSWAMI PILLAI,
Chairman.

C. B. P. S. The 17th Nov. 1879.

Proceedings of the General Meeting held at the B. P. S., on Monday, the 24th November 1879, at 7½ P.M.

Mr. J. Narainswami Pillai, having taken the chair, proceeded to carry out the programme of the meeting laid before him, by calling upon Mr. V. M. Sathasiva Mudaliar to move the first resolution, which was as follows:—

That in connection with the B. P. S. a Theological Library should he established, and periodicals, expounding religious doctrines and published in Calcutta and other places, should he subscribed.

The resolution was seconded by Mr. R. Gopalswami and was unanimously carried.

The 2nd resolution, which was proposed by Mr. R. Gopalswami Iyer, seconded by Mr. A. Balasundur Mudaliar and unanimously carried, was—

That Mr. V. M. Sathasiva Mudaliar should be elected Secretary to the B. P. S.

The 3rd resolution, proposed by Mr. R. Gopalswami Iyer, seconded by Mr. V. M. Sathasiva Mudaliar and carried, ran as follows:—

That the following gentlemen be elected Directors of the B. P. S.:—

1. Mr. Narainswami Pillai,
2. „ Ayaswami Mudaliar,
3. „ V. L. Jheruraranga Mudalior,
4. „ T. Appavu Pillai,
5. „ Rajaram „
6. „ M. S. Muneswami Mudaliar,
7. „ A. Balasundra „
8. „ P. Murugasa „
9. „ Annaswami „
10. „ Muneswami Pillai.

Resolution IV.—Proposed by Mr. Ayaswami Mudaliar, seconded by Mr. Gopalswami Iyer and carried—that Mr. Theruvangadaswami Mudaliar be elected Treasurer.

Resolution V.—Proposed by Mr. V. M. Sathasiva Mudaliar, seconded by Mr. Ayaswami Mudaliar and carried—that Messrs. Sandrasagra Branth and Gopalswami Iyer be elected Acharjyas.

It was next proposed by Mr. R. Gopalswami Iyer and seconded by Mr. V. M. Sathasiva Mudaliar that a vote of thanks he given to the Chairman for his able conduct in the Chair.

(Sd.) J. NARAINSWAMI PILLAI,
Chairman.

C. B. P. Sabha, the 24th November, 1879.

Literary, Scientific, &c.

WE hear that a miller in France has invented a steam engine which heats itself.

LET indigo ryots rejoice. A German chemist has discovered that indigo can be prepared in the laboratory by chemical operations.

MR. GLADSTONE'S first speech at Edinburgh was delivered before an audience of 2,000 persons, *including seventy reporters.*

MR. TENNYSON has written two child-songs for the January number of the American Magazine, *St. Nicholas.*

THERE will shortly be issued from the German press a dictionary in one volume of the English, French, German, and Russian languages. The compiler is Professor Paul Fuchs.

THE late Mr. Delane became editor of the *Times* at the early age of 24. He lacked the valuable training of a thoroughly classical education, and was besides not himself a writer. But he was an able man and wrote, as the *Spectator* says, remarkably able notes. During his editorship thirteen Governments have been in office.

MR. LONGFELLOW contributes to the December number of *Harper's Magazine* a poem on an iron pen, "made from a fetter of Bonnivard, the prisoner of Chillon, the handle of wood from the frigate *Constitution*, and bound with a circlet of gold, inset with three precious stones from Siberia, Ceylon, and Maine."

WE read in an English paper that dinner-plates in Thibet are frequently made of tin stamped in the centre with effigies of European celebrities such as the Prince and Princess of Wales, Napoleon III., Mr. Gladstone, &c., all supposed to repre sent Buddhas of more or less sanctity. Round the rim of the plates are placed the letters of the English alphabet from A to Z.

MR. W. E. FORSTER, M. P., seems to have discovered a very ingenious meaning of the term Tory. Speaking at Appleby, he said that Dr. Johnson, himself a Tory, had beenobliged to define the term as "a savage;" but he thought that "worrier," the definition given by an Appleby woman when he visited that town many years ago, more accurately described the policy of the present Government. They had worried India with the cost of worrying Afghanistan, South Africa with that of governing Zululand, and England with the knowledge that upon us would fall the cost of all.

THE steamer *Arizona* lately came in collision with an iceberg. The *Boston Traveller* publishes a most thrilling account of the disaster. When the vessel came into collision with the iceberg, the crash was something awful, and many ladies almost succumbed to fear. The *Traveller* adds:—"A thorough examination of the forehold showed the *Arizona* to be watertight. This fact tranquilised the minds of the passengers, and gradually they returned to the saloon. When they were all assembled, the Rev. J. M. Ross (Presbyterian minister, of London) rose and in a few feeling words suggested that prayers be offered to God in thanks for the mercy He had so graciously shown. Hardly had the suggestion been uttered, when the assembled passengers knelt and joined in an appropriate prayer. Then the hymn, "Praise God from whom all blessings flow," was sung with an impressiveness but seldom witnessed in cathedral aisles."

MR. MAXWELL HALL communicated during last session to the Royal Astronomical Society, a further instalment of his endeavour to determine whether there is a general movement of the sun and the stars, visible to us, around a central point. Some years ago, Mädler, a German astronomer, from a series of calculations, placed the remote invisible centre in the Pleiades; but Mr. Hall, having more elements at command, finds reason to believe that it is near the double-star ζ of the constellation Pisces. Near, is, of course, a comparative term, for the central point is too far distant to be seen by human eyes; but it is something to have indicated even provisionally its latitude and longitude. The time of revolution is estimated at twenty million years, and the total attractive mass of the stars engaged on the movement as seventy-eight million times that of the sun, while the distance of the mysterious centre is thirty-one million times the distance of the sun from the earth.

AN amusing anecdote, of which Prince de Bismarck and Lord Odo Russell are the heroes, is published in the Vienna *Neue Freire Presse*. One day when the English Ambassador was calling on the Chancellor, the conversation happened to turn on the numerous and annoying visits the latter had to undergo, owing to his high position. "How do you manage to get out of them?" asked Lord Odo. "Oh! I have several little dodges," replied the Chancellor, with a smile. For instance, I have arranged with my wife to enter the room and request my presence elsewhere, on some pretext or another; whereupon, of course, my visitor has to leave." Hardly were the words out of his mouth when Princess de Bismarck opened the door and told her husband not to forget that the hour for taking his medicine had arrived. The effect of this announcement on the Prince and his visitor may be imagined; but Lord Odo took the incident in good part and, after exchanging a laugh and a cordial shake of hands with the Chancellor, took the hint and his departure.

MR. GLADSTONE'S Rectorial address to the students of the Univesity of Glasgow was a lengthy oration, in which he dealt with a multiplicity of subjects, and wound up with a magnificent peroration a portion of which we give below:—"So much, gentlemen, for your future callings and your actual studies. As to the temper in which you should set about them, you have little need of exhortation, and my closing words under this head shall be few. Be assured that every one of you has his place and vocation on this earth, and that it rests with himself to find it. Do not believe those who too lightly say nothing succeeds like success. Effort, gentlemen, honest, manful, humble effort succeeds by its reflected action, especially in youth, better than success, which, indeed, too easily and too early gained, not seldom serves like winning the first throw of the dice, to blind and stupefy. Get knowledge, all you can. Be thorough in all you do, and remember that though ignorance often may be innocent, pretension is always despicable. But you, like men, be strong, and exercise your strength. To-day will give you more strength; to-morrow work onwards, and work upwards; and may the blessing of the Most High soothe your cares, clear your vision, and crown your labors with reward."

THE MAGAZINES.

Fraser's Magazine, November 1879.

Fraser, under its new editor, Principal Tulloch, has not yet taken its place among the first class magazines of the day. The number before us contains little to interst the general reader. "What Shakespeare learnt at School," by Professor T. S. Baynes, will be interesting to those who puzzle their heads about the extent of the bard's knowledge of classical literature. Mr. Baynes refers to the studies of the grammar schools of the time, and infers from them what Shakespeare probably knew.

The most interesting article is that headed "A Siding at a Railway station" by Mr. Froude. It purports to be an allegory, and is written in the author's best style. The story begins thus:—

"Some years ago I was travelling by Railway, no matter whence or whither. I was in a second class carriage. We had been long on the road and had still some distance before us, when one evening our journey was brought unexpectedly to an end by the train running into a siding. The guards opened the doors, we were told that we could proceed no further, and were required to alight."

The passengers were numerous and of all ranks and sorts. The first class passengers were very comfortable, being ministers of state, judges on circuit, directors, an archbishop, &c. In the second class were the writer himself and a miscellaneous crowd, commercial people, lawyers, artists, men of letters, &c., and in the third class there were artisans, laborers, beggars *et hoc genus omne.*

The interruption caused great indignation among the grandees of the first class; but it was of no effect. "Presently a bell rang, a door was flung open, and we were ordered into a waiting room, where we were told that our luggage was to be examined." "We each looked to see that our particular belongings were safe, but we were surprised to find that we could recognise none of them."

"Each man had his own carefully docketed. The lids flew off, and within, instead of clothes and shoes and dressing apparatus and money and jewels and such like, were simply samples of the work which he had done in his life. There was an account-book also, in which was entered the number of days which he had worked, the number and size of the fields, &c., which he had drained and enclosed and ploughed, the crops which he had reaped, the walls which he had built, the metal which he had dug out and smelted and fashioned into articles of use to mankind, the leather which he had tanned, the clothes which he had woven, all entered with punctual exactness; and on the opposite page, the wages which he had received and the share which had been allotted to him of the good things which he had helped to create.

"Besides his work, so specifically called, there were his actions, his affection for his parents, or his wife and children, his self-denials, his charities, his purity, his truth, his honesty, or, it might be, ugly catalogues of sins and oaths and drunkenness and brutality. But inquiry into action was reserved for a second investigation before a higher commissioner."

"With the workmen of the third class the balance in most instances was found enormously in their favor. The state of the case was so clear that the scrutiny was rapidly got over, and they and their luggage were passed into the higher court. The saloon passengers were taken next. Most of them, who had nothing at all to show, were called up together, and were asked what they had to say for themselves. They had received ample wages, consisting of the fortunes they possessed, and amplework was expected of them.

"'Wages!' The speaker said. 'We are not hired servants; we received no wages. What we spent was our own. All the orders we received were that we were not to do wrong. We have done no wrong. I appeal to the higher court."

This produced no impression, and they were told that they should have no admittance, till they came better furnished. They were, moreover, ordered to stand aside with the thieves.

The second class came next; and here an amusing description of the scene is given—of rogues who had bought cheap and sold dear, of pedlars who had put a rind upon a grindstone and had sold it as a cheese, of men who had sanded their sugar and of those who had watered their milk, and so on. The author's name was then called. "There was no occasion to ask who I was. In every instance the identity of the person, his history, small and large, and all that he had said or done, was placed before the court so clearly that there was no need for extorting a confession. There stood the catalogue inexorably impartial, the bad actions in a schedule painfully large, the few good actions veined with personal motives which spoiled the best of them. In the way of work there was nothing to be shown but certain books and other writings, and these were spread out to be tested. A fluid was poured on the pages, the effect of which was to obliterate entirely every untrue proposition, and to make every partially true proposition grow faint in proportion to the false element which entered into it. Alas! Chapter after chapter vanished away, leaving the paper clean as if no compositor had ever labored in setting type for it. Pale and illegible became the fine sounding paragraphs on which I had secretly prided myself. A few passages, however, survived here and there at long intervals. They were those on which I had labored least, and had almost forgotten, or those, as I observed, in one or two instances, which had been selected for special reprobation in the weekly journals. Something stood to my credit, and the worst charge of wilfully and intentionally setting down what I did not believe to be true was not alleged against me. Ignorance, prejudice, carelessness; sins of infirmity—culpable indeed, but not culpable in the last degree; the water in the ink, the common places, the ineffectual sentiments; these, to my unspeakable comfort, I perceived were my heaviest crimes."

Then comes the amusing and concluding scene. "I was flattering myself," he says, "that when it came to the wages' question, the balance would be in my favor: . . . . . When suddenly one of the walls of the court became transparent, and there appeared an interminable vista of creatures—creatures of all kinds from land and water, reaching away into the extreme distance. They were those which in the course

of my life I had devoured, either in part or whole, to sustain my unconscionable carcass. There they stood in lines with solemn and reproachful faces—oxen and calves, sheep and lambs, deer, hares, rabbits, turkeys, ducks, chickens, pheasants, grouse, and partridges, down to the larks and sparrows and blackbirds, which I had shot when a boy and made into puddings. Every one of them had come up to bear witness against their murderer; out of sea and river had come the trout and salmon, the soles and turbots, the ling and cod, the whiting and mackerel, the smelts and whitebait, the oysters, the crabs, the lobsters, the shrimps. They seemed literally to be in millions, and I had eaten them all. I talked of wages. These had been my wages. At this enormous cost had my existence been maintained. A large ox spoke for the rest. 'We all,' he said, 'were sacrificed to keep this cormorant in being, and to enable him to produce the miserable bits of printed paper which are all that he has to show for himself. Our lives were dear to us. In meadow and wood, in air and water, we wandered harmless and innocent, enjoying the pleasant sunlight, the light of heaven and the sparkling waves; we were not worth much; we have no pretensions to high qualities. If the person who stands here to answer for himself can affirm that his value in the universe was equivalent to the value of all of us who were sacrificed to feed him, we have no more to say. Let it be so pronounced. We shall look at our numbers, and we shall wonder on the judgment, but we shall withdraw our complaint. But for ourselves we say freely that we have long watched him—him and his fellows—and we have failed to see in what the superiority of the human creature lies. We know him only as the most cunning, the most destructive, and, unhappily, the longest lived of all carnivorous beasts. His delight is in killing. Even when his hunger is satisfied, he kills us for his mere amusement.'

"The oxen lowed approval, the sheep bleated, the birds screamed, the fish flapped their tails. I, for myself, stood mute and self-condemned. What answer but one was possible? Had I been myself on the bench I could not have hesitated."

He had the sentence passed upon him. "You passed your first examination by mistake, you must go back to the place from which you came, and when you appear again before us may you have a better account to render of yourself. You shall not begin a new existence again in some other form to devour fresh hundreds of thousands of creatures like these that have come to witness against you; you shall take up your life where it was dropped, and finish it to its natural end, and if you can find any better employment for your remaining years than that of book writing, I advise you to take to it."

Is Mr. Froude about to turn vegetarian?

Law.

HIGH COURT.

—o—

ORIGINAL SIDE,—PEREMPTORY CAUSE BOARD.

FOR MONDAY, THE 12TH JANUARY, 1880.

(Before the Hon'ble Mr. Justice Potifex.

(Appeals.)

Brojo Mohun Dass & ors. v Hurrololl Doss—(*pt. hd.*)Mohendronath Bonnerjee—Pittar & Wheeler.

The Ganges Manfg. Co., "Ld." v Soorjmull & ors.—Roberts Morgan & C.—Orr & Harriss.

Velyetee Khanum v Bhobodeb Bannerjee—Carapiet—G. C. Chunder.

Kallydoss Boss v Kallykristo Ghose & ors.—Aushootosh Dhur—Mitter & Bhunjo.

Hurronauth Chatterjee v Lokenauth Moetry & ors.—Appellant in person—Dignam & Robinson B. C. Dutt.

The Bank of Bengal v M. A. Mendes—Roberts Morgan & Co.—Hart.

Anundololl Doss v S. M. Bhuggobutty Dossee & anr.—G. C. Chunder—Shamuldhone Dutt.

Gunness Doss & ors. v Chundernauth Shaw—M. Camell—Hart.

Gohur Bibee & ors. v Mahernaga otherwise called Chootee Begum—Gillanders—H. H. Remfry.

S. M. Bemola Dossee v S. M. Mohun, Dossee & ors.—Mitter & Bhunjo—C. D. Linton Beeby & Rutter.

(Before the Hon'ble Mr. Justice Wilson.)

UNDEFENDED CASES.

Unnodapersad Coondoo Chowdry v. Rajah Poorno Chundar Roy—S. N. Doss.

S. M. Suttobhama Dassee & anr. v R. L. Dutt & anr.—Aushootosh Dhur.

Obhoy Churn Ghose v Issen Chunder Doss—P. N. Ghose.

Greesh Chunder Day & anr. v Muddoosoodun Mitter—Dover.

Tunsook Roy v Chunder Caunt Mookerjee & anr.—Hart—C. D. Linton.

S. M. Binodeeny Doosee v S. M. Bindoobaseeney Dossee & ors—B. N. Dutt.

Fonindrobhusun Chatterji and another v Jogesh Chunder Dutt and another—H. H. Remfry

Seth Sultan Chund and another v Rajendro Chunder Ghatterji—Ghose and Bose

Obinash Chunder Goopto v Shosheebhoosun Doss Goopto—M. D. Sen.

Nobin Chunder Nath v S. M. Unnodamoye Dossi S. N. Doss.

Ramchund Khettry v Radhanauth Sircar—A. T. Dhur.

Ramchund Khettry v Brojonauth Sircar and another—A. T. Dhur.

DEFENDED CASES.

(Final Disposal.)

Kirtee Chunder Mitter v J. B. Barry & ors. (*pt. dh.*)—Pittar & Wheeler—Barrow Watson & Co.

Dorab Ally Khan v Abdool Azeez & anr.—Dover—Paliologus.

Matungeenee Dossee & ors. v Surnomoye Dossee & anr.—N.C. Bural—H. H. Remfry, J. E. Remfry.

Fool Chand & ors. v J. Graham & ors.—Dignam & Robinson—Trotman & Watkins.

S. M. Shamasoondry Dabee v Debendronauth Tagore—Swinhoe & Co.—Trotman & Watkins.

Pamela Louisa DaSilva v. D. J. DaSilva—Fink—N. C. Burraul.

Bany Madhub Sen v Beharyloll Sen & anr.—G C. Chunder—Defendants in person.

Pertab Chunder Dey v Bollie Doss Mullick—N. C. Burraul—Zorab.

Benode Beharyee Bonnerji v Moonshee Harastoollah—W. C. Bonnerjee—A. T. Dhur.

S. M. Potitpaboony Dabee & anr. v J. Dacosta & anr.—G. C. Chunder—J. O. Moses.

S. M. Doorzamoney Dossee v A. B. Miller & anr.—Ghose & Bose—Remfry & Rogers, Dignam & Robinson.

Selections.

MR. DALL AT BANGALORE.

—o—

(*Bangalore Spectator.*)

THE Rev. C. H. Dall, M. A., arrived in Bangalore on Thursday morning last, and at the early hour the train arrived. More than 20 of the prominent members among the Brahmo Somaj here waited at the station to welcome him. On the same evening, Mr. Dall gave his lecture on the subject "Where is India" in the hall of the Bangalore Literary Union, Petta. The room was densely crowded to hear the Reverened gentleman, and the audience were treated to a lecture full of earnest appeals, and clear exposition of the truth. The question "Where is India," Mr. Dall said, is not to be discussed from a geographical point of view. It is, in fact, the position of India in the "map of life" that they were to discuss; on the occasion when at Oxford recently, Mr. Dall met Max Müller, and the question he asked him then was, whether the progress of man in the mass was analogous to the progress of man in the individual, and the learned Professor said "Precisely so." The child, the boy, the youth, the man, in individual life had their counterparts in the life of nations also and so with India. If permitted to reason by analogy, the lecturer will say that as in the Geographical map of the globe, south is prominent for warmth and heat, the north for cold, east as the direction where the sun rises, and the west for a mellowing repose, so Asia he will put down for warmth of feeling and faith and worship, Europe for thought and intellect, Africa for joy, and America for action and work. India is especially a land of faith and worship. Hinduism, Buddhism, or any other form of religion taught the one grand doctrine of faith in the Invisible, the Father of all, and in that respect, the Lecturer did not see much of a difference between Christianity and other creeds. This very faith, Christian taught and exercised, and the closing scene of Jesus passion was very pathetically and graphically pourtrayed to illustrate this truth. Worship, the Hindus are particularly characteristic of also. The lecturer had over 5,000 scholars in his schools at Calcutta and elsewhere, and all of them will, if need be, worship him. Whereever he was met, there will be no end of salaam salaam, in fact, he did not know what to do with the salaams innumerable now, each salaam was in truth the germ of worship. Worship and reverence were so sacred among Hindus, that in Lord William Bentinck's Viceroyalty, a Rajah of high status scrupled not to crawl on knees in the Marble Hall to kiss His Excellency's feet! Now the Brahmos appear in the lecturer's eyes to be intensely men of faith, prayer, and feeling. The halls they erect, Mandirs, are external monuments of their internal feelings and yearnings towards the invisible, and hence, he, Mr. Dall, is forced to give full credit to their proceedings in matters religious. Brahmoism allows all to meet is one common platform, and he has had the honor of addressing crowds of them in the largest cities of India, and at Darjiling he had the high honor of giving the consecration sermon of a Mandir from the pulpit itself, the first occasion such an honor was conferred on him in India. Europe is yet a youth, notwithstanding its grandest efforts and progress in the march of intellect. In fact, no nation can attain here its manhood in the map of life. Africa was all joy and dancing in their original simplicity. The negroes are essentially a race, marked for "jollification," piping and dancing, and is that all! But America was a land of action, and the laborer there was honored. In India this is lacking. Here the working man is the most dospised, he is the *Sudra*, and the position of India in the map of life has not yet attained to that rank of excellence, when "work will be worship." The 5,000 lads alluded above will all worship the lecturer, if need be, but supposing he was carrying a book in his arm, not one in a thousand perhaps will volunteer to carry it from him. They lack work. But should one lad come up and ask for the book to relieve the lecturer, that is the lad he will baptize and convert not make him kneel and sprinkle water, of which so much is made of now-a-days—but convert him from faith and worship, to *work and action*, which India is sadly wanting now. Then again in the map of life, India was wanting in sympathy, union and cooperation. The grand law of it was love God and love one another. India has an innate craving for the first in its elements of creed and religion, but sadly lacks the second. Sympathy in faith and feeling will dispel all distinctions. So far as the lecturer's feelings went he saw no difference in creeds. A Unitarian, or Trinitarian, Brahmo or Christian, were all the same to him, as they all fear and reverence one God; one Father of all. Even Keshub Chunder Sen lacks this sympathy in a prominent degree, and what is styled as *pastoral care*, Keshub knows little or nothing at all. He never visited his adherents in their homes, and makes himself thoroughly acquainted with them. Only all met in the *Mandir* to worship and pray. But to the feeling, faith and prayer, of India, the cool head of Europe, and the earnest action of America ought to be united, and India will then present a grand picture in the "map of life," and the gazing nations abroad shall have the pleasing satisfaction of adding their testimony to the intrinsic character and worth of her sons, which are now too frequently forgotten or despised. After the lecture, of which our space does not allow give more than a mere cursory sketch, Mr. Babba, M. A., the Chairman, thanked the reverend gentleman for his very interesting lecture, and the proceedings closed.

BIRDS AND FRUITS.

—o—

A GREAT deal has been written of late years on the relations between insects and flowers, and many careful observers have shown good reasons for believing that the exquisite colors of our roses and our tulips depend ultimately upon the slow selection of bees and butterflies. But very little attention in comparison has been given to the equally curious subject of the relations between birds and fruits; and yet fruits are objects of far greater practical importance to mankind than the beautiful blossoms whose origin Mr. Darwin and his followers have so often explained to us. Nay, more, though the ordinary uses of apples and pears blind us in great part to their beauty, it cannot be denied that flowers themselves are scarcely more lovely than the glowing oranges, the crimson cherries, the soft bloomed peaches, and the purple plums, which owe their bright coloring to the appreciative eyes of woodland or tropical birds. It may be well worth while to glance for a moment at the manner in which these pretty and sweet-flavoured seedvessels have been produced.

It may here be stated that a fruit, in spite of all its other uses to men or animals, is really only a seed-vessel. We now know that no part of any plant or animal has been created solely for the use of other species: every organ, however necessary for the life of external kinds, has a duty of its own to perform in the economy of its possessor. A few years ago naturalists might have asserted that honey was put into the nectary of flowers, simply for the sake of the bee who gathers it, and that a soft pulp was placed around the stone of the blackberry simply for the benefit of the bird which swallows it. Some people would even have gone so far as to assert that the honey and the blackberry, the bee and the bird, were all alike created solely for the ultimate enjoyment of lordly man. But now-a-days no wise thinker would venture to maintain such an opinion, in the face of recent discoveries and observations. It is now quite certain that every portion of every living thing has a definite function to perform for the benefit of its own species. If the luscious clover is gifted with honey to attract the bee, with sweet scent to draw it on in its quest, with purple petals to allure its eye from afar, it is primarily because the clover needs the aid of the bee in fertilising its perfumed heads. If the currant coats its berry with the self-same sweet juices, and relies upon the self-same attractions of rosy coloring, it is primarily because the currant-bush needs the aid of the bird in dispersing its seeds through the surrounding fields. The bee, the bird, and man alike make use of the advantages they find ready prepared for them in the world around; but in every case each species performs its own work for its own sake. The plant stores honey for the plant's behoof; the bee lays up in hives for its winter support; and man uses it for his own pleasure. But the object of the bee is no more the supply of honey to human tables than the object of the farmer in sowing wheat is the supply of soft nutriment for the weevil.

Fruits in the sense which we ordinarily give to the term, are seed-vessels which specially rely for the dispersion of their seeds upon the voluntary aid of animals. A botanist, indeed, would call a poppy-head or a pod of peas a fruit; for in botanical language the seed-bearing apparatus of a single blossom always bears that name. But ordinary unscientific people mean by the term a sweetish, bright-colored, succulent, and pulpy mass, though of all these characteristics, sweetness and bright color are least essential, since many recognised fruits are sour or acrid, and a few are dull and sombre in hue. Nevertheless, the popular idea is a fairly good and accurate one answering to a real difference of habit in the plants to which it refers. Just as the bright blossoms, which alone are known as flowers to unscientific eyes, really answer roughly to those which depend for fertilisation upon insects, so the succulent fruits, which alone are known as such in every-day language, really answer roughly to those which depend for the dispersion of their seeds upon voluntary aid from birds or other animals.

Voluntary aid, we must say, because some seeds like burrs and other hooked kinds, get themselves dispersed by means of sheep and cattle, to whose coats they cling, against their will. Indeed, there is no end to the devices which Nature adopts to insure that seeds should be carried to fitting spots for their germination. Some, like thistle-down and cotton, are provided with fluffy tails, which carry them through the air on the wings of the wind; others, like the maple, have regular wings of their own, on which they fly in the same manner as a kite. The balsam bursts open its capsule with a sort of explosion, and scatters its seeds around it in very direction: the grasses simply drop their little round grains upon the bare soil beneath. But there are two kinds of seed-vessel specially liable to be eaten by birds and other animals, and these two kinds differ diametrically in the way they comport themselves towards their devourers. They are commonly called nuts and fruits.

The nut is a hard coated seed, whose kernel or germ—with its accompanying stock of nutriment—the squirrel or monkey eats whenever he can get it. This, of course, kills the young plant, and so defeats the whole purpose of the seed. Accordingly, nuts are purposely made in such a manner as to escape the notice and baffle the hungry attempts of their enemies. They are generally green as they grow among their native foliage, and brown as they lie on the bare ground beneath. Thus they never attract attention by their color or brilliancy. Then, again, they are covered by a hard shell, often so hard that even man finds it no easy task to break through the outer coat and get at the nutritious kernel within, as we all know in the case of cocoa-nuts, Brazil-nuts and the American hickory. And furthermore, they very frequently have a nauseous bitter husk, like that of the walnut, or are covered with little prickly hairs, as in the filbert; all of which devices combine to prevent animals from discovering, cracking, and eating them. As though all this were not enough, they not uncommonly contain bitter juices, and some times finish by poisoning the aggressors. Clearly, nuts are a kind of seeds which do not lay themselves out for being quietly eaten up. They defend themselves to the very last by every possible device in their power.

A fruit, on the other hand, adopts exactly opposite tactics. To use the language of ordinary life, it *wants* to be eaten; or in other words, it is so devised by Nature as to offer every inducement to various animals to eat it. The means which it employs for the allurement of birds are exactly like those which flowers employ for the allurement of insects. It has sweet juices, perfumed essences, red, blue, or purple coloring. From a distance, the scarlet hips and haws or the orange rowan-berries, strike the eye of the bird; the bright hues seem to act as an advertisement of the food. The pulpy covering is evidently intended for the bird's use, and the sweet taste for its pleasure. Clearly, the fruit is a kind of seed-vessel which means to be eaten if it can only get any one good enough to perform the duty.

But what good can the plant derive from having its fruits devoured? If the nut is so anxious to escape detection and to avoid animals, why should the fruit take so much trouble to excite attention and to commit a voluntary suicide? Simply because the bird is of as much use to the plant as the plant is to the bird. It is, in short, a case of mutual accommodation. Just as the bee, in sucking honey, carries the fertilising pollen from flower to flower, so the bird, in devouring fruit, disperses the seeds which pass undigested through its body. Though the pulp is always soft and sweet enough, the actual seed is at heart a nut. In the plum-stone and peach-stone we see this truth clearly enough, for there the resemblance has gone to such a length that even the most careless observer could not overlook it. In the cherry and the orange it is less immediately obvious, but still quite recognisable when we look at the question closely. In the strawberry and raspberry, however, the separate seeds are so much smaller that we scarcely notice their presence, and, therefore, we quite forget their essential identity with the nut. It is thus evident that a fruit is really a seed-vessel which has turned its outer coat into a soft pulp, while its inner part still contains one or more hard nut like seeds.

But we must observe at the same time, that fruits are not at all stages of their growth prettily colored, soft, and sweet. They begin as hard, sour, green knobs, and only acquire their external allurements as they slowly ripen. Of course, this is quite necessary, if the plant is to carry its point and get its seeds dispersed in a fit condition for sprouting; for its whole object would be defeated if birds were to eat the seeds while they were still young and green. Hence the color is only added at the moment when the little embryos within have become fitted for an independent existence. So, too, the sweet juices replace the sour acid of the green fruit, and the hard pulp grows soft and yielding. In a thousand ways, then, we see that succulent fruits have been specially adapted to the senses of birds. Only those fruits which rely upon the fowls of the air for dispersion are sweet and pretty, and even they only at the exact moment when dispersion will benefit them. So that here again we find one of those minute relations of dependence between animal and vegetable life of which so many instances have been forthcoming of late years. The more we look into the balanced economy of life, the more does it appear, as Sprengel long ago pointed out, that "the wise Author of Nature has not created even a hair in vain." And whether we regard the mode of creation as direct or as indirect, by a pure exercise of volition bringing forth an orderly universe through one design, or by slow adaptation of every part to every other through natural selection, it is equally true that every portion of every plant and every animal is instinct with meaning for those who patiently try to read it aright.

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RAM MOHAN ROY MEMORIAL.

AT a public meeting held at the Albert Hall on Thursday, the 25th December, 1879, it was resolved that Subscriptions should be raised with a view to perpetuate the memory of the late Rajah Ram Mohun Roy, and a Committee was appointed to carry this resolution into effect.

It has been determined that the memorial which may be fixed upon should take a national shape to which persons of all classes, irrespective of differences of creed, might contribute.

In appealing to the numerous admirers of the late Rajah in all parts of the country, the Committee humbly pray and earnestly hope that they will come forward to testify their gratitude and respect for his memory in consideration of his valuable, political, educational and social services to the country. Any sum that may be subscribed for the purpose will be thankfully received.

Contributions may be sent to the address of the undersigned at the Albert School, No. 15, College Square.

KRISHNA BEHARI SEN,
The 5th January 1880. *Secretary.*

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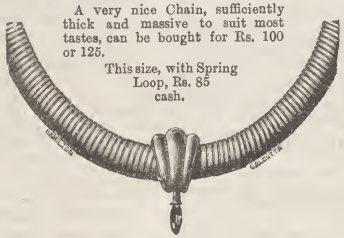

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For filing docketed Bills, Letters, &c., so as to be easily accessible.

Directions for use.

Place upon the File the papers to be inserted, holding it down at one end with the thumb and at the other with the fingers, just inside the wire clamp, then raise the clamps one after the other with the other hand, and the paper will slip under of itself.

Letters, Accounts, and other papers are thus quickly filed, and are kept neatly and compactly in order, ready for reference at any moment.

No. 2 size, 8½ × 3¾. (0-12) As. 14
,, 3 ,, 9½ × 4. (1-0) Re. 1-2
,, 4 ,, 9 × 5½ Note size. (1-4) ,, 1-6

Ondine.

"Ondine" is the name of a swimming doll. Upon being wound up and immersed in the water she will immediately commence to swim with great vigour. All necessary instructions accompanying each doll. (20-0) Rs. 22-4

The Electric Whist Marker.

The button merely has to be pressed, when the pointer will move on to another figure with an audible click. Per pair. (1-8) Rs. 1-10

The Aluminium Key Pencil.

An Aluminium Pencil to hang on the chain, in the shape of a key; with spring out action. The illustration is the exact size of the pencil when closed. (3-6) Rs. 3-12

The Armstrong GUN Pencil Case.

In Sterling Silver. (22-8) Rs. 25-0
In bright polished Nickel. (1-0) Re. 1-2

New Registered Nut Cracker.

This greatly improved Nut Cracker is so constructed that it will take nuts of any size, a spring lifting the upper jaw and releasing them when cracked, with a rapidity and ease not obtainable by any thing hitherto made.

Price per pair. (2-4) Rs. 2-8

Combined Desk and Blotting Pad.

Strongly made of wood neatly covered with cloth, with leather corners for holding the Blotting Paper. The Blotting Paper can be easily removed and fresh substituted.

Folio size, 17½ by 11 inches. (2-8) Rs. 2-12

Copying Ink Pencils.

Writing made with these pencils may be copied on to ordinary copying paper, and is then left as if made with purple-black copying ink. For travellers, who require to keep copies of their letters, it will be found of the utmost convenience.

Price, each As. 6; per dozen, (4-0) Rs. 4-6

Playing Card Case.

A Solid Leather Case, containing a pack of Cards, Cribbage Marker and Pegs. (4-0) Rs. 4-6

Gummed Labels.

Two Hundred and Fifty Gummed Labels in a variety of useful sizes ready for immediate use. Suitable for labelling jars, Bottles, Shelves, Books, &c. (1-0) Re. 1-2

The "Princess Beatrice" Work-Box and Writing-Desk combined.

The advantage possessed by this Work-box Writing-case over most other patterns is, that when first opened it presents a perfect Work-box; and it is not until a spring is touched, which allows the front to fall, and the flap in the lid is opened, that the completely arranged Stationary Case is disclosed to view. In leather, lined with quilted silk, and fitted with stationery and cutlery. (27-0) Rs. 30-0

Menu Card Holders.

FERN-LEAF PATTERN, very elegant. In gilt or silvered, each. (1-0) Rs. 1-2
Small size Menu Holders,—Crown, Anchor, Prince of Wales' Feathers, or Eagle,—electro-plated, each As. 8

The Fan Pattern Photo Stand.

This pattern is quite a novelty in Photo-Albums. When closed, the whole of the nine portraits shut within the centre fold, the appearance being that of a closed fan; to open it, the little tabs on each side need simply be drawn out, and the whole become exposed to view, as roughly pourtrayed in the illustration.

In finest smooth calf, handsomely tooled and mounted (20-0) Rs. 22-4
In best silk velvet, (17-0) Rs. 18-12

Drinking Flasks.

Very strongly-made glass flasks, covered with Russia leather, and plated metal cup, screw top.

¼ Pint (9-0) ... ... Rs. 10-0
¾ ,, (10-0) ... ... ,, 11-4

The Casket Pocket Inkstand.

Small, compact, and perfectly secure, in bright Nickel; when closed the ink bottle fits into and cover. (3-0) Rs. 3-6

Arms, Crest and Monogram Album.

In handsomely gilt embossed cloth binding. Containing mounts of tinted cardboard, printed in various appropriate styles in gold, so that the pages are adapted for the various purposes for which the Album is produced. (4-8) Rs. 5-0

The Scholar's Companion.

A complete set of School Requisites comprising a penholder, led pencil, slate-pencil, lead pencil, sharpener, combined slate pencil sharpener and slate cleaner, Indian rubber, and ruler. (1-0) Re. 1-2

Our Mutual Friend.

A neat French Morocco Case, representing, in miniature, a volume of Dickens' novels. It is closed with a spring. On opening the lid, it is found to be adapted inside for holding a pack of cards, with a brass scoring plate on the inner side of the cover, and a couple of pegs in the back. It can be supplied with scoring plates for either Whist or Bezique. (3-8) Rs. 4-0

Patent Folding Safety Nail Scissors.

Made of the best steel, of superior workmanship, carefully finished. Size, 4⅝ inches when open, and 2¾ inches when closed. (5-10) Rs. 6-4

The Archimedean Drill.

Very simple and effectual in its working, and not likely to get out of order. The handle at the end of the drill is held in the left hand, while the handle at right angles is worked rapidly up and down the spiral rod by the right hand. Complete, with a set of six drills of various sizes. (4-0) Rs.4-6

The Basket Tin Box.

An ornamental addition to the Dressing Table, or the Writing Desk. The two sides of the lid open up showing the pins contained, and by a simple arrangement are self-closing. Neatly made in lacquered brass, filled with pins. (As. 12) As. 14,

a-35 W. NEWMAN & CO.

LONDON AND LANCASHIRE LIFE ASSUARANCE CO.

ESTABLISHED 1862.

THIS COMPANY OFFERS TO THE PUBLIC THE COMBINED ADVANTAGES OF

Unquestionable Security and Low Rates of Premium.

WHILE the adoption of all the improved modern conditions under which Policies are now issued enables the Directors to grant unusual facilities to all intending Assurers.

That Life Assurance is rapidly becoming universally recognized as the MOST SECURE AND SATISFACTORY INVESTMENT, is sufficiently proved by the following statistics, "startling in their magnitude but quiet power," extracted from "The Review" of January 1st, 1879.

"In the years 1870—1878, the accumulated Life Assurance Funds of the Offices have risen from £90,700,000 to £117,600,000, or at the rate of £3,000,000 per annum. This is after paying out £71,500,000 in claims and bonuses on policies alone, entirely exclusive of surrenders, annuities, or management expenses. The total sum received by the Life Offices on life account in the eight years was £128,700,000. Against this was paid in claims, £71,500,000; annuities, £3,350,000; and surrenders or reduced premiums, £9,100,000, being a total paid out to Policy-holders of about £84,000,000; after this £27,000,000 were added to funds.

The LONDON & LANCASHIRE returns 80 per cent. of the profits, divided every five years to participating Policy-holders. English rates of premium only charged for such period as the Assured spends westward of Suez.

Prospectuses and every required information can be immediately obtained by application to the undersigned, at the Head Office in Calcutta.

The Manager of the *Indian Mirror* is authorized to be our Agent.

A. B. SHEKLETON,
General Agent & Secretary for India,
a-65 4, Lall Bazaar, Corner of Mission Row.

CALCUTTA AGENCY.

TO BUYERS,—Goods of *every description* supplied on the most favorable terms.

TO CONSIGNORS.—Goods and Manufactures of *every description* profitably disposed of.

☞ Money on Joint Promissory Notes, Mortgage of Estates, Houses and Lands, Jewellery and other goods, to any extent.

☞ A trial order will convince you of the fact
LEWIS & CO.

THE CHEAPEST AND BEST

Engraving & Printing

ESTABLISHMENT IN INDIA.

Die Sinking, Engraving, Printing, and Book-Binding of every discription executed under European superintendence. Estimates on application. Lewis & Co., 2, Old Court House Corner.

HOW TO BE WEALTHY.

Being a guide to Fortune for Every Body.
Price Rs. 2, with Postage Rs. 2-4.

THE HISTORY OF THE FEMALE SEX.
Very Curious and Interesting.
Price Re. 1-8, with Postage Re. 1-12.

THE PHILOSOPHY OF BEAUTY.
Price As. 8, with Postage As. 10.
LEWIS & CO.,
Suppliers of Goods of all descriptions,

PRIZE MEDAL CIGARS

Of very Superior and Unsurpassable quality and of excellent Flavor. *Per* 100

The Universal Favourite ... ... Rs. 2 0
Delight of Nature ... ... ,, 2 0
Encourager in Labour ... ... ,, 1 8

Meal Coconada Cigars.

Burmahs...E. M. 1-6; No. 1...1-0, No. 2... ,, 0 12
Cigarettes ... ... ,, 0 12
Dolly Vardens ... E.M. 1-14; small ... ,, 1 6
Leisure Hour ... ... ,, 1 10
Mediums ... ... ,, 1 8
Office ... ... ,, 0 14
Sedans...E.M. 2-0; No. 2 ... ... ,, 1 6
Tiffins... ... ... ,, 0 12

Pondicherry Cigars.

Burmahs, No. 1 ... ... ,, 1 12
Havana, No. 1 ... ... ,, 1 8
Raglan ... ... ,, 1 8

Trichinopoly Cigars.

Trichinopoly, ... ,, 2 0

INDIA AGENCY HOUSE.

FOR SALE.

	Rs.	As.	P.
Cawnpore Buggy harness	36	12	0
Australian Saddle complete with briddle, girth, &c.	125	0	0
Portmanteau 36"	23	8	0
Do. 30" made to order ...	25	0	0
Bhagulpore Tussur cloth ranging from	9 8 0 to 10	12	0

Inspection of Ladies and Gentlemen is respectfully solicited.

Best seasoned Sissoo Logs, of suitable girths.
(Orders registered at contract rates.)

Best Bar Soaps *(Cawnpore-made.)*

For India and tropical climates, manufactured from the purest oils and without adulterations. Richly perfumed, and has detergent and also refrigerant qualities.

Price 2lb. bar ... ... Rs. 0 6 0
,, Cases of 2lb. bars, 56lb. ... ,, 10 0 0

Tonic Mixture and Pills are proved efficacious in curing radically the most turbulent malaria which is prevalent in every part of the land.

Price per pt. bottle ... ... Rs. 0 12 0
,, per qts. ,, ... ,, 1 4 0
Pills per box... ... ... ,, 0 4 0

Ladies' dressing hair oil.

8oz. phial ... ... Rs. 0 12 0
4oz. ,, ... ,, 0 6 0

All sorts of Stores, Medicines, Surgical Instruments, Glassware, Stationery, Perfumery, Millinery, to be had at the shortest notice.

Most rare and valuable Oriental Books are supplied by us. Terms reasonable; orders are promptly attended to; correspondence regularly kept; permanent Agencies are also entered at reasonable rates.

We have the pleasure to inform the public that we have lately opened a tailoring department in connection with our business. Orders from Civil, Military, and Native gentlemen are solicited. Charges moderate, Work guaranteed. Conditions of business *may* be ascertained on application.

Price Lists on application.

J. GHOSE & CO.,
a-58 19, Lal Bazar.

COOKE & KELVEY,

20, OLD COURT HOUSE STREET, CALCUTTA,

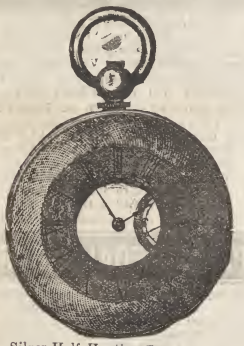
MANUFACTURERS OF FINE AND COMPLICATED WATCHES,

WACTH-MAKERS TO H. E. THE VICEROY OF INDIA.

MODEL WATCHES FOR INDIA.

The Model Watches are constructed upon the most scientific principles, combining simplicity, strength, durability, and timekeeping qualities.

These watches have attained a reputation for accurate timekeeping fully equal to those of the best known makers. They are entirely of English manufacture having powerful full-plate, Lever movements, Capped, Jewelled, Gold Balance, Maintaining Power, &c.



Silver Half Hunting Case, Cash Rs. 90. Gold Half Hunting Case, Rs. 230 to 250.

Silver Hunting Case, Cash Rs. 80. Gold Hunting Case, Rs. 230 to 250.

COOKE AND KELVEY'S GENEVA WATCHES OF GUARANTEED QUALITY

Silver Half Hunting Case, Rs. 40 cash. Ditto Lever Escapement, Rs. 50 cash.

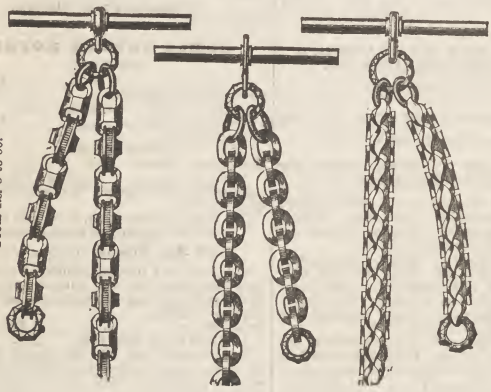
Silver Hunting Case, Rs. 35 cash. Ditto Lever Escapement, Rs. 45, 5 cash.

Silver Crystal Case, Rs. 35 cash. Ditto Lever Escapement Rs. 45 cash.

GOLD ALBERT CHAINS.

A magnificent assortment, many of the pattern being recently designed and of a novel character From Rs. 40 to 300.

For the drop pieces attached to the Chains we have a splendid variety of Lockets, Seals and Keys in pairs or single, Pencil Cases, Charms, &c. From Rs. 5 to 60.



A NEW INVENTION
The New Luminous Dial Watch Shows the time by night as well as day, without the aid of Artificial Light. Rs. 50.

The attention of the Native nobility and gentry is invited to a magnificent selection of massive elegant Gold Guard Chains of pure quality and exquisite workmanship.

COOKE & KELVEY,
CALCUTTA.

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Notice.

The Hookah-shop carried on by Radha Nath Chowdhry, in Jorasanko, has been removed to 81, Bentinck Street, and will henceforward be conducted by the undersigned.

A large assortment of Bengalee and Mahomedan shaped Hookahs of new designs just to hand at moderate prices. Inspection invited.

Prices ranging from Rs. 2 to 10 each, inclusive Chillam.

ISSUR CHUNDER BEED,
81, Bentinck Street, Calcutta.

a-36

FURTHER REDUCTION IN THE PRICE OF

COOK & CO.'S

Crushed Food for Horses.

FROM this date the price of Cook and Co.'s Crushed Food for Horses, is reduced to 3/8 maund.

Chaff as usual 1 0 a maund.
Cattle Food 2 4 a maund.
All exclusive of bags.

3rd April, 1879. COOK & Co.

a-7

NO MORE PAINS!!!

DARLINGTON'S PAIN-CURER

WARRANTED to cure pains of every description arising from whatever cause, on any part of the human frame. A certain cure for Pains in the Back, Lumbago, Pains in the Chest, Sore Throats, Coughs, Colds, Tightness of the Chest, Bronchitis, Diptheria, Headache, Toothache, Earache, Deafness of the ear, Neuralgia, Colics, Rheumatism, Paralysis, Pains in the Groins, Contracted Joints, Gout, Sciatica, Bad Legs, Bad Breasts, Swellings, Old Sores, Ulcers, Piles, Ringworm, Pimples and Eruptions on the Skin.

Pains of every description have been cured by the outward application only of this medicine, when all the skill of the medical art has been tried without effect.

Per bottle Re. 1, Large side Rs. 2, packing As. 8

DARLINGTON & CO.
49, Dhurrumtollah Street, Calcutta.

*** The words Pain-Curer and No More Pains!!! are our trade marks. Unprincipled parties infringing on our trade rights will be criminally prosecuted.

☞ ☞ Beware of a base worthless fraudulent, native imitation of Darlington's celebrated Pain-Curer.

☞ CAUTION TO THE PUBLIC. Beware of ignorant imitators who cannot express their thoughts in their own words, but servilely imitate Darlington & Co.

☞ Call for DARLINGTON'S PAIN-CURER and see that you get it. Thousands of Testimonials of the marvellous cures by this remedy.

Mr. George Ostocke, Manager, Collingeerah Indigo Concern, N. W. P., took a large bottle of DARLINGTON'S PAIN-CURER, found it efficacious, & twice sent orders for half a dozen large bottles at a time.

Mr. Edward Brown, an influential Zemindar, & Vice-Chairman of the Municipality of Burisaul, has from time to time taken over 2 dozen large bottles of Darlington's Pain-Curer, & writes :—"Please send me 2 bottles more (large size) of DARLINGTON'S PAIN-CURER. I am happy to observe that I have witnessed beneficial results from its application. Some of my friends used it, & I also gave to some of my servants : I was pleasingly surprised to see that in every instance it kept true to its name."

The Rev. Mother of St. Joseph's Convent, Bandora, Bombay Presidency, writes :—"We find DARLINGTON'S PAIN-CURER efficacious, and are glad to know of it as being a useful medicine. SISTER THEODORINE, *Superioress F de la Croix*"

The Lady Superior of St. Mary's Convent, Allahabad, writes :—"DARLINGTON'S PAIN-CURER has been found most beneficial in a case of local Paralysis. M. J. SCHMIDT, *Superioress.*"

His Excellency Sir Salar Jung, G. C. S. I., after ordering for a couple of large bottles of Darlington's Pain-Curer, approved of the medicine, and ordered for 6 more large bottles of Darlington's Pain-Curer through Captain Percy Gough, his Private Secretary.

General Jeet Jung Bahadoor, Rana, of Nepaul, after ordering one large bottle of DARLINGTON'S PAIN-CURER, expressed his approbation, and ordered for a dozen large bottles of the same.

Rajah S. S. Ghosal, after taking more than 20 large bottles of Darlington's Pain-Curer, said that he found the medicine efficacious in every instance.

"Gentlemen,—I beg you will kindly send me another bottle of DARLINGTON'S INFALLIBLE PAIN-CURER which is undoubtedly worthy of its name. P. THORPE, 39, Anderson Street, Black Town, Madras."

Mr. G. Dessa, of Howrah, has used more than a 100 large bottles of DARLINGTON'S PAIN-CURER, and finds it his only friend that affords him an immunity from disease, or rids him of it when he is attacked.

Mr. E. C. Kemp, Editor & Proprietor of the *Bengal Times*, writes from Dacca. "I have lately witnessed a speedy and complete cure of a swelled foot attended by great pain, for the removal of which DARLINGTON'S PAIN-CURER was prescribed. Swelling and pain abated after a couple of applications, and in about 4 days disappeared. This is one of several instances in which I have noted the efficacy of Darlington's Pain-Curer."

Capt. Heath of the Steamer "Bombay," a Master Mason, writes—"I gave a bottle of DARLINGTON'S PAIN-CURER to a friend of mine who was ill. It having relieved him greatly, he wrote to me for another bottle. Kindly let bearer have a large bottle of DARLINGTON'S PAIN-CURER."

DARLINGTON & CO.,
49, Dhurrumtollah Street, Calcutta.

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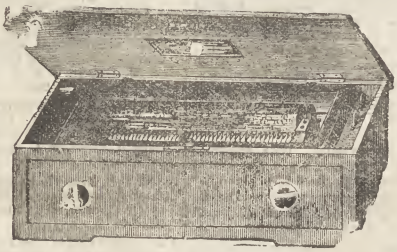
HAROLD & CO.,

3, DALHOUSIE SQUARE, CALCUTTA.



HAROLD & CO. beg to invite the attention of the Native Nobility and Gentry of Calcutta and the Mofussil, to a supurb invoice of Musical Boxes, with and without the Harp or Setar accompaniment, playing Bengali and Native Tunes. These Boxes have been manufactured to special order, and will be found to be excellent in mechanism, and musically correct of rich tone, perfectly in tune, and of beautiful finish. The patent winder is employed in each box.

—o—

Box No. 1073, playing 6 Bengali tunes, 1st series.

1. Poorabee.
2. Imni.
3. Maroo (Dhuma Kauralie).
4. Bassanto.
5. Kalangrah.
6. Peeloo.

Cash price Rs. 100.

Harp or Setar Box No. 1073½, playing 6 Bengali tunes, 1st series.

1. Poorabee.
2. Imni.
3. Maroo (Dhuma Kauralie).
4. Bassanto.
5. Kalangrah.
6. Peeloo.

Cash price Rs. 125.

Box No. 1075, playing 6 Bengali tunes, 2nd series.

1. Sarung.
2. Bhoirabee.
3. Kaffee.
4. Jhinjuttee.
5. Bhoirabee.
6. Kawalee.

Cash price Rs. 100.

Harp or Setar Box No. 1075½, playing 6 Bengali tunes, 2nd series.

1. Sarung.
2. Bhoirabee.
3. Kaffee.
4. Jhinjuttee.
5. Bhoirabee.
6. Kawalee.

Cash price Rs. 125.

Box No. 1077, playing 6 Bengali tunes, 3rd series.

1. Taza Bhee Taza.
2. Doogiree.
3. Hilli Milli Punnya.
4. Denga Chate Ayore.
5. Kia Hoga Bhola Janee.
6. Khambaj.

Cash price Rs. 100.

Harp or Setar Box No. 1077½, playing 6 Bengali tunes, 3rd series.

1. Taza Bhee Taza.
2. Doogiree.
3. Hilli Milli Punya.
4. Denga Chate Ayore.
5. Kia Hoga Bhala Janee.
6. Khambaj.

Cash price Rs. 125.

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[ESTABLISHED 1833.]

H. C. GANGOOLY & CO.,

ENGRAVERS, PRINTERS, STATIONERS, &c.,
19, 20, & 24, Mangoe Lane, Calcutta.

THE following is a description of some of the works undertaken and goods sold by us:—

Engraving Department.

Zinc Plates for marking cases, Office Seals, Badges, Turban Badges, Door-plates, Seals for Indigo Cakes, Punches for marking on metal utensils, Hammers, with letters cut thereon, Branding Irons, &c., Engraving on plated-ware, Gold, Silver, Ivory, Valuable Stones, Wood, &c., &c.

☞ **Rubber Seals are also supplied.**

Printing Department.

Books, Mercantile Forms, Rent Dakilas, in any character, Pattahs, Kobuliuts, Wedding Cards, Visiting Cards and other Fancy Printing either from Letter, Lithographic, Copper-plate or Embossing Presses.

Stationery Department.

Writing and Printing Paper in great variety. Blotting Paper, Envelopes, Cards, Visiting, Business, Invitation, Ball Programme, Playing, &c. Writing Inks, Litho-Materials, Drawing Paper, Steel and Quill Pens, Inkstands and Bottles, Birthday Cards, Scrap Books, Scrap Pictures, Photo, Albums and various other Sundries in Stationery Account Books of various descriptions.

TERMS—For Mofussil Cash or reference for payment in Calcutta. Small parcels are sent per Value-Payable Parcel Post. Special terms to the trade.

CATALOGUE ON APPLICATION.

H. C. GANGOOLY & Co.

Mangoe Lane, Calcutta.

a-20

NICHOLLS & CO.,

FINANCIAL AND GENERAL AGENTS,

8, *Old Court House Street, Calcutta.*
London:—1 Whitefriar's Street Fleet St. E.C.

CURRENT OR FLOATING ACCOUNTS.

No account opened for less than Rs. 200. Cheque paid from Rs. 10. No sums received, or payments made, after 3 P.M., and on Saturdays after 1 P.M.

GOVERNMENT PAPER AND SECURITIES

Kept in safe custody. Interest and Dividends realized on due dates, and disposed of as desired. Purchases and Sales effected at the best market rates, and advances made on Government Paper or other approved security on favorable terms.

EXCHANGE.

Sterling Bills negotiated, and remittances made by Bills on the London Firm, or by Bank Drafts. Special attention paid to family remittances, the first of Exchange, when desired, sent direct to the payee.

FIXED DEPOSITS.

Sums received on fixed deposit subject to 10 days' notice of withdrawal. Interest allowed on deposits for longer periods at the following rates, payable in Calcutta, or in *London, at par*:—

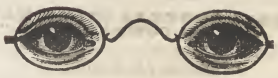
Repayable at 10 days' notice	— 3 per cent.
" at 3 months' notice	4 "
" at 6 months' notice	5 "
" at 12 months' notice	6 "
" at 2 years' notice	7 "

Pay-Bills, Pensions, and Allowances drawn. Premia on Life Policies paid on due dates. Bills corrected and rents realised.

Business rules forwarded on application. *a*-37 *a*-13

PRESERVE YOUR SIGHT.

EUREKA



SPECTACLES & EYE-GLASSES.

THE determination of the proper spectacles for any defect of the eyes, is undoubtedly a matter of the greatest importance.

This importance is increased on the one hand by the number of patients requiring such assistance—a number that throughout the civilised world, may be reckoned by millions—on the other by the actual injury inflicted by unsuitable glasses, and lastly by the customary sale of most spectacles by persons who have no adequate knowledge of the conditions of their utility.

For the guidance of those who cannot conveniently visit me, I have published a pamphlet giving all necessary instructions.

The Second Edition of my Pamphlet, "How to preserve the Sight," with testimonials explaining the construction of the eye, the defects of vision, and how they can be properly remedied, free on application.

N. LAZARUS,

5, OLD COURT HOUSE STREET,

CALCUTTA.

Consulation Free.

Hooghly Bridge Notice.

THE Bridge will be closed for traffic on Tuesday, the 13th January, 1880, from 2-30 to 5-30 P. M.

G. H. SIMMONS,
a-6 *Secretary to the Bridge Commissioners.*

Notice.

A MEETING will take place at my house on Sunday, the 5th Maugh next, corresponding to the 18th January at the hour of 3 P. M., for celebrating the memory of the illustrious Rajah Ram Mohun Roy. The presence of Brahmos is respectfully solicited.

213 DIJENDER NATH TAGORE.

INDIA GENERAL STEAM NAVIGATION COMPANY, "LD."

SCHOENE, KILBURN & Co.—*Managing Agents.*

ASSAM LINE NOTICE.

Steamers leave Calcutta for Assam every Friday, and Goalundo every Sunday, and leave Debrooghur downward every Saturday.

THE Str. *Tezpore* will leave Calcutta for Assam, on Friday, the 9th instant.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Thursday, the 8th instant.

THE Str. *Texpore* will leave Goalundo for Assam on Sunday, the 11th instant.

Cargo will be received at the Company's Godowns, No. 4, Fairlie Place, uptill noon of Friday, the 9th instant.

Passengers should leave for Goalundo by Train of Saturday, the 10th instant.

CACHAR LINE NOTICE.

REGULAR WEEKLY SERVICE.

Steamers leave Calcutta for Cachar and intermediate Stations every Tuesday, and leave Cachar downward every Thursday.

THE Str. *Benares* will leave Calcutta for Cachar on Tuesday, the 13th instant.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Monday, the 12th instant.

For further information regarding rates of freight or passage money, apply to

4, FAIRLIE PLACE, } G. J. SCOTT,
Calcutta, 6th January, 1880. } *Secretary.*
a-23

RIVERS STEAM NAVIGATION CO., "LIMITED."

The Steamers of this Company run weekly from Calcutta and Goalundo to Assam and back.

THE Steamer *Bengal* will leave Calcutta for Assam on Tuesday, the 13th current.

THE Str. *Scinde* will leave for Assam from Goalundo on Thursday, the 15th current.

Cachar Line Notice.

The Steamers of this Company will run fortnightly between Calcutta and Cachar.

THE Str. *Oude* will leave Calcutta for Cachar on Tuesday, the 13th current.

For further information regarding rates of freights or passage, apply to

MACNEILL & CO.
a-32

NOTICE.

Krishnaghur Exhibition.

AN Exhibition of cattle, agricultural produce, fruits, vegetables, implements of husbandry, machines and other articles, will be held in the Town of Krishnaghur, from the 12th to the 17th February next, both days inclusive. Prizes will be awarded to the exhibitors of the best specimens. The Exhibition will afford a good opportunity to Traders to dispose of their articles.

TARAPADA BANERJI,
Honorary Secretary.

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REUTER'S TELEGRAMS.

RUSSIA AND GERMANY.

St. Petersburg, 16th January.

The *Invalide Russe* contradicts the statement that Russian troops are being concentrated on the German frontier, and adds that the Russian army is at present below its peace footing. An official contradiction is given to the news of an affray between Russian and German officers at Kalisch.

Editorial Notes.

A Minister often finds his most critical auditors in his own pew, as was illustrated when he asked his little boy, one Sunday on the way home from church, what the sermon was about, and the little fellow responded : "It was *about* half an hour too long."

———:o:———

We deeply regret to learn that the probabilities are against our seeing our genial friend, the Rev. Luke Rivington, in Calcutta, this winter. Holding service on the steamship, on his way down to Madras, we are told, proved too much for his enfeebled health. Liver-complaint, fever and head-pains have returned so sharply upon him, that it is almost certain his medical adviser will order him at once home to England, at least for a time.

———:o:———

Mr. Gladstone's Rectorial address at the University of Glasgow, the concluding portion of which we published in our last issue, has the following with reference to the so-called vain attempt to know God :—"If we are taught that it is vain to think of knowing God since such a conception is beyond our grasp, inquire of the teachers how much there is of our knowledge which is more than an account of probabilities or a contact with isolated parts and mere exteriors, and whether, if we will accept nothing as knowledge but what is absolute and perfect, we shall not bring the catalogue of what we know dangerously near to zero."

———:o:———

We reprinted a few days ago a good story of Ram Mohun Roy from the pages of Mr. Macdonald's interesting biography of that great man. We are told that the Rajah used to appear during service clad in his best, and his argument for the custom was that as men appeared in gaudy costume before royal durbars, it was his duty to put on his best clotheswhen before the Durbar of all durbars, the Durbar of God. It may not be generally known that this practice of Rajah Ram Mohun Roy was followed by Babu Debendra Nath Tagore till very lately. The Pradhan Archarya of the Adi Brahmo Somaj appeared in *shawl* and *shumla* at the weekly prayer meetings at Jorasanko. The practice has now been discontinued.

———:o:———

We read in an English paper that Miss F. P. Cobbe is delivering a course of five lectures to ladies at the Westminster Palace Hotel, the subject being "The Duties of Women." In the first lecture Miss Cobbe spoke generally of the moral position of women, and commented strongly on the opinion held by many people, that there are some virtues belonging specially to women, while others, such as truth and courage, belong more particularly to men. She said that she would divide morals into religious morals, social morals, and personal morals. In the second lecture she spoke of the home duties of woman as a parent and child, and dwelt on the great importance of a pleasant and gentle manner in these relationships. We trust that these lectures will have the desired effect upon the minds of "strong-minded" English women.

———:o:———

We reproduce elsewhere Professor Monier Williams's lecture on the Brahmo Somaj. We are afraid the learned Professor has done gross injustice to the leader of our party. We wish before proceeding to enlighten the British public he had felt the immense responsibility of his position and taken care to ascertain facts. The facts, however, which he gives out, are false. What does he mean when he says that the followers of Mr. Sen worship him as a divinity in human form ? Can anything be more unjust, more absurd, more untrue than this blasphemous charge ? If Professor Williams had taken the care to consult our books and publications, he would have been slow to incriminate a man whose whole life has been spent in protesting against idolatry and man-worship. The Oxford Professor is not evidently an authority on the subject he lectures upon. He speaks of Dyanand Saraswati as a leading member, and his church one of the churches, of the Brahmo Somaj. The Pandit, we need not say, does not identify himself with our cause. He believes in certain dogmas which form no part of the creed of our Church.

———.o:———

At the anniversary of the death of the lamented Prince Consort, as well as Her Majesty's beloved daughter, Her Royal Highness Princess Alice, Grand Duchess of Hesse, on the 14th of December last, the following hymn was sung :—

—" Thy will be done."
" My God, my father, while I stray
" Far from my home in life's rough way,
" O, teach me from my heart to say
" ' Thy will be done.'

" Though dark my path and sad my lot,
" Let me be still and murmur not,
" Or breathe the prayer divinely taught,
" ' Thy will be done.'

"What though in lonely grief I sigh
"For friends beloved no longer nigh,
"Submissive would I still reply
" ' Thy will be done.'

"If Thou shouldst call me to resign
"What most I prize, it ne'er was mine,
"I only yield Thee what was Thine ;
" ' Thy will be done.'

"Let but my fainting heart be blest
"With Thy sweet Spirit for its guest,
"My God, to Thee I leave the rest ;
" ' Thy will be done.'

"Renew my will from day to day,
"Blend it with Thine, and take away
"All that now makes it hard to say,
" ' Thy will be done.'
"Amen."

———:o:———

The subject of moral teaching draws continued attention in England and Scotland. Professor Calderwood lately spoke at a teachers' meeting at Edinburgh and pointed out the extent to which religion should associate itself with moral training. Moral training, he said, may be had without religious instruction.

This is obvious to all who are engaged in teaching, for as school life means government, and refers to the whole area of conduct in the school, the teacher becomes the superintendent of morals as well as of intellectual discipline. He will obtain certain moral results—regard for truth, love of kindness, restraints on cruelty and rudeness ; but what is wanted is a *thorough* moral training and that can only be had in combination with religious training. If the teaching is nothing higher than telling the child the advantages of truth and other virtues, morality comes to be but a calculation of self-interest, or for the good of the community. Morality is lowered when taught in this sense. Right is *right*, whatever the consequences of doing it may be. The child from the very first should be taught to recognise the authority, not of the teacher alone but of One who is above all society, parents, and teachers, that authority which rules *out* of the school as well as *in* it.

Professor Calderwood would not teach doctrines but confine himself to those points of scriptural teaching which " bear upon the religious life stream in the Bible." We think he is right when he descants upon the worthlessness of moral training which is not based on religion. Samples of such a teaching we gave a few weeks ago when noticing some of the existing text-books in Bengali. In those works the writers require little boys to speak the truth, because that would procure them the love of their parents and friends. This sort of morality is certainly "a calculation of self-interest," and is besides a wrong morality altogether. It proceeds upon a false basis, and cannot

be relied upon to form the life and character of young people. A sound moral code should be able to stand upon its own legs. Its appeal is directly to heaven's God, and it admits of no compromise or calculation.

—:o:—

THE Oxford Mission projected by the Lord Bishop to meet the growing requirements of educated Native Society in Calcutta, is, we suppose, soon to be set on foot. The *Englishman* says that "if the lines along which the contemplated Mission is intended to work are not something totally different from those worked by the late Dr. Duff, whose name is mentioned in connection with the new Mission, we have sufficient faith in our own knowledge and experience of India to predict, not splendid results, not even fair results, but ignominious failure." The success of Dr. Duff, says that journal, was because he was a teacher, not because he was a clergyman or a preacher, and not on account of his preaching or clerical functions. It was "due to the fact that he came offering an English education and that he formed the acquaintance of Ram Mohun Roy without whose assistance he could never have succeeded in the work he did in so short a period." The *Englishman* concludes :—

The contemplated mission to the educated Natives of Calcutta, if it follow the lines worked on for centuries by the Jesuit Fathers all over the world, will, by the exhibition of lives passed in unpretending work for the good of others, in the end win the admiration of all men, Native and European alike, whatever their religious beliefs may be. Workers of this sort are not by any means too numerous either in India, or in England; and if the purposed mission sets little or no store on manufacturing perverts, and gives the weight of its resources to building up holy and pure lives and to working out the living realities of true charity, the episcopate of Bishop Johnson is likely long to be remembered as one that gave to Calcutta a body of Christian gentlemen who spent their lives in lowly imitation of their master.

We approve the spirit of the above so far as it goes. But it will be observed our contemporary does not lay stress upon the strictly religious aspect of the mission. Its members are certainly bound to preach their religion, in addition to the examples of Christian charity which, it is expected, they will show; and if they discharge this duty with full deference to the liberal tendencies of the age, if, that is to say, they preach Christ from new and liberal points of view, we are sure the Native community will welcome them eagerly. We for our part are prepared to extend our cordial reception to the members of the projected mission, and we sincerely hope they will give us many new reasons for appreciating Christ.

—:o:—

PROFESSOR MAX MULLER'S views on Fetishism, as set forth in the Hibbert lectures, have not been cordially received by the present day philosophers. A writer in the October number of *Mind* contests the position assumed by him, that Fetishism is a corrupt and degenerate form of an earlier and purer religion. He says :—

It is chiefly, however, by way of deductions from the Vedas, that Mr. Max Müller arrives at ideas which may be briefly and broadly stated thus; he inclines to derive religion from man's sense of the Infinite, as awakened by natural objects calculated to stir that sense. Our position is, on the other hand, that the germs of the religious sense in early man are developed not so much by the vision of the Infinite as by the Idea of Power. Early religions, in short, are selfish, not disinterested. The worshipper is not contemplative, so much as eager to gain something to his advantage. In fetishes he ignorantly recognises something that possesses power of an abnormal sort, and the train of ideas which leads him to believe in and to treasure fetishes is one among the earliest springs of religious belief. Mr. Müller's opinion is the very reverse; he believes that a contemplative and disinterested emotion in the presence of the Infinite or of anything that suggests infinitude or is mistaken for the infinite, begets human religion, while of this religion Fetishism is a corruption.

The writer is not a careful analyser of religious instincts. The human mind, as it is constituted, is incapable of comprehending the Infinite when presented as an abstract conception. But if it cannot comprehend, it certainly apprehends the Infinite when coupled with a substantive. We understand infinite power, infinite goodness, infinite duration and so on. So that what the writer calls the "idea of power," in contradistinction to the Infinite, is in reality not separated from infinity, but is a part of or rather belongs to it. "In fetishes," the writer says, the worshipper "ignorantly recognises something that possesses power of an abnormal sort." We need not enquire how far the recognition is based on ignorance; but can the writer deny that even "the power of an abnormal sort" is infinite, that is to say, greater than that possessed by the worshipper? This is the very position we occupy. We hold that a man, even a savage, and even for the matter of that a brute, will not knowingly bow the knees before a mere stone. The history of puranic idolatry fully bears out this view. It tells us in clear language that fetishism is the abuse of natural religion, that men at first saw an infinite in nature (be it in the shape of power, goodness or any other attribute) and then worshipped the power and not the object, and it is only when they grew accustomed to the association of the infinite with visible objects that they allowed fetishism to grow. To trace the religious sentiment to fetish worship is clearly wrong and illogical.

OUR ANNIVERSARY.

—o—

THE cooling breeze of spring, the season so propitious to our countrymen, announces the advent of the anniversary. What sublime thoughts are raised in the mind when it contemplates upon the fifty years' work done by the Brahmo Somaj! It appears to us to be an anomaly in human nature that men are found always to rejoice in the anniversaries of their birth. To friends the long-life of their beloved is surely a matter to be congratulated upon. But to the man who celebrates his birth-day, the fact may not be simply pleasing. If he turns his eyes back with approval to the number of years he has lived upon the earth, he will be shortly compelled to look before also, and mourn that his lease of existence has become shorter by a year. This thought will distract the man who is not dazzled by birth-day presents and is not intoxicated by the flatteries of friends. To the virtuous the thought becomes an ennobling one, for it leads him to rejoice that he has led a useful life, and that he may make the remainder of his days still more useful to his fellow men. To the indolent any such thought would be disastrous, for if, rigorously carried on, it would put a stop to birth-day festivities and make men put on sackcloth and ashes for the remainder of their lives. Whatever an anniversary may mean in connection with men's lives, it has but one meaning when referred to an institution for public benefit. It means the occasion for public rejoicings; it means an honorable career in the past, and greater usefulness and triumphs in the future; it means the infinite expansion of hope; it means the strengthening of energies and the putting together of its best powers to engage in the struggles of coming years. When viewed in this light, the anniversary of the Brahmo Somaj becomes full of hope, rejoicing and power. Our church has not lived in vain. The thought intoxicates us altogether—intoxicates us with new strength and new faith. The Brahmo Somaj has worked for the destruction of idolatry; it has given a living faith for the salvation of the country; it has struggled to remove evils and has prepared our people for the reception of God's truths. A short survey of its past life will be useful to many students of history. But interesting as is the past, the future is still more cheering and encouraging. Our work hitherto consisted in removing barriers and conquering opposition, and after surmounting them as much as we could, we still find ourselves on the threshold of the mansion of faith. There we see the glorious banners flying and the bugle of the eternal Lord summoning the faithful. We take our stand here, and we call all men, high and low, rich and poor, to hear the loving call. Let us tell our countrymen that the Brahmo Somaj has entered upon the most interesting phase of its career. Its work has only begun, and we are on the eve of a new dispensation. We cannot say what the future will bring; we are not even certain where we shall take our stand a year hence. But the fact is clear, let our country take cognisance of it, that the great Mother of India has taken the land under special protection, and all races and tribes will be united in the praise of the Most High. The great spirits of the departed will descend upon the country, and the Lord will harmonise their teachings and bring their united effect to bear upon the salvation of the people. It is this hope, this assurance that lends to the approaching anniversary of our church its great charm. Let Brahmos be worthy of the high privilege accorded to them. It is theirs to preach the new Gospel; it is theirs to preach by life and example the saving truths of the new faith. Let not the least misgivings be entertained on this head. We speak in unmistakable terms. The unbelieving my take warning and depart; the half-hearted may keep silence; the spiteful and malicious may learn to be respectful; the timid may take courage. Let true-hearted Brahmos come forward, and by their life and progress measure the success which the Brahmo Somaj has achieved during half a century and the progress which is yet to be achieved in the future. Do you wish to know what the faith is which we preach? What the dispensation which we welcome? The following hymn, translated from the Bengali, was chanted in the Brahma Mandir on the first day of our anniversary festivities :—

Hear, all ye nations of the world, the glad tidings of the New Dispensation,

Which from heaven unto the world hath descended in this age.

Eternal is the personality of the Brahma whom angels cannot comprehend in their meditation, whose glory the Vedas declare.

Most marvellous are His works and most varied His dealings with mankind.

From century to century, from land to land, in accordance to his auspicious purposes,

Many a Yogi and Rishi, many a saint and devotee have dispensed the true religion.

The ancient teachers of divinity, Shiva, Shuka and Janak, Dhruba, Prahlada, Nanak and Chaitanya, whose soul was the store-house of God's love,

Vasudeva, the teacher of Yoga, Shankaracharya, Sakya Muni, Moses, Jesus, and Mahomed form one holy family of saints.

All of these are most honored, the objects of our deepest reverence.

But not one of them can stand in the place of God himself, or is a mediator, or incarnation.

Hari alone is our Saviour, the Giver of all success, Father Everlasting,

Loving, Master of the universe, the Source and Seat of all forces,

Without hands, feet, or body, indivisible intelligence and wisdom, the beautiful Deity of love and holiness, wonderful and formless,

Without image, or humour, or smell, formless, joy and truth is He

In the abode of thy heart, with the eye of love, behold His charming, spiritual presence.

Endless is His mercy, to every one giveth He the shelter of his feet.

Everyone who hath faith, will receive salvation, there is no respect of castes with him.

This formless Hari hath come in His mercy.

All who worship Him in love shall be saved.

In faith you will behold His face, in conscience you will hear His voice.

In daily devotions and prayers all the disease of sinful imagination will be cured.

Learning to recognize God, all the women of your households

In every family will offer unto Him the sacrifices of love and worship.

Without jealousy and hatred beholding all races of men as your brethren,

You will be happy in doing good unto others, and swim in the ocean of love.

Leaving the pride of intellect (you can do nothing by controversy and false reasoning.)

Be as lowly as the grass, and possess, O brethren, the kingdom of heaven with meekness and love.

The worship of idols is forbidden, so is retirement into the wilderness and renunciation of the world.

By the cultivation of *yoga* you will obtain salvation in present life and the world will be your hermitage.

Repentance is the only punishment of sin, it removes all offences.

In communion with God the true heaven and this world and the next will be united.

Hari is our Veda, law, and doctrine, He is our guide, wisdom. scriptures, and ordinance.

Hari is our father, mother, the giver of our daily food, our pilot across the sea of life.

Go spread these glad tidings. To disseminate the love of Hari, by the commandment of the Lord, we have come, O brethren, this day before your doors.

OPEN-AIR GATHERING ON THE MAIDAN.

—o—

UPWARDS of a thousand persons met last evening on the *Maidan* to hear Babu Keshub Chunder Sen's open-air address. It would not be too much to say that the English quarter of the town had never witnessed such a novel and impressive scene before. A *sankirtan* in Chowringhi was, indeed, a novelty; but its attractiveness was considerably enhanced by the fact that it was not an old Vaishnava *sankirtan*, but one of a reformed character, got up by enlighted Bengalis, not a few of whom had received University education. The *mridang* and the *kheri* and the *ektara* in the hands of our educated countrymen meant more than met the eye or the ear. The whole scene indicated a Revival, an attempt to revive and restore the spirit of apostolical faith and enthusiasm, such as existed in the days of Chaitanya. The singing was most spirited and was kept up throughout the whole time with sustained energy. Each time the chorus reached its climax and the bugle and *kheri* were sounded, the assembly felt thrilled and quickeed. The solemn music rolled and reverberated in every part of the crowded meeting. At last the two groups—the party headed by the Singing Missionary and the *Sankirtan* party—met together, and sang in one united chorus. The Minister then stood upon a platform under the *shamiana* and spoke for half an hour in Bengali upon he festive occasion which had gathered so many people together. It was, he said, the occasion of a novel marriage between the *Vedas* and the *Puranas*, between *Yoga* and *bhakti*. After many, many centuries, said the preacher, during which the ancient and later scriptures, inculcating respectively communion with the Invisible One and love of the visible idol, had warred with each other, these two conflicting aspects of the Hindu religion were going to be blended into a new faith and a new Church. The speaker then went on to the other platform outside the *shamiana*, covered with crimson cloth, and for more than half an hour spoke i English to a numerous and attentive gathering of educated Natives and a number of European gentlemen standing near a splendid flag fluttering in the breeze upon which were inscribed the words "New Dispensation." A prayer addressed to the Supreme Spirit beheld in the sky above, served as an appropriate introduction to the address. The Minister spoke of the "marvellous history of the church of God in India." He dwelt at some length on the "trinity of forces" that began to work conjointly fifty years ago for the redemption of the land—the British Government, Dr. Duff, the Prince of Christian Missionaries, and Rajah Ram Mohun Roy, the leading Hindu Reformer, representing respectively secular politics, Christianity and nationality. This treble force had under the overruling providence of God resulted in unity of action, giving to the nation the science and literature of the West, law and justice, Christian influence and a system of purified national faith. He feelingly invoked the spirit of Hindu *Rishis* and Christian prophets and martyrs, and said that India stood in need of the services of the entire saintly fraternity.

Brahmo Somaj.

BHAI Protap Chunder will deliver a lecture in the Brahma Mandir to-morrow at 8 P. M. Subject:—"Will the Brahmo Somaj last?"

OUR brethren from the Mofussil are fast coming in to take part in the anniversary. Already representatives have come from Balasore, Chittagong, Mymensing, Dacca, and Jangulbari.

WE beg to remind our readers that the Minister's anniversary lecture will be delivered at the Town Hall on Saturday next at 4-30 P. M. Subject:—"God-Vision in the Nineteenth Century."

A GENERAL Conference of the Brahmo Somaj of India will be held next Tuesday at the Albert Hall at 4 p.m. It is expected that the Assistant Secretary will read a full report of the operations of the last year. Representatives of the Provincial Brahmo Somajes are specially invited to attend.

THE *Brahmastotram* which is in Sanskrit has been printed in Deva Nagri characters by the Punjab Brahmo Somaj. Copies can be had *gratis* on application to the Secretary.

WE are glad to learn that Dr. Braja Lal Ghose, the Secretary of the Brahmo Somaj, Punjab, has been created a Rai Bahadur.

THE lecture which was delivered by *bhai* Grish Chunder on "*Iman kia chis hai*" or What is faith, in Urdu at Dacca, is being printed by the Punjab Brahmo Somaj.

THE FIFTIETH ANNIVERSARY OF THE BRAHMO SOMAJ.

—o—

FIRST DAY.

RELIGIOUS VOWS FOR YOUNG MEN.

WEDNESDAY, the 14th instant, was the first day of our anniversary festival. All the missionaries and a number of young men met at Lily Cottage, the residence of our Minister, for morning prayers. In the midst of the service the Minister called upon those young men present who were ready to accept the vows to submit their names to him. Nine came forward and announced their willingness to that effect. The Minister asked them to read the following:—

WHAT I WILL NOT DO.

1. I will not commit murder.
2. I will not commit adultery.
3. I will not use intoxicating drinks and drugs.
4. I will not keep company with wicked people.

WHAT I WILL NOT BE.

5. I will not be a liar.
6. I will not be an unbeliever.
7. I will not be a hypocrite.
8. I will not be an apostate.

The following practices are to be daily observed from Thursday, the 15th of January, to Wednesday, the 28th January:—

1. Recitation of the *pratasmaranya sloka* (the morning hymn.)
2. Bathing, &c.
3. Upasana, (worship.)
4. To think of parents and to bow before them.
5. To read religious books.
6. To serve a brother.
7. Solitary contemplation and prayer.
8. To water and take care of a tree.
9. To feed and tend birds and beasts.
10. To write down short notes of one's own daily vices and virtues.

After this the Minister gave the following charge:—

God has brought you here, taking you by the hand. In His presence accept this high and holy *brata* for two weeks. Accept it with firm faith and strong purpose. You must carry out the vows, throwing aside idleness and despair, for great benefits will follow the observance of it. May you, living in the midst of family and friends, acquire peace and prosperity in the exercise of this *brata*. You should know that in this list of vows morality stands foremost. Accept and practise those moral habits which would purify your character, so that all may be charmed with the beauty and fragrance of your lives. Accept the vows as pious, devout youths would, for the purpose of increasing your firmness and earnestness in the service of God. May eternal youth and everlasting rejoicing grace your lives and make you happy. May our best hopes be realized at the sight of your unflinching faith and fiery enthusiasm. And may the lives of other young men in this country be purified by your noble examples.

With the usual prayers and hymns the service terminated.

In the evening there was a short service in the Brahma Mandir. The Missionary Expedition had evidently wrought a great change in those who had taken part in it. This was evident from the manner in which the *Sankirtan* was chanted. There was an order, an earnestness, a harmony in their singing which betokened new life. After prayers the Singing Missionary sang the new hymn of the Dispensation which will be found elsewhere.

SECOND DAY.

About two hundred young men met together at the Albert Half to witness the opening of the new session of the Theological Institution. Mr. Dall was voted to the chair. *Bhai* Protap Chunder, Babu Krishna Bihari Sen, the minister and Mr. Dall addressed the meeting one after the other. We regret the reports of their speeches have not come to hand. They will appear in another issue. The Minister announced that a course for two years would be announced beforehand, and that students who desired to attend might enrol their names soon. The lecturers announced were the four gentlemen mentioned above.

THIRD DAY.

On the occasion of every anniversary of the Brahmo Somaj a temperance demonstration is held to which pupils from all schools are invited. As yet the Band of Hope has not been duly organised; but the movement is every year taking a definite shape, and before long will be a recognised institution. On Friday last about 200 young men of the Albert School and about 30 of the Anglo-Vernacular School at College Square formed themselves into a band, and with red ribbons crossing the body and with flags flying they went in a procession through College Square, Mirzapore Street &c. to Lily Cottage. A brass band preceded the party and discoursed sweet music on parts of the road. The young soldiers sang temperance songs on the way. The procession drew crowds of spectators from the neighbouring localities, and the housetops were crowded with men, women and children to whom the scene was evidently a novel one. When the procession reached Lily Cottage, the young soldiers arranged themselves in a compact square on the quadrangle which was specially reserved for them.

The visitors took their seats, and the proceedings began with songs which the boys sang. The gathering numbered above five hundred. Among others we observed Kumar Dehendro Mullic, Mr. Dall, Rai Kanai Lal Dey Bahadur, Babus Prem Chand Bural, Joy Gopal Sen, Boycunto Nath Sen, Gobin Chunder Dhur and others. Oranges and sweetmeats were then distributed, and when ample justice had been done to them, the minister rose to deliver his usual speech. The address amused them very much. The allusions to the demon of drunkenness, whose figure made of combustible material was placed in a conspicuous part of the place, excited real interest and brought forth peals of laughter. We hope some one of our friends will take the trouble to send us a translated copy of the speech hereafter for insertion. It concluded with a vigorous exhortation to the audience to gird their loins, and not rest satisfied till they had completely demolished the monster. The effect of the appeal was instantaneous. The young heroes had no patience to wait for the removal of the figure to a safe and distant portion of the building. They seized it on the way, kicked it, tore it to pieces, till it was reduced to mere fragments. After their fury had been satiated, the torn fragments were collected, and set fire to. The burning of the demon caused great amusement, and when the warriors had fully satisfied their revenge, they departed for their homes, being all so much the better for the heroism which they had been called upon to display.

Fiftieth Anniversary of the Brahmo Somaj.

SUNDAY,	18TH JANUARY.—	Service in the Brahma Mandir, morning and evening.
MONDAY,	19TH ,,	Babu Protap Chunder Mozumdar's Lecture in the Brahma Mandir, 8 P.M. Subject:—"Will the Brahmo Somaj last?"
TUESDAY,	20TH ,,	General Conference of the Brahmo Somaj of India, Albert Hall, 4 P.M.
WEDNESDAY,	21ST ,,	Open air meeting, Strand; address in Hindi and Bengali, 4 P.M.
THURSDAY,	23RD ,,	Anniversary of Mangal Bari, 11 A.M.
FRIDAY,	24TH ,,	Ladies' devotional meeting, 9 A.M. Arya Nari Somaj, afternoon.
SATURDAY,	24TH ,,	Morning Service in Brahma Mandir. Babu Keshub Chunder Sen's Anniversary Lecture at the Town Hall, at 4-30 P.M. Subject:—God-Vision in the Nineteenth Century.
SUNDAY,	25TH ,,	Utsab.
MONDAY,	26TH ,,	Open Air gathering, Beadon Square; Procession, 4-30 P.M.
TUESDAY,	27TH, ,,	Belghoria Villa, 9 A.M.
WEDNESDAY,	28TH ,,	Expedition, Steamer Party.

Devotional.

PRAYER AT YESTERDAY'S OPEN-AIR MEETING.

INFINITE God, whose infinite spirit filleth the heaven and the earth, come my God, my Father, my Mother, come Friend of India, come and inspire and strengthen this failing heart, and put into it faith unconquerable, that I may speak of Thee, O God, and of Thy saving truths, which will raise and rouse all sleeping souls in the land. India's God, where art Thou? O Father, help us to feel the thrilling power of Thy presence. Send Thy holy spirit, O Lord, into our very bones and arteries. Cause Thy holy presence, Thy sweet and serene presence to gladden and inspire the hearts of all present here. Help us to feel that India's salvation is coming. Prepare our hearts, O Lord, to accept Thy New Dispensation. May Thy paternal and maternal love come down from heaven as a refreshing downpour of inspiration upon all believers in this land, and help them to establish successfully Thy holy kingdom.

Correspondence.

[*We do not hold ourselves in any way responsible for the opinions of our correspondents.*—ED., *I. M.*]

THE YEAR AND THE MONTH IN WHICH RAM MOHUN ROY WAS BORN.

TO THE EDITOR OF THE "INDIAN MIRROR."

SIR,—There need he no doubt whatever as to the year and the month in which Ram Mohun Roy was born. His son Rama Persad Roy, Chief Pleader of the Supreme Court, made the matter perfectly clear to a circle of visitors and clients, in 1858, at his residence, the well-known home of his father in Calcutta. Kissory Chand Mitter was present, and Dr. Rajendralala Mittra; and I was one of the listeners. I put his words on record at the time, and here they are:—"My father was born at Radhanagore, near Kishenaghur, in the month of May 1772:—or according to the Bengali era, in the month of Joista 1179." I asked for *the day*: and Rama Pershad replied—"That I cannot tell without consulting the horoscope, which, at this distance of time, is not easy to be found." After this, it need not he surmised that the great Ram Mohun was born "in 1774,"—or "in 1780." We need not guess, since we have the highest authority for saying that Ram Mohun was born in May 1772.

Yous, &c.,
DALL.

RESTATEMENTS OF HIGH TRUTH.

TO THE EDITOR OF THE "INDIAN MIRROR."

SIR,—As important truths cannot be stated too often, or too clearly, allow me briefly to re-state one or two things given as mine in a lecture on "Where is India?" by a generous reporter in the Bengalore *Spectator* quoted in your last. Among the things there given from a friend's memory, please re-read as follows:—Among the grander sections of the human race, to whom God has given by a division of labor the development of His religion, (Brahmoism?) we may accept the following as representative of the four cardinal points on the map of life:—(1) For the *infancy* of man, its love and joy, in the warm South, the African:—(2) for its *childhood*, in the land of the morning, (the sunny East,) take India and her adoration:—(3) for *the youth* of the world as it begins to think and study, and bring the cool head, its North to balance the warm heart,—put the land of schools and thinkers, Germany, France, England; Europe:—(4) and for the incipient *manhood* of the race (its real manhood is yet to come, and exists only in promise)—take the enterprising West: the west of Europe and the livelier West of America, and the United States. Would that my native land had more of the mellow repose of India, of her rest and worship; for America is restless to a fault. Thus has God divided Man into men,—as the hand into fingers,—that it might be more helpful to itself.—and in the fulness of time unite and grasp His hitherto divided purposes as one inheritance; one destiny;—for one humanity. We have the four fingers, it is true; but where is the thumb, the general utilizer and waiter of them all? Who shall discover, who shall develop the power of the thumb? What race shall stand for it? Time only can tell. Would God it might be the Brahmos; not of India only, but of the world. Why should Brahmoism not be the thumb of God's hand, in humanity; not *a* religion merely, but religion, the quintessence and last distillation of all religions,—absolute religion. We shall not then as now have to hunt for India on the map of life. In that day of the triumph of her ideal Brahmoism, (*true religion*,) India will be all abroad. She will then freely traverse the whole live man:—going to and fro, in her glory, without the fear that now crushes her,—north, south, east and west. (During 20 years, the lecturer *had* had in Calcutta, more than five thousand pupils in his charge, &c.) A great Rajah once crept to kiss the feet of an English Viceroy and English manliness was tempted to say "Get up, you baby, and be a man"—or, to whisper to itself, "How hard it is not to kick him in the face!"

Every nation can and must attain its manhood; in due allegiance to the providential law, *Pay and take it*:—and what is worth much will cost much. What is a hair's breath below the extreme north of your map is so far south of it. "South" goes thus to all parts of the map. So does east, so does west. Each cardinal goes everywhere without losing its character or forgetting its mission of service to the map. So,—of India. True to herself she will be oriental everywhere—and for ever:—and America occidental. Each does best for others by fidelity to itself. Among the world's widely divergent creeds, it appeared to the lecturer that *salvation by faith*—a map *all East*,—was the absurd orthodox cry, everywhere. The Hindu first, then the Christian, then the Brahmo, were alike pleading for salvation by faith. Believe, only believe. God's word was, not only believe, but think: not only believe, but work: not only believe, but work *together*, cohere, co-operate, love as brothers. India needs this brotherhood, this Brahmoism, this solidarity,—and until she got it would be *lost* by faith; faith alone without thought and work and fraternity. These with faith would save her.

Yours, &c.,
DALL.

☞ Mr. Dall forgets that faith is the parent of thought and work. If faith is cultivated the rest come naturally to man.—ED. *I. M.*

OUR FRIENDS AT DACCA.

TO THE EDITOR OF THE "INDIAN MIRROR."

SIR,—May I ask the favor of your publishing the following few lines in the next issue of the Sunday *Mirror*?

The small band of the Progressive Brahmos, who have been all along faithful to the Brahmo Somaj of India, celebrated the 33rd anniversary of their mother Church, I mean the East Bengal Brahmo Somaj, with great *éclat*. It commenced on the 3rd Pous and ended on the 7th. They were joined by some Brahmos from *Jangalbari* and *Itna* in Mymensing and *Tilli* in the Dacca District. In the evening of the first day there was Divine service in the house of Babu Durga Dass Roy, and it prepared their minds for the ensuing festival. In the following morning, there was *Nagar Sankirtan* through some narrow streets, and men and women in the neighbourhood seemed to enjoy the *kirtan* to their heart's content. In the afternoon, there was *Nagar Sankirtan* in another quarter of the town and open-air lectures in Bengali and Urdu in the Chak Bazar. There was afterwards service. The *Utsab* took place on the 5th instant in the house of the aforesaid gentleman. On the 6th, there was held a Brahmica *Utsab*, both in the morning and in the afternoon, and again in the evening there was a lecture on the "Brahmo's God" delivered by Babu Banga Chunder Roy. On the 7th there was morning service and in the afternoon there was a short service for the children. The services were conducted by Babus Banga Chunder Roy, Grish Chunder Sen and Kailas Chunder Nandy, and a report of the doings of the small body which goes by the name of the "Congregational Society" was read by Babu Durga Dass Roy. From what took place during the festival, it can be confidently stated that the small band of faithful Brahmos who have been undergoing fiery trials and persecution in consequence of their firm belief in the doctrine of Inspiration and faithful adherence to the Brahmo Somaj of India, still continue fervent in their prayers, and enthusiastic in their endeavours for the furtherance of the noble cause.

Yours, &c.,
A BRAHMO.

SOCIAL MORALITY.

TO THE EDITOR OF THE "INDIAN MIRROR."

SIR,—I am obliged to your correspondent "Anglican," for his ventilating the important question mooted by you and stated at the head of this letter. It is, indeed, gratifying to observe that, though he is a foreigner, he is, as becomes a true friend of India, interested in the social morality of the people of the land of his adoption. Yes, "the stability of the family ties," I use the words expressed in his thoughtful letter, published in your issue of 20th ultimo—is certainly "remarkable"; but what "the wisdom of your ancestors has devised" has unfortunately produced results which do not seem to have been foreseen by them. I will not speak of "early marriages in India," as "Anglican" ac-

knowledges that "objections to this custom are generally admitted," but shall say a few words on the pernicious custom of taking a wife without having the wherewithal to support her and her would-be children. "Marriage without Money" has become a crying evil in our country; and the sooner it disappears the better for our motherland. Throw, if you would, ridicule on Malthus and Mill, there is no gainsaying the fact that the folly of contracting a "marriage without money' has *much* to do with the extreme poverty and with it the degeneracy of the people of India, specially the "middle classes." Deplorable must be the state of a country where a father compels his school-boy son to take a wife, and where a young clerk does not scruple to enter upon the holy state of matrimony with an income of £2 per month, "Warn," as much as you like, "your young fellow-countrymen not to establish new rules with respect to the time for contracting marriage," and say that "prudent [!] is the regulation that makes marriage the first [!] object in mature life," but truth—and all truth is from God—must prevail; and thanks to English education, the day has come when "your young fellow-countrymen"—at least some of them—are seriously thinking of the impropriety of being joined in wedlock under circumstances which render it impossible to make the two ends meet. "Anglican" says that "the grand object of existence is marriage," and that "the strong conviction of this fact may have originated the custom of early marriage in India." The following *sloka* from the *Institutes of Manu* shows that the marriageable age for a man is 30 and 24:—

Trimsadbarso bahet, kwnyam hridyam dwadas barsikim.
Trastabarso stabarsamba dharme sidati sattara,
94, CA. IX.

And I do not believe that our Aryan ancestors looked upon "marriage" as "the grand object of existence." They were taken up with matters appertaining to the *inner-man*—the soul. The Arya teaching, says Babu Peary Chand Mittra, *vide Theosophist* for October last, "is that God is light and wisdom. The mission of man is to know God as far as we can know"—a doctrine which, in one shape or other, is believed in by the reflective portion of humanity all the world over. "To know God" is in one sense to attain perfection, and perfection has, from the time of Aristotle up to the present day, been considered as the be-all and end-all of human existence. Even scepticism, which Mr. Gladstone recently described as "steeplechase philosophy" admits that the object of human existence is to attain perfection, *i. e.*, the full and harmonious development of all the faculties: and I should think that the cause of social morality could be furthered by impressing upon "our young men" the grand idea that the object of existence is not marriage but perfection.

Yours, &c.,
KULIN KAET.

The 10th January.

NOTICES TO CORRESPONDENTS.

Persons favoring us with communications are requested to write legibly, and on one side of the paper only.

Unauthenticated communications will not be inserted.

J. T. T.—We regret to say we have not received the letter in question. Will you be good enough to send us another?

BIRAJ LAL.—Please address the Manager of this Office.

A CONSTANT READER alludes to the religious activity in the Hindu community of Calcutta, and gives an account of various lectures on Hindnism delivered by a young man in different quarters of the town. We are glad to see even the proverbial dulness of Hinduism affected by the religous revivals of the day.

Provincial.

LAHORE.

[FROM OUR OWN CORRESPONDENT.]

THE sixteenth anniversary of the Punjab Brahmo Somaj was drawing nigh, and the members were anxious about the arrival of Babu Protab Chunder Mozumdar, who had been invited to celebrate the anniversary. In the meantime information had been received that he was coming. This cheering news gladdened the heart, but only for a short time, as a telegram from him announced that he was taken ill on his way to Lahore, and had to stop at Cawnpore. We were expecting that not only Babu Protap Chunder Mozumdar would be here to celebrate the anniversary, but he would also be joined by Babu Amrita Lall Bose, who was then at Simla. In addition to an invitaton letter a telegram was sent to Babu Amrita Lall Bose at Simla, where he had gone for the benefit of his health. Despite his convalescence he most kindly and promptly responded to the invitation and arrived on the 8th ultimo at Lahore. Very few, I make bold to say, would have hazarded this, especially in a sickly state of health, in a foreign land, and in a wintry night when even none of the members would think of stirring from their beds. Early in the morning intimation was sent to the members that Divine service should be held that morning at 6 A. M. The service was conducted in Hindi, as most of the members are Punjabis. A lecture on "Is Man Dead or Living?" was delivered in the same evening in the Brahma Mandir. There was a good and respectable audience composed almost of educated Punjabis. Monday next, the 10th ultimo, was the anniversary day for Brahmicas. There was a good gathering of ladies. Tuesday, the 11th idem, was set apart for a children's gathering.

On Sunday following, service was held in a shady lonely place on the banks of the Ravi, some three miles from the residence of the missionary. The 25th November was the day fixed for the procession and an open-air address at the Bouli in Hindi. The procession, as well as the address, was a decided success. There was English service in the Mandir only once. It was rather a marvel to some of the Punjabi gentlemen that Brahmo Missionaries, who are all Bengalis and had hardly or never received any training in Hindi or Urdu excepting one or two, could speak Hindi' so well.

Literary, Scientific, &c.

THE Emperor Francis Joseph has conferred the gold medal for science and art on Mdlle. Camilla Ruzicka Ostoic for a new Turkish and German Dictionary which the authoress recently published, with transcriptions of the Turkish words into Roman characters.

LUTHER'S wedding-ring, which he gave to his wife, the exnun, Catherine Von Bora, has been presented to the Superior of a German Deaconess House to be sold for the benefit of a charitable institution. It illustrates the Crucifixion, the body of Christ forming the centre, with carpenter's tools arranged around, while the ruby setting represents the Holy Blood.

HERE is a contrast, says the *Unitarian Herald*:—A certain friend of ours, remarkably free from prejudice, is the proud possessor of the *cartes* of both Cardinal Newman and Francis Newman, theist. Underneath and between these portraits a visitor has quoted from *Hamlet*:—Look 'here, upon this picture, and on this; the counterfeit presentment of two brothers.

WE understand that Professor Flint, preaching the annual sermon to medical students in St. George's, Edinburgh, inquired whether Christ by combining, as he did, the work of the physician with that of the preacher, afforded an example which was to be followed at this present day. Professor Flint answered that Christ most certainly was in this respect an example, and that he thus taught much that was of a value to all men, and not a little which might be of special value to medical men.

THE *Journal of the National Indian Association* opens with an interesting article on "Learning among Indian Ladies," by a Native Pundit who contends that it is no longer correct to say that Hindu ladies are uneducated or unenlightened, as many of them are well versed in Sanskrit and Marathi literature. It is not "many" but only a few of our Indian ladies that have some knowledge of the Sanskrit literature. But this simple fact, we believe, should not justify such an assertion as has been made by the Native Pundit, whereas the fact remains, beyond the shadow of a doubt, that the vast majority of women in this country are ignorant and unenlightened.

IN a long and highly appreciative article on Dr. Martineau's ideal *Substitutes for God*, the *English Independent* has the following with reference to the author:—"Perhaps, no man in our time has done more for the cause of spiritual philosophy either here, or in America, or on the continent, armed with a complete knowledge, reminding us of the cyclopædic lore of the late Sir William Hamilton; endowed with an intellect clear as crystal, remorseless in its logical grip, seer-like in its intuitive vision, and all chastened by a gracious courtesy, he has rendered to Christian Theism not once nor twice, a service which can never be forgotten. Noticing Dr. Martineau's wonderful mastery over language it says:—The marrying of fit words to subtle and profound thought is perfect; whilst over all plays the soft light of a beauty, moral as well as æsthetic, which transforms the essay philosophical into a poem of the highest order. Dr. Martineau's works have, indeed, a literary value of a high order, and we can safely recommend them to the careful perusal of our young men.

THE *Times* has the following with reference to the Book Market in England, which, we believe, will be interesting to our readers:—"There is, perhaps, no branch of business that suffers more during any political excitement or general depression than that of books. They are a luxury and one of the first expenses given up by families. It is, therefore, very encouraging to find, as another instance of the revival in trade and in confirmation of the cheering aspect which was mentioned by the Prime Minister on Monday at the Guildhall banquet, that at Mr. Murray's annual trade dinner at the Albion, in Aldersgate Street, last Friday, there was a much larger attendance of buyers than during the last three or four years, and that the orders for the forthcoming new books of the season were, on the whole, very satisfactory, as the following results will show. Of the first volume of the "Life of Bishop Wilberforce," by the late Canon Ashwell, nearly 3,000 copies were taken, 800 copies of Miss Bird's "Ride on Horseback among the Rocky Mountains" were sold; 1,100 copies of the Dean of Westminster's "Memoir of Edward and Catherine Stanley;" 500 of the Archbishop of York's "Word, Work, and Will;" 400 "Life of Bishop Milman;" 1,200 "Whymper's Account of his Ascent of the Matterhorn," * * * * * * * 400 Dr. George Smith's "Life of Dr. Wilson of Bombay;" 1,400 Dr. Smith's "Dictionary of Christian Antiquities," vol. 2 (completing the work); 900 Dr. Smith's "Dictionary of Christian Biography," vol. 2. It was also a very good sign, and shows that the revived activity was not in any way confined to the new reading books of the season, but extended to the standard works in general, and also to educational literature as is shown by the following numbers being sold:—4,200 "The Speaker's Commentary;" 1,800 Dr. Smith's Bible Dictionaries; 1,500 "Darwin's Works;" 900 Sir Charles Lyell's "Students' Elements of Geology;" 1,500 Dean Stanley's Histories; 1,700 Grote's "History of Greece;" 900 Canon Robertson's "History of the Christian Church;" 1,200 Dean Milman's Historical Works; 9,000 Dr. Samuel Smiles' Popular Biographies; 8,500 Murray's Students' Manuals; 26,000 Dr. Smith's Latin Course; 5,000 Dr. Smith's Greek Course; 3,000 Dr. Smith's French, German, and Italian Course; 8,000 Dr. Smith's English Course; 9,000 Dr. Smith's Smaller Series of Histories; 2,200 Dr. Smith's Classical Dictionaries; 8,500 Dr. Smith's Latin Dictionaries; 900 Professor Newth's "Natural Philosophy;" 5,000 Mrs. Markham's Histories; 14,000 "Little Arthur's History of England."

Pulpit.

THE TRUE MEANING OF RELIGIOUS PRIVILEGE.

[FROM A SERMON PREACHED BY THE REV. W. H. FREEMANTLE AT OXFORD.]

THOUGH we cannot deny the existence of religious privilege, we may take from it all that is invidious, all that causes division, by pointing out that the true religious privilege is to be pre-eminent in serving others. The people of Israel, who are the type of the possessors of religious privilege, were chosen, not for themselves, but that they might do good to mankind. Their conflicts, their very aberrations, were the means whereby they fulfilled God's purpose. The servant of the Lord

was often blind and deaf, but he taught others still. And the loudest blame of the Old Testament and the New is directed against religious privilege, when it assumes the form of selfishness, and congratulates itself on its superiority. Then it ceases to be privilege and becomes the means, first of pride and then of falling. It is possible that the analogy of the arts here fails us, for the elect of sculpture or of painting may, perhaps, have his satisfaction to himself, but the more nearly we approach to things human and Divine, the more we find that no excellence or pre-eminence can exist except under the condition of imparting its best to others. The poet may be lonely, but his ailment is the sympathy of his kind. The discoverer in science or in medicine is fired by the benefit he may bestow on others, and the value of his discovery is to be measured by the power which it has of being communicated. Religious privilege, we may be sure, whether in the teaching or the life, is nullified by the touch and taint of selfishness. It is valid just so far as it serves, and as it becomes the heritage of mankind. So long, indeed, as men think of God's redeeming mercy as principally occupied in saving us from a penalty and giving us happiness, election will still mean to them an invidious preference in the distribution of favors. But once let it become the settled conviction in our own minds and in our preaching that its object is that expressed in the words,—That we may be partakers of the Divine nature, and this notion of an invidious preference vanishes. For the Divine nature is that of unceasing, active, self-imparting love, which works and suffers to save us. And the partaking of this nature, the communion with God shows itself in self-sacrifice for truth and right. What is there of invidious privilege in being called to be a leader in love, in sacrifice, or in suffering? But such leadership is the only one known to Christianity. There may have been amongst those elect natures whose memory in these two days of All Saints and All Souls is dear to Christian hearts, some who have had less of the practical power which draws men to right, and whose life was spent in meditation. But it was always acknowledged that even the lives most abstracted from the world were spent for the world's benefit; and the placing of All Souls Day after All Saints associated with the blissful servants and martyrs of Christ those unperfected natures who were yet, through suffering, purging away their mortal taint. This was but the superstitious form of a true conviction, the conviction that the very essence of saintliness is to be self-imparting. We can recognise more than could the men of the dark ages that the truly saintly life is not one spent in an effort to escape from, or mitigate the punishments of another world, but one spent rejoicingly in the present service of God and man. But in all ages of the Church the Divine nature has been recognised as the giving up of self for the good of men. We value the saintly recluse so far as his mortification and absorption in God are genuine, and so far as his prayers are for the good of mankind. Otherwise, when we have a suspicion that an element which is unreal and selfish is present, we can hardly repress our scorn. The men who have lived for their kind, who have had the least consciousness of mere privilege, who have aspired (and aspiration implies a humbling sense of imperfection), these are the true elect, the possessors of spiritual privilege, a privilege which, in various degrees, may become the possession of all.

Selections.

THE VOICE OF GOD.

1 HATH not thy heart within thee burned
At evening's calm and holy hour,
As if its inmost depths discerned
The presence of a loftier Power?

2 Hast thou not heard 'mid forest glades,
While ancient rivers murmured by,
A voice from forth the eternal shades,
That spake a present Deity?

3 And as, upon the sacred page,
Thine eye in rapt attention turned
O'er records of a holier age,
Hath not thy heart within thee burned?

4 It was the voice of God, that spake
In silence to thy silent heart;
And bade each holier thought awake,
And every dream of earth depart.

5 Voice of our God, O yet be near!
In low, sweet accents, whisper peace;
Direct us on our pathway here;
Then hid in heaven our wanderings cease.

ANECDOTES THAT MAY BE READ WITH PROFIT.

DUMB BOY'S EXPLANATION.

THE following question was put in writing to a boy in the deaf and dumb school at Paris: "What is eternity?" He wrote as an answer, "It is the life-time of the Almighty."

THE THREE METHODS.

THE celebrated Haydn was in company with some distinguished persons. The conversation turned on the best means of restoring their mental energies, when exhausted with long and difficult studies. One said, he had recourse in such a case, to a bottle of wine—another that he went into company. Haydn being asked what he would do, or did do, said that he retired to his closet and engaged in prayer—that nothing exerted on his mind a more happy and efficacious influence than prayer. Haydn was no enthusiast.

"DON'T WANT TO GO TO HEAVEN."

THERE was a clergyman, who was of nervous temperament, and often became quite vexed, by finding his little grand-children in his study. One day, one of these little children was standing by his mother's side, and she was speaking to him of heaven.

"Ma," said he, "I don't want to go to heaven."

"Do not want to go to heaven, my sons?"

"No Ma, I 'm sure I don't."

"Why not, my son?"

"Why, grandpa will be there, won't he?"

"Why, yes, I hope he will."

"Well, as soon as he sees us, he will come scolding along, and say, 'Whew, whew, what are these boys here for?' I don't want to go to heaven if grandpa is going there."

THE DRUNKARD AND THE MONKEYS.

A RICH dunkard kept two monkeys for his sport. One day he looked into his dining-room, where he and his guests had left some wine, and the two had mounted the table, and were helping themselves generously to the wine—jabbering and gesturing, as they had seen their master and his guests. In a little time they exhibited all the appearance of drunken men. First they were merry, and jumped about, but soon they got to fighting on the floor, and tearing out one another's hair. The drunkard stood in amazement. "What!" said he, "is this a picture of myself? Do the brutes rebuke me?" It so affected his mind, that he resolved he would never drink another drop. And from that day he was never known to be any other than a sober and a happy man.

THE CHINESE MONARCH AND THE REBELS.

A CHINESE Emperor being told that his enemies had raised an insurrection in one of the distant provinces, "Come, then, my friends," said he, follow me, and I promise you that we shall quickly destroy them." He marched forward, and the rebels submitted upon his approach. All now thought that he would take the most signal revenge; but were surprised to see the captives treated with mildness and humanity. "How," cried the first minister, "is this the manner in which you fulfil your promise? Your royal word was given that your enemies should be destroyed; and behold you have pardoned them all, and even caressed some of them!" "I promised," replied the emperor, with a generous air, "to destroy my enemies. I have fulfilled my word; for, see, they are enemies no longer; I have made friends of them." Let every Christian imitate so noble an example, and learn "to overcome evil with good."

THE THREE SCOFFERS.

IN a seaport town on the west coast of England, notice was once given of a sermon to be preached there one Sunday evening. The preacher was a man of great celebrity; and that circumstance, together with the object of the discourse being to enforce the duty of strict observence of the Sabbath, attracted an overflowing audience. After the usual prayers and praises, the preacher read his text, and was about to proceed with his sermon, when he suddenly paused, leaning his head on the pulpit, and remained silent for a few moments. It was imagined that he had become indisposed; but he soon recovered himself, and, addressing the congregation, said, that before entering upon his discourse, he begged to narrate to them a short anecdote. "It is now exactly fifteen years," said he, "since I was last within this place of worship; and the occasion was, as many here may probably remember, the very same as that which has now brought us together. Amongst those who came hither that evening, were three dissolute young men, who came not only with the intention of insulting and mocking the venerable pastor, but even with stones in their pockets to throw at him as he stood in the pulpit. Accordingly, they had not attended long to the discourse, when one of them said impatiently, 'Why need we listen any longer to the blockhead?—throw!' but the second stopped him, saying, 'Let us first see what he makes of this point.' The curiosity of the latter was no sooner satisfied, than he, too, said. 'Ay, confound him, it is only as I expected—throw now!' But here the third interposed, and said, 'It would be better altogether to give up the design which has brought us here.' At this remark his two associates took offence, and left the place, while he himself remained to the end. Now mark, my brethren," continued the preacher, with much emotion, "what were afterwards the several fates of these young men! The first was hanged, many years ago, at Tyburn, for the crime of forgery; the second is now lying under the sentence of death for murder, in the jail of this city. The third, my brethren"—and the speaker's agitation here became excessive, while he paused, and wiped the large drops from his brow—"the third, my brethren, is he who is now about to address you!—listen to him."

A HINDU POETESS.*

(*Saturday Review.*)

IN 1876, there appeared from a provincial Indian press a volume of verse, issued without any preface or recommendation, and simply bearing the title of *A Sheaf gleaned in French Fields*, by Toru Dutt. The book scarcely reached the English critics, but one of our contemporaries did get hold of a copy, and in a critical notice of some length pointed out the great merit of these translations from the French, remarking upon them as actually phenomenal if they were the unaided production of a Native. We now know all about Toru Dutt, who was at that time a girl of twenty, a pure Hindu without a drop of European blood in her veins, and who has since, to the misfortune of literature, passed away in her twenty-second year. She was the youngest of the three daughters of a well-known Babu, a man of learning and cultivation, who survives them all, and who prefixes to the new edition of Toru's poems a most touching memoir. She was born on the 4th of March, 1856, and in early childhood began to display an irresistible bias towards literature. Aware of the narrow range she would command if she composed her works in her Native language only, she determined, while never, as we learn from one of her latest letters, neglecting Hindustani poetry, to make the tongues of Europe her chief medium. She made a very thorough study, not merely of the language, but of the literature, of France and England, and her first appearance, we believe, in print was as the author of a very full and learned essay on the writings of Leconte de Lisle, with translations into English verse. When this appeared, in 1874, she was eighteen; and at this time she commenced the study of Sanskrit, which occupied her almost constantly, until in the winter of 1876, she was forced by her health to lay it aside. By that time she had, however, contrived to perform no less an enterprise than the translation of the *Vishnupurana* into English blank-verse, only some fragments of which, admirable in quality, have as yet seen the light. Meanwhile she was composing in translating poetry with extraordinary assiduity and apparently with equal ease in Hindustani, French, or English, evidently living, as it now is easy enough and mournful enough to see, at an absolute fever-heat of literary zeal. The *Sheaf gleaned in French Fields* would have been an extraordinary feat, had it been performed by an English lady of high education; from a Hindu girl it was little short of miraculous. It consists of two hundred poems, carefully selected with refined taste from the best French poets of the nineteenth century, not merely from Victor Hugo, Lamartine, and Musset, but from Gantier, Vacquerie, Bouilhet, Baudelaire, and many others, who certainly never expected to hear of themselves at Bhowanipore. There were occasional mistakes in the English that only served to make the merits of the writing more conspicuous by proving that the work was genuine. There were sometimes words of which the quantity was unknown to the poetess and lines that from this and similar errors were erratic in the matter of scansion. But, as a whole, the vigour of versification and the poetic freedom of diction in a foreign language were quite marvellous.

* *Le Journel de Mlle. d' Arvers.* Nouvelle ecrite en Francais par Toru Dutt; precede par une etude critique par Mlle. Clarisse Bader. Paris: Didier & Co. 1879.

A Sheaf gleaned in French Fields. By Toru Dutt. Second Edition, Bhowanipore. 1878.

Every reader, however, will regret that Toru Dutt's ambition led her to imagine life in Europe instead of describing what lay around her. A novel of Hindu manners by a Hindu of such genius and insight would have been, not a mere curiosity, as *Mlle. d' Arvers* must always remain, but an invaluable addition to our knowledge of the East. There is every reason to believe that in intellectual power Toru Dutt was one of the most remarkable women that have lived. Had George Sand or George Eliot died at the age of twenty-one, they would certainly not have left behind them any proof either of application or of originality superior to those bequeathed to us by Toru Dutt; and we discover little of merely ephemeral precocity in the attainments of this singular girl. Mr. Carlyle's definition of genius as the ability to take infinite pains is exemplified in what we know of Toru Dutt's untiring energy and literary pertinacity. We have left her story, like that of Cambuscan, half told; but the reader will not be inclined to quit *Mlle. d' Arvers* till her history is closed, and will be ready to admit that, however little real knowledge of France and French society the story shows, it displays great truth and force in the delineation of character, and a surprising command over pathos and passion.

We have given two specimens of Toru Dutt's French prose; we close this notice with an extract from her English verse:—

The rural sounds of eve were softly blending—
The fountain's murmur like a magic rhyme,
The bellow of the cattle homeward wending,
The distant steeple's melancholy chime;

The peasant's shouts that charms from distance borrow,
The greenfinch whirring in its amorous flight,
The cricket's chirp, the night-bird's song of sorrow,
The laugh of girls who beat the linen white.

The breeze scarce stirred the reeds beside the river,
The swallows saw their figures as they flew
In thatclear mirror for a moment quiver,
Before they vanished in the clouds from view.

And schoolboys wilder than the winging swallows
Far from the master with his look severe,
Bounded like fawns, to gather weeds, marsh-mallows,
And primrose-blossoms to the young heart dear.

UNITARIANISM IN INDIA.

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LECTURE BY PROFESSOR MONIER WILLIAMS.

ON Thursday afternoon, the 27th ult., a very interesting address was given by Professor Monier Williams (of Oxford), in the Terrace Room, Wokingham, on "Indian Religious and Social Reformers, with Special Reference to the History of the Theistic (Brahmo) or Unitarian Movement, now spreading throughout India." Amongst those present were most of the clergy of the town and neighbourhood, and several other of the principal residents.

Professor Williams began his address by saying that the Hindu religion might be described as the natural religion of humanity. It had no founder, like Christianity, Mahomedanism, Zoroastrainism, or Confucianism; it was called by no man's name; it traced back its origin to no one author or time. Rather did it represent the natural ideas, thoughts, emotions and instincts of all men at all times. Hence it was now Monotheistic, now Henotheistic, now Polytheistic, now Pantheistic, it was as multiform, as many-sided, as variable, and as tenacious of life as humanity itself. Probably its continued vitality was due to its comprehensiveness, its tolerance, its almost universal receptivity. Every religious doctrine there found a home, every philosophical and metaphysical idea prevalent in Europe was there represented by a counterpart.

The religion of the Vedas, which began to be established in India about the fourteenth century B. C., was the adoration of the deified and personified powers and forces of nature. Brahmanism, which was fully established about the sixth century B. C., was an elaborate sacrificial system based on the doctrine that all nature and all existing things were manifestations of one eternal spiritual essence, Brahma. The extravagance of the ritualism and the arrogance of the sacerdotalism of the founders of Brahmanism—the dominant Aryans, led to frequent reactions and reforms. The first great religious reformer was the celebrated Gautama, who lived in the fifth century B. C. The description given in Buddhist religious books of Gautama's temptation by the arch-demon Mara and all his countless troop of fiends, was very curious, and was referred to in some detail, and bore a very curious parallel to the council of Satan in Milton's "Paradise Lost." But the temptations of the evil one were overcome, and Gautama, the royal prince, burst forth as Buddha, "the enlightened sage." The day of his supposed triumph was the birthday of a system which dominated for centuries in India, which spread to Ceylon, Burmah, and China, and had lasted to the present time as the nominal religion of the majority of the human race. Budhism was a reaction from the extravagance of sacerdotal and pantheistic Brahmanism; but in its negation of a personal God Buddhism carried with it the seeds of its own decay.

The two great restorers of Brahmanism were Kumarila and Sankara, who succeeded one another about the seventh and eight centuries of our era, and whose system found expression in the worship of the god Siva. But what was wanted for the great masses of the people was a second great religious reformation. A god was wanted who would condescend to an ordinary man's weakness, pity his infirmities, and interest himself in his affairs. Such a god was the god Vishnu, and no less than four great Vishnava reformers arose—Ramanuja, Madhva, Vallabha, and Chaitanya—who flourished respectively about the twelfth, thirteenth, fifteenth and sixteenth centuries. They all insisted on the worship of the one personal God, Vishnu, or Rama; they taught that he was supreme, and that the soul of the Supreme was different from the human soul and the material world. Unhappily for India, that reformation became tainted with idolatry, and the idea of a multiplicity of incarnations and idolatry became in consequence rampant throughout India.

The first to discountenance idolatry, and advocate a purer theism, was a reformer named Kabir, who lived about the beginning of the sixteenth century of our era, and whose aim was to unite Hindus and Mahomedans on the common ground of belief in the unity of God. He was followed by Nanak, the founder of the Sikh religion, who died about 1538, and whose followers, the Sikhs of the Punjab, while priding themselves on having abandoned image worship, made an idol of their Bible, and imitated the Vaishnavas in regarding their religious teachers as incarnations of the Deity. It must be noted, however, that the history of all Indian religious reformations since the time of Buddha exhibited a constant return to an alleged monotheism. It seemed, however, almost impossible to find either pure monotheism or pure polytheism anywhere in the world. All Indians were ready to affirm the oneness of the Diety, but they held in fact very distinct views on the subject. The idea of the existence of one Supreme Being was deeply rooted in the Hindu mind, and the theistic movements which had taken place in India since the consolidation of our empire differed from those that had preceded them in the entire rejection of idolatrous and superstitious practices.

RAM MOHAN ROY.

The first great modern theistical reformer that had arisen in what might be called British India was Ram Mohun Roy, a Brahman who was born about 1774, who soon saw through the absurd tissue of fable by which the authority of the Vaishnava's Bible was supported. In 1803 he became bolder in his opposition, and published various works against the errors of Hinduism. It was principally his influence which led to the abolition of Sati (the burning of widows) throughout British India in 1830. By degrees he attracted a small but united band of adherents. The 1st of January, 1830, was the commencement of a new era in the history of Indian religious reformation—the dawn of the greatest change that had ever passed over the Hindu mind. The first Theistic Church was then founded in Calcutta, and endowed by Ram Mohun Roy, for the worship only of the One Author and Preserver of the universe. He never professed to found a new sect, but was a friend of the reformer, who aimed at retaining all that was good and true while sweeping away all that was corrupt and false. The weak point in his plan was that the theology he taught was vague and mystical. He had thought out for himself a nearly true theory of the unity of God, yet he could not get rid of pantheistic ideas, nor quite abandon the cherished notion of an order of men ordained by God to be special recipients of Divine truth. After starting his new Church, Ram Mohun Roy set out for England, where his enlightened views, courteous manners, and dignified bearing, excited much public interest. Unfortunately, however, he died at Bristol in 1833, and he was interred in the cemetery there. Perhaps the dominant feeling in Ram Mohun Roy's mind was an intense desire for catholicity. Whatever was good in the Vedas, in the Christian Scriptures, in the Kuran, in the Zend Avesta, or in any book of any nation anywhere, was to be accepted as coming from "the God of truth," and therefore, inspired. The only test of the validity of any doctrine or system of teaching was its conformity to the natural and healthy working of man's reason, and the intuitions and cravings of the human heart. India was not yet alive to the magnitude of the debt she owed to her greatest modern religious reformer—Ram Mohun Roy.

THE BRAHMO SOMAJ.

After his death the Church he had founded in Calcutta languished for a time, notwithstanding that his friend Dwaraka Nath Tagore made some efforts to maintain its vitality. After a few years a not unworthy successor to Ram Mohun Roy was found in Dwaraka Nath's son, Debendra Nath Tagore. He was born in 1818, and was the first to give organisation to Ram Mohun Roy's Theistic Church, though he imitated his great predecessor in doing as little violence as possible to the creed and practice of his forefathers. He undertook the task of preparing what was called the Theistic covenant, by which the covenanters undertook to renounce idolatry, to worship the one God as described in the Upanishads, and to lead holy lives. The year 1844 might be given as the date of the real commencement of the first organised Theistic Church of India, hence called the Adi Brahmo Somaj. In 1847 the number of covenanted theists had increased to 767, but, as usual, with the accession of new members, the growing Church began to be torn asunder by conflicting opinions. A complete Theistic Directory was put forth by Debendra Nath in 1850. It contained the four principles of Theism, and the old Theistic covenant in Sanskrit, together with approved extracts from the Veda, Upanisdads, and the later Hindu Scriptures. Its four principles were—(1) "The One Supreme before this universe was; nothing else whatever was. He has created all this universe." (2) "He is eternal, intelligent, infinite, all good, formless, one only without a second." (3) "Worship of Him is the sole cause of our good in this world and the next." (4) "Love toward Him and performing His works constitute His worship."

KESHUB CHUNDER SEN.

Having given an eloquent description of the difficulties which beset the path of a radical religious reformer in India, Professor Williams went on to speak of the third great Theistic reformer of India—Keshub Chunder Sen—who was born in 1838. He (the speaker) made the acquaintance of that remarkable man in Calcutta, in 1876. No one could possibly be in his company without being impressed with his whole bearing and appearance. Vigour of mind and deep thoughtfulness were stamped upon his handsome countenance. He was brought up as a child in an atmosphere of Hinduism and idolatry, but the Vishnu worship in which he was trained predisposed him to emotional religion and a belief in one supreme personal God. His father gave him a thorough English education at the Presidency College, Calcutta, where, of course, the foundations of his national religion crumbled to pieces. Nor was any new faith built up on the ruins of the old. But happily the cultivation of his intellect only increased his sense of dependence of the great unseen Ruler of the Universe, and he began to crave for the knowledge of the true God. When he was twenty years of age a Brahmo tract fell into his hands, and he found to his astonishment that a pure Theistic Church had been already founded in Calcutta; and at once he enrolled himself a member of the Adi-Brahmo-Somaj. Keshub soon began to use his influence in restraining many members of the Somaj from blending old ideas and

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superstitions with their reformed doctrines. But he found himself powerless to penetrate beneath the outer crust—to purify the springs of social life, to alter habits rooted for ages in the Hindu character. It was not till 1866 that his supporters gathered round him, and a new Theistic Church—called the Brahmo Somaj of India, purged from all taint of Brahmanism, and acknowledging no other extrenal revelation but for the book of nature, was organised. When the Vedas were finally discarded, it became necessary to formulate certain definite principles of belief. Those essentials were:—"God is the first cause of the Universe. By His will He created all objects out of nothing, and continually upholds them. He is spirit, not matter. He is perfect, infinite, eternal, omnipresent, omnipotent, omniscient, all-merciful, and all-holy. He is our Father; Preserver, Master, King, and Saviour. The soul is immortal. Death is only the dissolution of the body. There is no new birth after death; the future life is a continuation and development of the present life The men that now live are the embryos of the men that are to be. The true Scriptures are two—the volume of nature, and the natural ideas implanted in the mind. The wisdom, power, and mercy of the Creator are written on the Universe. All fundamental truths about immortality and morality are established in the constitution of men as primitive convictions. God Himself never becomes man by putting on human body. His divinity dwells in every man, and is displayed more vividly in some. Moses, Jesus Christ, Mahammad, Nanak, Chaitanya, and other great teachers, appeared at special times, and conferred vast benefits on the world. They are entitled to universal gratitude and love. The Brahmo religion is distinct from all other systems of religion. yet it is the essence of all. It is not hostile to other creeds. What is true in them it accepts· It is based on the constitution of man, and is, therefore, eternal and universal. It is not confined to age or country. All mankined are of one caste. The Brahmo religion recognises no distinction between high and low caste. It is the aim of this religion to bind all mankind into one family. Duties are of four kinds—(1) to God—belief in Him, love, worship, and service; (2) to self-preservation of bodily health, acquisition of knowledge, sanctification of soul; (3) to others—veracity, justice, gratitude, the promotion of the welfare of all mankind; and (4) to animals—kindness to all inferior creatures. Every sinner must suffer the consequences of his own sins, sooner or later, in this world or in the next. Man must labor after holiness by the worship of God, by subjugation of the passions, by repentance, by the study of nature and of good books, by good company, and by solitary contemplation. These will lead, through the action of God's grace, to salvation." Salvation was defined to be deliverance of the soul from the root of corruption, and its perpetual growth in purity. Such growth continues through all eternity, the soul becoming more and more godly and happy in Him, Who is the fountain of infinite holiness and joy. The companionship of God, in fact, was the Indian Theist's heaven. The worship of God was declared to be a wholly spiritual act. It would be easy to prove that the advanced Indian reformers, trained and educated by us, and imbued unconsciously with Western theological ideas, must have borrowed largely from our Christian system in formulating their own creed. Another point of contact with Christianity was the active missionary spirit displayed by progressive Brahmos. Keshub Chunder Sen had made several missionary tours in India, and in 1870 he came to England, where he visited fourteen chief towns, and conducted Religious services in the pulpits of Baptists, Congregational and Unitarian chapels. The great reformer's impressions of English home and religious life having been referred to, the lecturer said his English visit did not tend to bring his Theism into closer harmony with Christian dogma. On his return to India Mr. Sen applied himself zealously to the work of social reform, and at once started what was called "the Indian Reform Association" for female improvement, and for the promotion of education, temperance, and charity. The most important reform effected was one which struck at the root of the greatest social evil in India—early marriage—which was like a cankereating into the very soul of the nation, a subtle virus penetrating the very springs of life and sapping the constitution of the whole body politic. At length, after a severe struggle, on March 19, 1872, the Native Marriage Act became law. It introdnced for the first time the institution of civil marriage into Hindu society, it sanctioned a ceremony free from idolatrous rites, it legalised marriages between different castes, it fixed the minimum age for bridegroom at eighteen, and for a bride at fourteen, and it permitted the re-marriage of Indian widows. Prosperity and success, however, proved a greater trial to Mr. Sen than adversity, for nowhere was success worshipped with more fervour than in India; and his followers began to bow down before him as if he had been a deity in human form. His old Vaishnava training was not without its influence on his own mission and office, and he declared that his actions were regulated by Divine command. The worst scandal was when the great Reformer sacrificed, in spite of the most earnest protests, his own cherished principle at the altar of ambition, in marrying his own daughter, not yet fourteen, to the young Maharajah of Kuch Behar. The scandal has resulted in a complete disruption; a large party of his followers have separated themselves form his leadership, and formed themselves into a new Church, called the Sadharana Brahmo Somaj, or Catholic Church of the One God. Some attempt at combined action between the Theists of India was certainly needed; for there were now one hundred and twenty Theistic churches scattered throughout the country, many having distinctive characteristics of their own. One of them was led by a remarkable man named Dayananda Saraswati Swami, and who was a strong opponent of all Pantheism and Vedantic philosophy, but contended that the four Vedas were a true revelation, and that the hymns to Agni, Indra, and Surya were really hymns to the One God. Let them not fear the effect of those new phases of Indian thought on the spread of Christianity, but rather let them welcome every gleam and glimer of true light, from whatever quarter it might shine—(loud applause.)

At the close of his address the Professor introduced Pundit Syanaji Krishna-Varna. This gentleman is a Native of Cutch. In the course of his studies he acquired the rare power of speaking with fluency in Sanskrit, the classical languge of India. He studied in Bombay under Dayanund Swami, and through his influence he became a member of the Arya Somaj, theistic church of the Aryas, and a very zealous Reformer. During the visit of Professor Williams to Western India, this young scholar attracted the Professor's attention, and he strongly urged on him the benefits that would accrue to him by paying a visit to England. He arrived about six months ago, and he is now a member of Balliol College, Oxford, and also of the Inner Temple. He intends to take his degree and to be called to the Bar and then to return to India. He is the first real Pundit, who has visited Europe. He expresses himself freely in English. He repeated the first hymn of the Rig Veda, and explained the method of interpreting it monotheistically. He gave also an interesting explanation of several of the religious costoms among the Hindus.

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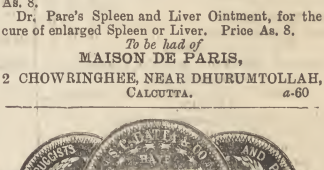

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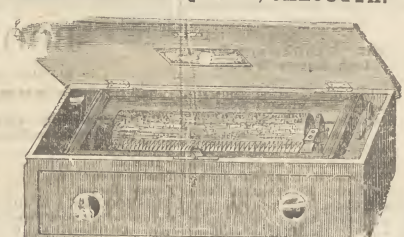

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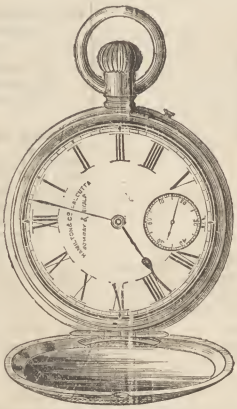

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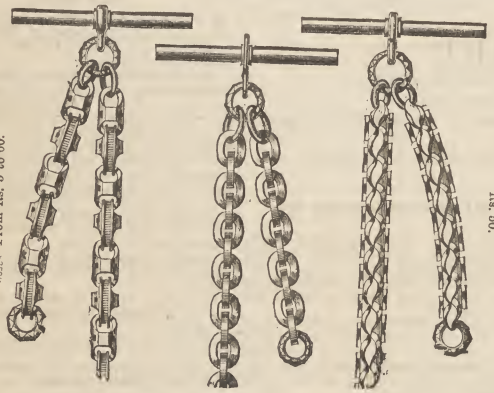

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Cargo will be received at the Company's Godowns, No. 4, Fairlie Place, uptill noon of Friday, the 23rd instant.

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4, FAIRLIE PLACE, } G. J. SCOTT,
Calcutta, 17th January, 1880. } *Secretary.*
a-23

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213 DIJENDER NATH TAGORE.

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The Indian Mirror

[Edited by Krishna Bihari Sen, M.A.]

SUNDAY EDITION

[Registered at the General Post Office.]

VOL. XX. CALCUTTA, SUNDAY, JANUARY 25 1880. NO. 21.

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| Selections.
| Advertisements.

Editorial Notes.

The *utsab* of the Brahmo Somaj takes place at the Brahma Mandir to-day. It commences early in the morning and will last the whole day.

——:o:——

The anniversary lecture drew together more than a thousand persons at the Town Hall yeesterday. We hope a report of the speech will be published soon.

——:o:——

We understand that the young Maharajah of Burdwan intends to visit England soon.

——:o:——

Mr. Rhys Davids has written an able paper on Buddha's first sermon in the last *Fortnightly*.

——:o:——

The University of Calcutta has appointed two Moderators for the current year, Messrs. Croft and Robertson. Hitherto their work was carried on by a Board of Examiners.

——:o:——

We regret to learn that Dr. Thoburn has been compelled to leave for America for a few months. He has done much to elevate the tone of Anglo-Indian society by his earnest and single-minded exertions on its behalf.

——:o:——

Ebenezer Elliott, the famyus anti-corn law rhymer, we read used to recite to Mr. Holyoake his amusing definition of communism, simply for Mr. Holyoake's mortification. It was as follows:—

What is a Communist? One who hath yearnings
For equal division of unequal earnings.
Idler or bungler, or both, he is willing
To fork out his penny and take up your shilling.

——:o:——

We are glad to learn that, with reference to the Proposed Oxford Mission to this city, a Committee has been formed, in England, of which the Bishop of Oxford is chairman and the Regius Professor of Pastoral Theology is Vice-Chairman. It is stated that for the present three Clergymen, the Rev. E. F. Willis, M. A., Balliol, Vice-Principal of Cuddesdon; the Rev. M. F. Argles, M. A., Fellow of St. John's; and the Rev. E.F. Brown, B.A., late Scholar of Trinity; have agreed to come out this year.

Almost all the religious denominations of Calcutta seem suddenly to have come to life again, if we are to judge from the amount of religious activity visible everywhere at the present day. The Christians, the Brahmos and even the Hindus have stood up to gain the ear of the Metropolis, and what is specially notable is that this excitement is not the result of controversies or angry discussions. Each religion does its work irrespective of what others may say. This is a happy sign. If only all religions could combine to root out unbelief, That would be something worth caring for.

——:o:——

A curious book published in London treats of the Philosophy of Handwriting. It contains, says the *Spectator*, the autographs of some one hundred and forty public characters. The author professes to discover the character of a person from his handwriting. Thus we learn from him that Lord Beaconsfield is flashy and Mr. Carlyle original and caustic. Mr. Bright's hand-writing is that of a straightforward and decided temperament; Bishop Colenso's is fluent, dignified and graceful, but rather conventional, while Karl Blind's is terse, decided and indicative of severe independence. We are sure much of this opinion is evolved from the depths of the author's inner consciousness.

——:o:——

In an article on dreams published in the *Christian World* a curious story is told of Dr. Johnson. We reproduce it here :—

After Dr. Jhonson's decease, the following extraordinary prayer was discovered amongst his remains, and dated after 12 o'clock at night, April 5th, 1752 :—

"O Lord! Governor of Heaven and Earth, in whose hands are embodied and departed spirits, if Thou hast ordained the souls of the dead to minister to the living, and appointed my dead wife to have care of me, grant that I may enjoy the good effects of her attention and ministration, whether exercised by appearances, impulses, or dreams, or in any other manner agreeable to Thy government. Forgive my presumption, enlighten my ignorance, and, however meaner agencies are employed, grant me the blessed influences of Thy Holy Spirit, through Jesus Christ our Lord. Amen." Boswell adds, "What actually followed upon this most interesting piece of devotion, we are not informed; but I, whom it has pleased God to afflict in a similar manner to that which occasioned it, have certain experience of benignant communications in dreams."

——:o:——

The heavy artillery of argument having failed to produce the desired effect, our Native Christian well-wishers have determined to see if ridicule can smash us to pieces. The *Indian Christian Herald* tries to extinguish us with its scorching wit, and begins a paragraph with the sentence—"The meaning of the word Keshub is hairy." Then follows this passage:—"Keshub has the hands of an inspired prophet—*viz.*, the assumptions and claims of an inspired prophet; but he has only the voice of a common man; when he speaks in Bengali every one knows that it is Keshub's voice, when he speaks in English every one knows that it is Keshub's voice, but it is the language of inspired prophets. He may think us very unkind and cruel perhaps in writing thus of him; but the best way to treat that which will not submit to reason is to laugh it to scorn." In the plenitude of scorn our Christian contemporary has laughed so heartily that, as it seems to us, he has fairly laughed away his own senses. The *Bengal Magazine* is even more witty. It alludes to the sermon on Rice reported in these columns and says:—"Rice is Holy, Rice is Divine! We shall next hear of the Divinity of Dal and after that of *Machher Jhol!* The Trinity of the Colutolah Brahmos." We cannot say exactly whether age has improved or degraded the fine wit of this writer. But it is somewhat edifying to find a Christian making this holy and sublime use of the word trinity.

——:o:——

The French Chamber, says the *Unitarian Herald*, has been discussing the question of comparative theology. Mr. Ferry proposes to establish at the College of France a chair of "History of Religions." When the Budget of Public Instruction came on, M. Laboulaye moved to strike out this proposal. Such a chair, he argued, would be likely to raise dissensions and interfere with the peace of the College. He characterised it also as "out of place and dangerous," and intruding on the domain of theology, with which the College had nothing to do. But M. Ferry upheld his proposal. It was exactly suited, he said, to the College of France, which would have no *raison d'etre*, unless it were to show itelf "*plus aventureaux* than the University." A "History of Religions" was, he said, possible. It was a "new science." It was "the history of the march of humanity towards the ideal." As to its being "dangerous," the *savant* who would be placed in the chair "would be responsible to the *savants* of all Europe." It must not be said

abroad that "they are *hardis* in matters of politics, but afraid to speak out in the College de France." The vote was mainta ined by a majority of 140 to 124.

—:o:—

AN English paper has taken the trouble to compute the number of speeches delivered by the great statesmen of England, the number of words which they contained and the cost of reporting and telegraphing them. The following table gives the results for the last seven years :—

Name of Speaker.	No. of Speeches.	Words.	Cost of Reporting and Telegraphing.
Gladstone, Right Hon. W.E.	34	215,000	£724
Bright, Right Hon. John ...	24	129,300	571
Beaconsfield, Earl ...	24	90,300	463
Hartington, Lord ...	25	113,700	383
Northcote, Sir S. ...	26	100,909	311
Forster, Right Hon. W. E....	32	91,100	297
Cross, Right Hon. R. A. ...	21	70,525	211
Salisbury, Lord ...	14	50,100	147
Derby, Lord ...	17	47,700	137
Cambrook, Lord ...	8	25,200	101
Harcourt, Sir V. ...	16	43,900	100
Stansfeld, Right Hon. J. ...	17	28,800	99
Lowe, Right Hon. R. ...	5	24,200	97
James, Sir H. ...	11	34,600	90
Granville, Lord ...	10	28,900	74
Beach, Sir M.H. ...	8	22,700	58
Cilders, Right Hon. H. C. E.	8	13,900	39
Lawson, Sir W. ...	12	15,100	35
Northbrook, Lord ...	5	11,2 0	30
Fawcett, Henry ...	11	14,200	30
Travelyan G.O. ...	8	9,900	17

It must be remembered that the table refers only to separate speeches, that is to occasions on which the person named was the sole or chief speaker.

HISTORY SACRED AND PROFANE.

—o—

RENAN somewhere remarks that while every ancient nation limited itself to its own country and had its own history, the Jews were the first race that made history enter into religion and identified the interests and prosperity of humanity with their own. The Greeks had excellent historians, but their history was at best profane. It was the record of their petty quarrels and selfish triumphs—not like that of the Jews, a continued stream of Divine tendencies manifesting themselves in human affairs. In this respect the Jews bear some resemblance to the Hindus, to whom history is no profane record of worldly changes, but the *Puranas* developing the various incarnations of the Godhead for the salvation of India. The resemblance, however, ends here. The Hindus are not a monotheistic people, but the Jews are so, and there is much in such a fact. Our object in this place is not to enter into a comparison of the Jewish with other peoples of the world, but to point out the importance of that expression by which we began this article—namely that of all peoples the Jews were the only race that made history enter into religion. We have said that the Hindus did it, but they confined themselves to their own people, whereas the former brought history within the domain of religion, and made mankind partakers of the grand results of their religious aspirations. To students of theology this fact is richly suggestive. To bring history within the domain of religion, they must cease to regard it as profane, and make religion enter into history. When viewed with the eye of faith history ceases to be human and godless, and becomes a record of sacred incidents, all of which point to the grand consummation of human destinies. Nothing is more striking than the spectacle of several nations running in parallel streams towards the same goal of excellence and supreme happiness. When we examine the religious tendencies of men, thier sublimity becomes all the more conspicuous. Why speak of Jews alone. The monotheistic tendencies of the enlightened nations of the globe are a fact as startling as it is instructive. In India monotheism has, from the beginning, tried to manifest itself as one of the most conspicuous forms of faith. Ever since Buddhism descended in the shape of thunder and lightning upon India and succeeded in purifying its atmosphere and driving away from it impurities and superstitions of all sorts, the Hindu mind has been struggling to assert the claims of one personal God to the exclusion of the whole pantheon of national divinities. From time to time we see these struggles between rival worships, and if in the midst of these a truly monotheistic religion discovered itself, it was only like a solitary ray coming down in the midst of gloomy despair to afford hope to the weary seekers for truth. The fact is that the Indian mind has often tried to assert theism, and its tendencies have been steadily towards that belief. If idolatry has as often triumphed, it was only to make the triumph of theism more thorough and assured in the end. We believe the time has come when the Brahmo Somaj will make this last effort to establish theism and obtain the overthrow of superstition. If we examine the history of other countries, we find that ancient Persia had a religion almost monotheistic, and its theistic tendencies were the more confirmed when Islam brought the religion of one God to preach to the people of Iran. If we examine Judaism, we wonder how its emphatic monotheism was discarded by Christendom, and in its place a trinity was founded, varying as much from the spirit of Christ as it certainly shocked the Unitarian tendencies of the Jewish people. Islamism also indirectly reproved Christendom for its retrogression from the Unitarian theory. Whatever the causes, however, which led to this temporary diversion from the accustomed course, the student of history finds indubitable traces of a Divine hand through its pages, and nothing strikes him more than the great tendency which all civilized people manifest to meet together at last and satisfy their aspirations in theism. Read with the eye of faith, history points to theism as the future religion of the world.

WHAT IS A SCHISM?

—o—

AT the last conference of the Brahmo Somaj of India, the proceedings of which will be found elsewhere, the Assistant Secretary, Babu Protap Chunder Mozumdar, read an interesting report, in the course of which he explained that the Brahmo Somaj of India was intended to deepen and widen the theistic movement already in existence in Bengal, and not to mark any new departure so far as doctrines were concerned. This fact ought to be carefully borne in mind by any one who proposes to estimate the work done by the Brahmo Somaj of India. It is the fashion with many to say that our church is a schismatic secession from the Calcutta Brahmo Somaj, and with this notion in their head they proceed to explain the differences which they fancy they see in the two parties. No wonder that many have failed in the attempt. Of course, there are differences between us; but they are not important ones, and presenting themselves as they did during a time of secession they were naturally magnified till they were made to assume the exaggerated dimensions of a great schism. Those who endeavour to explain the *raison d'etre* of our existence on the supposed prevalence of differences of this kind have a thankless task in hand, for they are sure to turn bad historians of an important movement. The Brahmo Somaj of India has not sprung from a schism; nor was it the result of differences in the tastes, temperaments and character of the leaders of the two parties, as that sage historian, Mr. Leonard, has tried to make it out to be. It is proper that we should emancipate ourselves once for all from the charm, if there be any, of the superficial theories of thoughtless writers like the above. The object of the Brahmo Somaj will be understood as we understand the circumstances which gave birth to the secession. We should premise by observing that our church cannot be the offspring of a schism, since it remains so true to the ideal of Rajah Ram Mohun Roy who founded the Calcutta Brahmo Somaj. If this fact be remembered, the rest becomes easily intelligible. It must be admitted that after Ram Mohun Roy, the trustees, who had the management of the Calcutta Brahmo Somaj, very widely departed from the known maxims and principles which guided the illustrious founder. Ram Mohun Roy was a cosmopolite—he was an eclectic also. It was far from his wish to have the Brahmo Somaj cribbed, cabined and confined within the four corners of Vedantic scriptures. All that he wanted to do was to give a national shape to the religious cravings of his countrymen. Though an outcast, dying in a foreign land, he was a Brahmin to the last, retaining his national costume and manners with a tenacity that certainly did not indicate a cowardly and cringing subservience to superstitous ideas. He wished from his heart that the faith which he proclaimed, the reverence for Christ and other masters which he professed and the wonderful liberality which he evinced, should be reduced to a system and carefully assimilated by his countrymen at large. Though saturated with European ideas and civilization, he was a man strictly Oriental in feelings. We do not hesitate to say that such an ideal set forth by such a man was too hard to be comprehended or sympathised with by those who succeeded him in the leadership of the Brahmo Somaj. And the result naturally followed. The Brahmo Somaj became Hindu concern. It recognised the Hindu scriptures only, and cordially hated Christ; it professed the fatherhood of God, but ignored the brotherhood of man. Witness its aversion to intermarriages, its high respect for Brahmins and its open encouragement of caste. Within the confined atmosphere of these limits, it had not the least chance of growing to health and manhood, and this became evident by the fact that except the worship of one God, the Calcutta Brahmo Somaj did nothing to justify its existence before the world. What object was it destined to accomplish? What was the divine mission which it came to fulfil? Was it to renovate Hindu society with a fresh impulse and life, or was it to sink into the vast sea of Hinduism, and form an insignificant part of the national religion? These questions the Brahmo Somaj did not satisfactorily answer, or if it did, the answers were such as were sufficient to lower it in the public estimation. At any rate, it

was not the society which the peculiar circumstances of Native society called for and very loudly demanded. A shrewd observer of human nature found it easy to predict that other hands and agencies must be at work to impel Native society in its cravings for light and progress. That agency was not the Calcutta Brahmo Somaj—but it must be a Brahmo Somaj established on a new basis, and with its scope altogether "deepened and widened." The Brahmo Somaj of India was, therefore, no schism; but it arose naturally out of the existing body, having been intended to deepen the theistic sentiment and widen the basis and field of operations. Had it not been for this providential interposition, we make bold to say the cause of Theism would have dwindled into insignificance long ere this. It thus appears that our church, instead of coming out to fight for a doctrinal difference, recognised the basis already existing and extended it as far as the legitimate aspirations of our religious nature would allow. We have in this way rejected nothing which belonged to the ritual or creed of the Adi Brahmo Somaj. We adopted the hymns sung during its services, and added to them many new ones; we read the *slokas* which constitute the "Brahma Dharma Book," and we have added to them extracts from other scriptures; we have adopted the practices of life recommended in the "*Anusthan paddhati*," and have only made them more popular and acceptable. We admire the venerable *rishis* of old, and we admire the *rishis* of other countries too. Many illustrations may be given to show that our church is not the result of schism. It is no great difference upon a single doctrine which led to its establishment,—it is no single letter of the alphabet which placed that wide gulf that we find placed between the famous Homoousion and Homoiousion of the early days or between Brahminism and Brahmism. The theism of our church is that of the Adi Brahmo Somaj, only more largely widened and deepened.

WHY ARE WE MISUNDERSTAND?

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WE have watched the recent controversies in the Brahmo Somaj, and have been struck to find how much misapprehension exists regarding the points involved therein. The Editor of the *Quarterly Theistic Review*, we observe, lately circulated a number of questions in different provinces, and the last number of that periodical contains thoughtful answers from the pen of two distinguished gentlemen of the Bombay Presidency, namely, our friend Mr. Mahadeo Govind Ranade and Rao Bahadur Bholanath Sarabhai. The former, who is a distinguished graduate and leading theist of Bombay, views with pain the recent events in the Brahmo Somaj, but "welcomes the hope in faith" that "the new turn events have taken" will bring out better results. The latter is the venerable President of the Ahmedabad Prarthana Somaj, and a gentleman whose views on all subjects are entitled to the highest respect. We intend to take up some of his remarks for consideration here. Mr. Sarabhai speaks with rare calmness and counsels with exemplary moderation. We hope, therefore, that he will pardon the liberty with which we venture to criticise his observations. He says :—

It is very uninteresting, nay painful, to us to witness the tendency towards man-worship, wherever it is perceived, for man-worship in course of time is sure to develop itself into idolatry, and the doings and sayings of the man worshipped are looked upon as those of God Himself. Thus reason and free will are completely checked, and the part of idolatry and superstition, which has been so often repeated in India, as all over the world, is acted over again in new life and vigour. It is the more painful that this tendency of the human heart to forget the true spiritual worship of the Great Spirit, and to worship the things created is indirectly encouraged by the Brahmo Somaj of India; for Brahmoism is a strong protest against idolatry and superstition.

We are surprised to find the charge of manworship brought against the Brahmo Somaj of India—the Somaj that has done most to crush idolatry and establish theistic worship in this country. We wonder what he means when he says that our Church indirectly encourages "the tendency of the human heart to forget the true worship of the Great Spirit." If Mr. Sarabhai attends one of our daily services, he will be greatly surprised to find the "Great Spirit" *truly* worshipped by the Brahmos. In fact, nowhere is the worship of one God more real, solemn and impressive than in the Brahmo Somaj of India. If people want to know what it is to worship an invisible Being without the aid of the paraphernalia belonging to idolatry or superstition, they should come to Calcutta and take part in one of the services held in the Brahma Mandir. To say that we encourage idolatry! Why, we would crush that monster, yes every bone of him, if we should ever get him in visible shape before us. Mr. Sarabhai ought to have distinctly specified the charge he has brought against us. Man-worship! *We* worship no man, living or dead; *we* render homage to no created being. *We* are thorough, unyielding iconoclasts. Why should *we* be charged with idolatry? Surely, our friend knows not what he says. Further on he proceeds :—"We also protest against infallibility in a religious teacher." We do not know what our esteemed critic means when he uses the term infallibility. But we shall ask him to consider one thing. Can *any* teacher utter *truth* without feeling that he is infallible. Ask Professor Huxley if he utters any scientific truth without feeling sure about it. When he discovers a law, he is sure to announce it in an infallible voice, and he will stake his life upon it that what he speaks is the truth, the whole truth and nothing but the truth. If this be admitted so far as the physical world goes, why should we not concede it when religious teachers are in concerned? Now the question is, with regard to these, whether they have ever seen God and heard his voice. If this be answered in the affirmative, if follows that what they have seen and heard must be spoken out with the voice of conviction. If I have seen that table before me, I shall surely say that it is there before me. But if it be said that no man can see or hear God, then the matter drops here, for surely under the circumstances therecan be no religious teacher in the world. We believe that would he placing the axe at the root of religion, for if a person is not sure of what he says, he has no business to speak of it to any one. But facts bear out a different interpretation. No religious teacher has ever begun a proposition about God with an *I think*. A Christ, a Nanak, a Chaitanya spoke out with the voice of thunder, simply because they had no doubts as to what they were preaching. They knew their mission, and spoke confidently and even infallibly about it. Our friend will, therefore, understand that infallibility—the infallibility as regards what one has seen, heard and felt all through faith—is not a great sin. It is when men profess themselves to be infallible in all things, when, in short, they dare arrogate to themselves the attribute of God, that they perpetrate a rank blasphemy, and it is then that infallibility becomes a scandal and reproach. If Mr. Sarabhai takes the word in this sense, we fully agree with him. But if infallibility means the conviction or the assurance with which a man of faith speaks of God, we take it to be a necessary adjunct to every religious teacher who hopes to convince an unbelieving world. "Infallibility combined with religious teaching constitutes," says Mr. Sarabhai, "prophetism in the popular acceptation of the term." Well, that is true when the word is taken to apply generally. A teacher who professes to foretell future events, who divines the thoughts of others, and can say what is true and what is untrue with regard to everything human or Divine, earthly or heavenly, is infallible; and such a person is the prophet popularly so called. He is in reality God, and, as such, he is worshipped. But we recognise no such power in man. We merely concede to every individual the right to speak with authority upon any thing he knows fully. If a peron knows that God exists and if he can lay down his life for such a belief, there is no harm if we declare respecting him that he can speak infallibly on that particular subject. We fail to understand why our critics should so persistently confound things in this way. There is a tendency in human nature to label things according to known principles of classification. It is in obedience to this that people find spectres in terms which will scarcely bear the strain of all its accepted interpretations. We ought to remember also that when the Brahmo Somaj uses terms deemed orthodox, it attaches to them meanings not generally given to them. It is right that these meanings should be known before guesses are hazarded as to their probable tendencies. It may be well to bear in mind that this is the very rock against which Mr. Voysey has lately been wrecked. He has, in spite of our warnings, charged the Brahmo Somaj with sins which in all probability grew in his own imagination, but which would have been found to be visionary and unreal, if he had known that the mistake proceeded from the fact of having accepted words in their orthodox sense, when they were clearly intended to bear new and different meanings. We sincerely hope that friends like the venerable Mr. Sarabhai will take the trouble to inquire in what sense we use words which, in the absence of any such enlightenment, seem puzzling and erroneous to unused ears.

Brahmo Somaj.

THE *Quarterly Theistic Review* is just out. The following is the list of contents :—The Spirit World and its Laws; Prayers for Weather; A Retrospect of Life; Progress of Theism in England; The Heart of Mohammed; The Personal Influence of K. C. Sen; The Theistic Aristocracy; Prayers; Progress and Prospects of the Brahmo Somaj, Guzerat; A Brief Report of the Brahmo Somaj of India; New Ideas; Institutions; and Short Notes.

THE annual procession or *Nagar Sankirtan* will take place to-morrow. Divine service will be held in the Brahma Mandir at 8 o'clock. At 2 P. M. our brethren will gather at Lily Cottage. From thence at 3 P. M, they will move out in a procession, reaching Beadon Square at 4-30, P.M. There will then be an open-air meeting at the square. The Minister will address the gathering in Bengali after which the procession will return singing to the Lily Cottage through Maiktola Street and Cornwallis Street.

FIFTH DAY.

On Sunday last there was Divine service in the Brahma Mandir. Bhai Protap Chunder was on the *Vedi*. In the midst of the service, after the recitation of the *Brahmastotram*, the minister, who was sitting at a corner of the Mandir, solemnly called upon the congregation to think seriously of their past sins—sins both of omission and commission. He then addressed a few questions, stopping each time for a few minutes to reflect and confess. We give a translation of these here :—

"O my soul! Tell me, I ask thee, if thou hast ever been a liar? Didst thou ever defile thyself with lies?

"O my soul! openly declare whether thou hast ever looked at men and women with lustful and impious eyes.

"Confess, my soul, thy fault if thou hast entertained within thee any desire for the loss of health and prosperity of any of thy brothers and sisters.

"Hast thou, my soul, puffed with pride ever looked down upon thy brothers and sisters? If thou art guilty of this, candidly admit it.

"My soul, didst thou ever disbelieve the *Brahma Dharma*? Didst thou ever entertain the least doubt as to God's truth, love and other attributes? Reflect upon it and acknowledge thy sins.

"Think, O my soul! if thou hast ever prayed to God with a dry and impulseless heart, and if thou hast ever been guilty of thoughtlessness before Him.

"My soul, hast thou ever insulted the saints in Heaven? Hast thou ever been so mean and unbelieving as to offend against those Heaven-appointed men who did good to the world? Confess it.

"Hast thou, O my soul, ever grudged to spend money, labour, thought and strength for the establishment of the Kingdom of Heaven in Bengal, in India, in the world? Didst thou exert thy best for this purpose? If not, acknowledge thyself guilty before God.

"Ye missionaries, remember whether all your exertions in the sacred cause of propagating God's religion have been quite in proportion to the blessings ye have received from God and in proportion to the way in which ye have been fed and clothed by the Brahmo Somaj. If ye have *received* much but *given* less, if ye have ever passed your days idly in despair, if ye have not evinced sufficient earnestness in the preaching of God's Name, if ye have not been solicitous for the welfare of your country and the world, then confess before God that you are guilty of great sins and repentingly pray for His pardon.

He then offered a short prayer asking the Righteous God to listen to their confessions and judge them accordingly."

The service was brought to a close, as usual, by *santibachan* (benediction,) uttered from the pulpit, during which the officiating minister prayed thus: "O Lord, we have offended against Thy holy laws; we have left undone those things which we ought to have done; and we have done those things which we ought not to have done; have mercy upon us, and teach us and strengthen us that we may not commit the same sins over again."

In the evening there was the usual Divine service conducted by the Minister. The sermon, preached on the occasion, was on the newness, freshness, and ever-progressiveness of the religion of God, He declared that unless there was something new to enjoy, new to attain and strive for, there could be no real *utsab*.

EIGHTH DAY.

On Wednesday, at 4 P. M., there was an open-air gathering at Mullick's bathing *ghat*, situated just on the south of the entrance to the Hughly Bridge. In the midst of the compound attached to the *ghát*, there was a large flag with the inscription *Ekamavadvitiyam*, (One without a second), fluttering high in the air. The entrance to the compound was decked with flowers and smaller flags. Carpets were spread on the ground, at one end of which there was a raised platform covered over with turkey-red cloth. Upwards of two thousand persons were assembled there. Some sat down on the carpet while many stood around. The crowd consisted of both Mahomedans and Hindus. Besides Bengalis, there were a good number of *Marwaris*, *Beharis*, *Oriyas* and others. Our missionary brethren sitting down on the carpet, sang Hindi and Bengali hymns with great enthusiasm, and were listened to with rapt attention. Then Bhai Amrita Lal stood up on the platform and with a short invocation to the Mother addressed the assembly in Hindi. He gave a graphic description of the miserable life which men generally led in this world. He referred to the false belief of Hindus, that they could be saved from sin and worldiness, if they bathed in the river Ganges. He announced the new gospel of salvation by which even men of this *Kaliyug* (Dark age) should be saved. In this new method of salvation, people were required to bathe, once for all, in the *Ganga* of Purity which should be brought down into each man's heart by *bhakti* from the great Himalayas—from God, the Great Source of purity. The address was heard with attention, and the up-country people, present there, seemed to appreciate all that was said.

Then followed Bhai Dinanath who spoke in Bengali for nearly half an hour. He feelingly invited every one to come under the protecting shade of *Brahma Dharma*, which acknowledged God to be the *only* saviour of mankind. *Kirtan* then followed, during which some persons particularly requested the minister to speak a few words to those assembled. Upon this, the minister rose on the platform and spoke of God's Providence. He tried to impress upon his audience the necessity of cultivating communion and *bhakti* in the midst of the many pressing duties of life. He referred to the life of *Dhruba*, and exhorted every one of the assembly to be like that marvellous infant, to fly—not into actual forests—but into that greater jungle—the jungle of worldly life, and to subdue all fierce animals there, and thus be the king of that jungle. The proceedings of the evening then closed with a most spirited *Sankirtan*. It was past 7, when the crowd dispersed. The day's proceedings were a great success.

NINTH DAY.

On Thursday last, at 8-30 A. M., there was the usual daily service at the Lily Cottage. About 50 persons, including the missionaries, met together in the Family Prayer Room of the Cottage. The service throughout was very impressive. The morning devotions were over by half past 11, when the party came down into the spacious compound attached to the building, singing a very sweet hymn. They passed round the tank in the compound, and came out into the Lower Circular Road, chanting the new hymn of the New Dispensation: "Hear, all ye nations of the world, the glad tidings of the New Dispensation, &c., &c." They then entered the *Mangal Bari* which was next door to the Lily Cottage. When the appointed spot was reached, the Minister knelt down on the ground and offered a short, prayer—saying "These are the tangible manifestations of Thy mercy, O Lord. There was a time when Thy devoted servants had no place where to lay their heads in, but out of Thy eternal love, Thou hast provided them with these houses. May they proclaim into the unbelieving world the glad tidings of Thy kind and Motherly Providence. To those who take no thought for the morrow and have devoted their lives to Thy services,—to them Thou art all in all." The party was then served with a simple breakfast. In the evening there was asimple but hearty dinner, cooked by the missionaries themselves.

GENERAL CONFERENCE.

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A GENERAL Conference of the Brahmo Somaj of India was held on Tuesday last at the Albert Hall, Babu Keshub Chunder Sen in the chair.

The Assistant Secretary read the following report :—

A BRIEF REPORT OF THE BRAHMO SOMAJ OF INDIA.

THE Brahmo Somaj of India was established in November 1866. Its origin was necessitated by a determination to deepen and widen the life and operations of Indian theism. Hitherto the Brahmo Somaj had simply been the centre of purified Hindu Theology, which found its expression in a form of Divine service exceedingly rationalistic and intellectual at first, but subsequently developing in two more devotional tendencies. Nothing but extracts from Hindu Theology had been used, or allowed in the Calcutta Brahmo Somaj, and which in its concrete and official form was a property held in trust by individuals, the majority of whom did not profess the Brahmo faith at all. Its entire religious service consisted of a formal liturgy, weekly recited by the ministers. Little or no attempt had been made to establish any conformity between religion and personal life. The Brahmo Somaj of India was started to fuse the different theologies of the world into Universal Theism; to form a fraternal moral, spiritual, ecclesiatical and representative centre among all the scattered Theistic Churches in India; to cultivate and mature devotional life into festivals, ordinances, devotee habits, a propagandist enthusiasm that can set fire to men's hearts; and to enforce a strict and thorough harmony between the professions of faith, and the private, domestic, and social practices of those who subscribe to the Theistic faith. A practical illustration of these objects was first supplied by the publication of the book of Theistic texts comprised of short excerpts from the scriptures of all nations. The Bible and the Koran which had never found admittance in the Brahmo Somaj liturgy were now copiously extracted from. A Representative Society in which every Brahmo Somaj had its voice undertook the management of the affairs of the Brahmo Somaj of India; office-bearers were elected by the public; men of different nations, including Europeans and Mahomedans, were enlisted as members; personal, domestic, and social reforms were initiated and carried on. The object of the establishment of the Brahmo Somaj of India then was a necessary extension, development, deepening and widening of the principles and operations of the pre-existing church in Calcutta. That such an evolution was indispensable has been proved by the history of the last fourteen years during which the Brahmo Somaj of India has lived and labored. In increasing devotional fervour which has resulted in the Yoga and Bhakti movements, in originating *utsabs*, processions, expeditions, missionary movements, devotional practices and disciplines, pious doctrines, and places of worship on an independent and original basis, the Brahmo Somaj of India has justified its own independent origin. In founding new churches, new congregations, and a new order of self-devoted missionaries, in uniting new communities and races such as the Panjabis, Maharattas, Billavars, Telugus, Guzeratis, Hindustanis, Sindhis, Englishmen, Scotchmen, Germans, Americans &c., and permeating these races with its own spirit and ideas of universal brotherhood, the Brahmo Somaj of India has, during the last decade and half, sufficiently vindicated its existence as a separate, wide, militant church. In introducing such great, social, radical changes as marriages between different castes, the abolition of child marriages, the education and liberty of women, the abolition of caste by free intercourse with all men, in changing domestic customs and rituals, reforming the Sradha and funeral ceremonies, and in procuring legislative protection for the Brahmo community, in its chief acts of reform, the Brahmo Somaj of India has sufficiently vindicated its origin and existence as a mighty social organisation. In improving character, in stimulating zeal and piety, in moulding men, in forming households, in establishing religious neighbourhoods, in planning institutions of public utility like the Albert Hall and Reform Association, the Brahmo Somaj of India has vindicated its name and object wherever it is known. We give below the results of our various departments of work during the last fourteen years :—

The following shows the receipts and disbursements of the Brahma Somaj of India for the year 1879 :—

RECEIPTS.

		Rs.	As.	P.
Dharmatatwa ...	...	1,124	5	0
Monthly subscriptions ...	...	731	2	0
Yearly	...	13	0	0
Special donation *(anusthanik)*	...	46	0	0
Donation	...	223	3	6
From the Missionary Expedition	...	100	0	0
Collections during *Utsavs*	...	42	4	0
Special alms	...	130	1	3
Travelling expenses	...	330	12	0
Subscriptions in support of the late Bhuban Krishna Singh	...	22	8	0
Indian Reform Association	...	1,297	3	6
From the Brahma Mandir	...	104	2	0
From *bhai* Giris Chunder Sen's family	...	84	0	0
Sale of books	...	1,654	10	0
Small receipts	...	21	10	9
Deposit	...	119	4	3
Missionary Expedition	...	580	0	0
Brahma Mandir	...	696	15	9
Construction of Buildings	...	1,788	4	0
Total	...	9,109	6	9

DISBURSEMENTS.

		Rs.	As.	P.
Maintenance of Missionaries	...	2,886	7	0
House rent	...	121	0	0
Travelling expenses	...	343	5	0
Dharmatatwa	...	888	0	0
Printing charges	...	927	11	6

Utsav ...	183	3	3
Salaries of servants ...	183	13	0
The family of the late Bhuban K. Sing ...	100	0	0
Office furnitures ...	5	0	0
Remittance of Sales of other's books	172	10	0
Postage and sundries	205	13	3
Travelling expenses &c., of the expedition	558	0	0
Brahma Mandir	692	8	6
Construction and repairs of buildings	1,775	14	0
Total ...	9,070	9	6
Balance ...	38	13	3
	9,109	6	9

The following is a list showing the approximate number of places visited by our Missionaries during the last fourteen years :—

A

Allahabad visited 45 times Arrah 11, Agra 14, Amdeah 1, Amritsur 10, Ahmedahad 2, Akua 17, Amarpore 1, Areadah 2, Azimgunge 1, Aoulea 1, Aruly 1, Ainsmaly 2.

B

Burrisal 8, Brahminberreah 8, Bhatparrah 4, Bissonath 1, Bogra 3, Bhowanigunge 1, Balasore 1, Buxar 4, Bhangulpore 26, Behar 1, Benares 6, Bajidpore 3, Bareilly 3, Bangalore 2, Bombay 9, Bithangal 2, Baroda, 1, Bella 1, Bhastarah 8, Bud Bud 1, Bansbariah 1, Baranaghore 11, Baidyahatty 1, Bongong 1, Baganchrah 20 and resided for about 2 years, Birhhum 1, Berhampore 10, Burdwan 2, Barripore 3, Baraset 3, Bergham 1.

C

Cachar 2, Chattuk 2, Chittagong 8, Cumilla 10, Cuttack 2, Chupra 1. Cawnpore 28. Cuch Behar 1, Chandernaghore 17, Chinsurah 54, Chouk Bramingaria 1, Chandernath Hills 1, Chattra 1, Cowraid 2.

D

Dacca 12, and resided for about a year, Dogatchy 2, Dhubry 2, Denagepore 2. Digaputty 2, Dhenkanal 1, Dhurbhangah 3, Dinapore 7, Dumraon 5, Dehri 1, Dehra Dun 7, Delhi 8, Degansha 1, Dharampore 1, Darjiling Hills 1.

E

Echapore 1.

F

Furridpore 9.

G

Gowalparah 2, Gowhatty 3, Gopalpore 2. Gourh 1, Gaya (3 months resided) about 16, Ghazipore (2 months resided) about 9, Gazeabad 3, Gaharpore 2, Guptiparah 1, Gushkarrah 1. Gournaghor 2, Goreparrah 3, Gaul in Ceylon 1. Guzadea 1 Gazarea 1.

H

Hizlahat 4, Hazaribaugh 7, Howrah 4, Huldihari 2, Hydrahad (in Sindh) 1, Harinavi 16, Hossenpore 1.

I

Indore, Holkar State 1, Itna 2.

J

Julpiegury 2, Jangalharreah 3, Jamalpore (in Behar) 38, Jamalpore (in Burdwan) 1, Jamalpore (in Mymensingh) 2, Jhung 1, Jalandar 3, Jahhalpore 18, Jugutdal 1, Jorehaut 1, Joynaghore 2, Jushrah 10, Jeypore Native State 4.

K

Kalikatcha 6, Kumarkhally 14, Kachadeah 1, Kushtea 4. Kurigram 1, Kaligunge 1, Karachmarreah 1, Koelwar 1. Kularhea 1, Kusumty 1, Kapurtalla 1, Khidirpore 40, Kalighat 2, Kulna 4, Karachi (in Sindh) 1, Kanchanagore 1. Konnaghore 40, Krishnaghur 7, Khaturah 6, Khandary 3, Kutwa 2, Kishoregunge 9, Kedarpore 4.

L

Lucknow 27, Lahore 23, and resided for about 8 months, Ludeanah 1.

M

Madras 4, Mangalore 2, Mysore 1, Marriah 2, Manickgunge 3, Morepukur 10, Munshegnnge 2, Maliparah 1, Mudealy 5, Murshedabad 6, Mujilpore 3, Mandura 2, Mongulgunge 3, Mancur 1, Mashagram 1, Mundulgram 1, Magura 1, Mymensingh 15, Maldah 2, Muttibary 1, Mozufferpore 6, Monghyr 49, and resided for 1½ year, Mokameh 9, Manbhum 1, Moggalserie 2, Mirzapore 7, Mussourie Hills 4, Muttra 1, Multan 5, Meanmir 5, Murri Hills 1.

N

Nowakhali 3, Nowgong 3. Natore 2, Nagpore 1, Nyehatty 1. Natagore 10, Nuddea 2, Nibadhai 1, Narrail 1, Nasirnaghore 1.

O

Osmanpore 3, Outshy 1.

P

Puri 2, Puhna 4, Perozpore 1, Puttea 1, Patna 47, Pachamba 5, Puna 3, Panchgram 1, Patteallia 1, Parashnath Hills 1.

R

Rajshahye 4, Rangamatty 1, Rishra 1, Rungpore 4, Racnhi 2, Rosbrah 1, Rawul Pindi 3, Ramkrishnapore 15, Rampore haut 12, Raipore 1, Ranigune 4, Ranaghaut 9.

S

Sylhet 3. Selydah 7, Shillong 1, Shibsaugor 1, Syadpore 4, Sadyapuskarin 4, Somastipore 1. Sasseram 1, Saharanpore 3, Sahadarah 1, Simla Hills 4, Simla Hills (chotta) 3, Surat 2, Sankurpore 4, Shagunge 1, Shapore 1, Srikristopore 1, Serampore 7, Santipore 8, Sultangatcha 6, Sougandhya 1, Sherpore 1, Shangar 1, Searsole 2.

T

Tezpore 5, Tundla 9, Talandu 2, Tribeny 1, Thoiparrah 1, Tilly 2.

U

Umballa 4.

EUROPE.

England and Scotland.

London 1, Bristol 1, Bath 2, Leicester 2, Wakefield 2, Stratford 2, Leeds 2, Birmingham 1, Nottingham 1, Manchestor 1, Liverpool 1, Southampton 3, Edinhnrgh 2, Glasgow 1, Newcastle on Tyne 1, Strone 1, Bolton 1, Bedford 2, Croydon in Surrey 1, Gosfield in Essex 2.

Italy.

Venice 1, Milan 1, Turin 1.

France.

Paris 1, Dieppe 1.

Germany.

Frankfort 1, Cologne 1, Wiesbaden 1.

Holland.

Rotterdam 1, Amsterdam 1, The Haguei 1.

Belgium.

Brussels 1, Waterloo 1.

INSTITUTIONS.

The Theistic Society which has now developed into the Theological Institution.

2. The Arya Nari Somaj.

3. The Indian Reform Association with its five sections, (*a*) Education, (*b*) Chief Literature, (*c*) Charity, (*d*) Working Men's Improvement, (*e*) Female Improvement. In connection with this Society, there have been the following schools :—

The Albert School, the Metropolitan Female School.

A Working Men's School had also been in existence for a time.

The Albert Hall and Institute, though entirely outside the Brahmo Somaj, has also been established by the exertions of the chief representive of the Brahmo Somaj of India.

LIST OF BRAHMO MARRIAGES.

Widows, (35) ; Intermarriages, (29) ; Total 64 Marriages.

NEW IDEAS.

During the last fifteen years, a large number of new ideas have come into existence, and greatly influenced the life and conduct of the members of the Brahmo Somaj of India. The first idea that found acceptance was the universality of theism. This was illustrated by the publication of a book containing extracts from the scriptures. The idea of celebrating *utsabs* or festivals for whole-day services from introduction into the Brahmo Somaj of India from the beginning of its career. There have been bi-annual *utsabs* in Calcutta, besides those held in connection with the various provincial Somajes all over the land. The effects and success of these religious festivals are too widely known to need any recapitulation here. The next idea introduced was the recognition of Jesus Christ and reverence paid to him as a great religious prophet. This idea began to take root from the lecture, delivered by the Minister on "Jesus Christ in Europe and Asia" in 1860. The idea of *Sankirtan* or simultaneous and enthusiatic singing after Chatanya was now introduced. The next idea introduced was the recognition of the great idea of all religions. This idea has gradually come to exercise a very important influence. The next idea was that of inspiration as a Divine impulse imparted into the soul through the medium of devotion and devout seeking after the work of God. About this time the idea of the communion of saints was also brought into acceptance. This means that a communication of spiritual influence is possible between departed souls and those that live in the world. It is nothing supernatural or mythical. It is only the influence of life and character which great men leave behind them. The idea of special Providence, as introduced by the Brahmo Somaj of India, must also be recorded. God is believed to be active or working in all the details and transactions of human life, and shaping individual and social destiny. The idea of *Adesh* may be mentioned in this connection. There has been such a long controversy on this subject of late, that I shall make no reference to it just now. The ideas of seeing and hearing God may also be here alluded to. The Divine Spirit may be directly heheld in faith in the soul of man, and his voice may be heard in conscience. This teaching has vastly modified the prayers and practices of Brahmo devotees. The idea of a Kingdom of Heaven was developed after the establishment of the Bharat Asram. It is an ideal community in which men nd women lived in mutual obedience and affection as brothers and sisters, under the fatherly guardianship of God, the common Parent of all. The idea of the support of Brahmo Missionaries by absolute dependance upon God is a significant one. The idea of the classification of devotees was introduced not long ago. Advanced Brahmos were initiated into different orders of spiritual culture according to the tendencies and aptitudes of their nature, and there has been a formal installation of Yogis, Bhaktas and Shabaks. The idea of the Motherhood of God has been recently introduced for special culture. It will before long produce a revolution in our relations with the other sex. All these as well as many other ideas combined together have formed the grand idea of a New Dispensation, which being interpreted means the Divine purpose, and will he progressively carried out in the events and principles of the Brahmo Somaj as developed year after year.

On the motion of Babu Gobin Chunder Dhur, which was seconded by Babu Khetter Mohan Dutt, the report was adopted.

The following resolutions were then passed :—

(1) That this meeting offers its annual greetings to all Theists and liberal thinkers in Europe and America, and to all philanthropists and reformers, who are engaged in advancing the cause of Truth.

In connection with this resolution, Babu Protap Chunder Mazumdar was glad to announce that Miss F. P. Cobbe had completely recovered from her ill health and had once more renewed her work. He also referred to the interest which our work had excited in England and America and also to the frequent comments in the religious journals of those countries. He begged also to connect with this resolution the name of Professor Max Müller, whose works on comparative theology had so much benefited the liberal cause both in Europe and in India.

(2) That this meeting gratefully recognises the work done by the British Government in this country and declares its staunch loyalty to Empress Victoria whose reign has conferred such signal benefits on the land she governs.

(3) That the following Committee be appointed to conduct the business of the Brahmo Somaj of India :—

Babu Joy Gopal Sen.
,, Boycunto Nath Sen.
,, Govind Chunder Dhur.
,, Krishna Bihari Sen.
,, Kalinath Bose.
,, Dina Nath Chakravarti.
,, Khetter Mohan Dutt and the Missionaries of the Brahmo Somaj of India.

Correspondence.

[*We do not hold ourselves in any way responsible for the opinions of our correspondents.*—ED., *I. M.*]

BIBLICAL INSPIRATION AND INFALLIBILITY,—XIV.

PALPABLE CONTRADICTION, No. III.

TO THE EDITOR OF THE "INDIAN MIRROR."

SIR,—Proceeding in order I now come to no less an event than the "Temptation in the wilderness—' prolific theme of Painter, Poet, Preacher, and' Dogmatic Theologian !

According to Matthew. Jesus was "led by the Spirit into the wilderness to be tempted of the Devil, and when he *had fasted* 40 days and 40 nights, he was *afterward* an hungered." The Italics are mine. Satan *then* came to him with a very suitable Temptation which Jesus disposed of by saying "Man doth not live by bread alone, &c."

From this it is *clear* that the Temptation began at the *end* of the 40 days.

Now, if your readers will turn to Mark, 1st Chapter, and Luke, 4th Chapter, they will see that according to those Gospels, the Temptation occurred *during* the 40 days.

Mark says, "He was then in the wilderness 40 days tempted of Satan."

Luke has it, "Jesus * * was led by the spirit into the wilderness being 40 days tempted of the Devil."

Is this or is this not what 19 men out of every 20 would call a *contradiction*?

Your &c.,
J. T. T.

Literary, Scientific, &c.

THE Earl of Beaconsfield has just completed his seventy-fourth year.

THE Dowager Lady Buxton has undertaken the education of one of the Zulu boys, who was brought to England by British troops.

DEAN STANLEY has just completed his sixty-second year. He has held the Deanery of Westminster since 1864.

THE recent eruption of Mount Etna is declared by a Catanian professor to have been one of the most noteworthy in the history of the volcano. During the eleven days on which the mountain was in activity Etna split open to a length of 6½ miles in a direct line, and poured forth streams of lava on the northern and south-western sides, the lava covering a surface of 572 acres.

THE characteristic qualities of the following distinguished public men of England were never more happily described than in Mr. G.J. Holyoake's address given in New York before sailing for England. Mr. Holyoake said that Mr. Cobden had a passion for international prosperity; John Stuart Mill had a passion for truth; Mr. Bright has a passion for justice; Mr. Gladstone has a passion for conscience; and Lord Beaconsfield has a passion for —himself.

AN ingenious Dutchman has hit upon a novel method of rendering the busy bee insensible at the time when it is requisite to gather the honey. He simply passes a strong electric current through the hive, and paralyses the inmates. It is rather difficult to see by what means he is able to do this without killing the bees outright, but according to report the little workers soon recover themselves, and commence once more to improve the shining hour.

A NEW range of buildings is to be erected for the East Indian Railway Offices, on the S. E. of Fairlie Place. While digging the foundations, says the *Indu-European* the workmen have come across one of the bastions of the old fort (in which was the famous "Black Hole"). The masonry is so compact that it has to be broken up with steel wedges. If we remember right, other remains of the old fort were struck when the present Post Office was built, and the same remark was then made about the great compactness of the old walls.

THE British Goat Society have just been holding their annual meeting at the offices, 446, Strand. A paper was read by the Honorary Secretary, Mr. Pelger, in which he mentioned that doctors and clergymen in rural districts taking an interest in the popularising of goat's milk, might very materially assist the Society in thus extending the sphere of usefulness, as cases were constantly coming before them in villages of children who were weak and sickly from no other cause than an insufficiency of pure milk. The Society, as far as its funds permit, is desirous of aiding cottagers to secure goats by means of loans, to be repaid by weekly instalments.

THE *Parisian*, a French journal, says that years ending in the figure *nine* are noted for their severe winters and gives a lengthy list of precedents. Thus in 859, the Adriatic was frozen over; in 1179 there were eight feet of snow in the temperate zone until April; in 1269 sleighs could pass the Cattegat between Jutland and Norway; in 1339, the Scotch peasants were reduced through cold and famine to eat grass; the Danube was frozen in 1409; frozen bread was eaten at the French Court in 1609; the port of Marseilles froze in 1639, and the Italian rivers in 1659; the cold was almost unparalleled in 1699, while the winter of 1709 was the worst ever experienced in France, the ground being frozen to the depth of 6½ feet. The French rivers froze in 1729—49—69; the year of the Revolution, 1789, was noted for its severity, in 1809 the Seine was frozen; in 1829 Paris was covered with snow for fifty-four days; rigorous weather prevailed in 1839, and 1879 bids fair to preserve the tradition.

THE *Times* has the following with reference to the Indian Mails:—The importance of these mails may be estimated from the fact that the total weight of the weekly matter despatched from, as well as of that received in, London amounts to considerably over 3,000lb. of letters and 25,000lb. of bookpackets, newspapers, &c. Though generally known as the "Indian mails," these enormous postal cargoes occasionally include matter to and from China, Japan and Australia, though the regular mails to and from those countries about once a fortnight swell the volume of correspondence to more than twice as much as is represented by the above figures. On the very moderate estimate, however, that only one-half of the amount stated above is actually received from, or sent to India, the postal communications between this country and our great Eastern dependency must involve the transit—including both outward and homeward mails—of no less than 70 tons of letters and 580 tons of newspapers, patterns, and bookpackets every year. Taking the average weight of each letter at 1oz., and of each bookpacket or newspaper at 4 oz., this gives a total of 2,496,000 letters and 5,200,000 papers and bookpackets per annum.

THE real "paradise of babies," says Olive Thorn in St. Nicholas for November, is Japan,—as has been said many times; for not only do the children have every imaginable toy, but many persons get their living by amusing them. Men go about the streets and blow soap-bubbes for them with pipes that have no bowls as ours have. These have tops, stills, pop-guns, blow-guns, magic lanterns, kaleidoscopes, wax-figures, terra-cotta animals, flying-fish and dragons, masks, puzzles, and games; butterflies and beetles that flutter about; turtles that move their legs and pop out their heads; birds that fly about, and peck the fingers and whistle; paste-board targets that, when hit, burst open and let a winged figure fly out; and—most wonderful of all, perhaps— little balls looking like elderpith, which, thrown into bowls of warm water, slowly expand into the shape of a boat or a fisherman, a tree, flower, crab, or bird. The girls of Japan have dolls, furniture and dishes, and of course, dolls. They have dolls that walk and dance; dolls that put on a mask when a string is pulled; dolls dressed to represent nobles, ladies, minstrels, mythological and historical personages. Dolls are handed down for generations, and in some families are hundreds of them. They never seem to get broken or worn out, as yours do, and, in fact, they can hardly be the dear play-mates that yours are. They are kept as a sort of show; and, though the little owners play with them, they do not dress and undress them, and take them to bed, as you do. A good deal of the time they are rolled up in a silk paper and packed away in a trunk. On the great festival day of the Japanese girls,—the feast of Dolls, of which no doubt you have heard,—there is a great show of dolls and toys, and it is the event of the year for the queer little black-eyed maidens. The Feast of Flags is the boys' great day, and they have banners, flags, figures of warriors and great men, swords, and other toys suitable for boys.

WE have read the report of the Jeypore School of Arts with great delight. It is agreeable to see that the value of Art as an important element in the civilization of a nation is being daily recognised in this country. Fully alive as we are to its importance, we cannot persuade ourselves to give that exclusive praise to schools of arts which some critics are inclined to bestow on them. We have painfully marked the sad decadence of the historical arts of Ancient India and are of opinion that the fatal imitation of modern art of European method, together with the necessary strain of European commerce, no less than the neglect of Native Agriculture, is at work in bringing about this lamentable degeneration. Who does not know that the Cashmere shawls of to-day or the carpets manufactured in imitation of jail workmanship or the silver work of this country are not the same as once they were? Is not this deterioration attributable to the adoption of the designs and methods that obtain in England in place of methods and designs that are purely of Indian growth? Art, the highest manifestation of the moral and material status of a people, when not rooted in national life, fails—that aesthetic culture without which it ceases to be a potent incentive to national improvement. Principals of schools of art will remember that the attempt to anglicise the Indian arts is a highly mischievous process, and that the only way to arrest the further work of degeneration is to encourage and foster the growth of pure and unmixed Indian Art. But we are running wide of the mark and must come back to our starting point. This institution, unlike other schools of arts that we know of, is a free school and marks that spirit of liberality of the Maharajah for which His Highness is so justly famous. To extend its usefulness over a very large area, lessons are given in drawing, sculpture, engraving, watch-making &c,, in short, in almost every useful and industrial art, and the whole management is vested in able hands as is abundantly testified by the remarks at the end of the report from the several gentlemen who happened to visit this institution.

DOMESTIC OCCURRENCE.

[THE CHARGE FOR NOTIFYING A DOMESTIC OCCURRENCE IS ONE RUPEE, AND THE ANNOUNCEMENT MUST BE AUTHENTICATED.]

BENGAL.

BIRTH.

GUHO.—At Chittagong, on the 16th November 1879, at 2-30 A.M., the wife of Babu Rajkumar Guha, of a son.

Calcutta.

THE number of visitors to the Zoological Gardens excluding members and donors, during the week ending Saturday, the 17th January 1880, was 2,579. The total number of visitors since 1st January 1880, was 4,455.

Law.

HIGH COURT.

ORIGINAL SIDE,—PEREMPTORY CAUSE BOARD.

FOR MONDAY, THE 26TH JANUARY, 1880.

(Before the Hon'ble the Chief Justice, and the Hon'ble Mr. Justice Pontifex.)

APPEALS.

S. M. Bemola Dossee v S. M. Mohun Dossee & ors. (*pt. hd.*)—Mitter & Bhunjo—C. D. Linton, Beehy & Rutter.

Gopaul Chunder Day v Nursing Chunder Bose —Kallynauth Mitter—Gregory.

S. M. Bhoobun Moheenee Dabee v Juddoonauth Chuckerbutty—Appellant in person—M. N. Holdar

Shamachurn Doss & ors v Grees Chunder Doss & anr.—Beeby & Rutter—Ghose & Bose, G. C. Chunder.

C. Geneste & anr. v The Secretary of State for India—Roberts Morgan & Co.

Anundolol Doss v. S. M. Bhuggobutty Dossee & anr.—G. C. Chunder—Shamuldhone Dutt.

S. M. Chundeemoney Dassee & anr. v Hurrydoss Mitter & ors.—Hart—D. N. Bose, Ghose & Bose.

Abinash Chunder Bonnerjee v. Ram Chand Chatterjee and anr.—Beeby & Rutter—Trotman & Watkins.

Gocool Chunder Gossamee & ors. v. The Admr. Genl. of Bengal—Trotman & Watkins—M. D. Sen.

Doorgapersaud & anr. v. Chunder Canut Mookerjee & anr.—Carruthers & Jennings—Watkins and Watkins.

(Before the Hon'ble Mr. Justice Wilson.)

UNDEFENDED CASES.

Syed Mahomed Hossain Khan v Amritram & anr. —N. C. Burral.

Kristodoss Kooudoo v. Madhub Chunder Sen—G. C. Chunder.

S. M. Tarasoondery Dossee & anr. v Beharyloll Sen & anr.—Pittar & Wheller.

Shama Churn Bhuttcharjee v. Preomadhub Dey & anr.—M. D. Sen.

Bussuntc Coomr Mookejee v Hurry Churn Doss—Aushootoosh Dhur B. C. Dutt.

Kherodgopal Mitter v Bolyedoss Mullick—Goodall.

Kherode Gopal Mitter v S. M. Kristo Kaminey Dabee anr.—S. D. Dutt.

Bisscssur Dutt v S. M. Kistokameenee Dabee & anr.—S. D. Dutt.

Dwarkanath Mitter v Kristololl Dhur—Pittar & Wheeler.

S. M. Binodiney Dabee v Shamloll Gossain—Mookerjee & Deb.

Hemendronath Tagore v Bholanath Miter—A. C. Chowdry.

Kannyeloll Khan & anr. v Woomes Chunder Sen—G. C. Chunder.

Kessub Chunder Roy v Brojonath Kurmokar—E. O. Mosses.

(Investigation of Pauperism.)

S. M. Sohchurry Dossee v Gopal Chunder Chatterjee—Petitioner in person—Goodall.

II.—Special Peremptory List.

(Settlement of Issues.)

A. S. Lackersteen v C. Cornelius & ors.—Robinson—Watkins & Watkins, Dignam, J. Camell, Farr, M. Camell.

DEFENDED CASES.

(Final Disposal.)

Doyamoye Dossee v Ramgopaul Aush & ors.—G. C. Chunder—A. T. Dhur, S. N. Doss.

Sreenauth Coondoo v Joykristo Cowar—Mitter & Bhunjo—Uckhoy Ch. Chowdry.

Dhoroneedhur Ghose & ors. v Gopaul Chunder Ghose & anr.—Carruthers & Jennings—B. M. Doss.

Hadjee Abdoola Dugman v Mirza Mahomed Ali—M. Camell—Moses.

Kissory Mohun Roy & ors. v Amritonauth Jha—Pittar & Wheelar—Zorab.

S. M. Foolcoomary Dossee v S. M. Puddomoney Dossee—Aushootosh Dhur—P. N. Bose.

Mothoor Mohun Roy & anr. v Brojojeebun Bose & anr.—Mookerjee and Deb—H. H. Remfry.

C. S. Mackenzie Wise Proby v W. A. Proby—Wilson & Chatterjee—Fink.

Shamkissore Mundle v Grinder Bhoosun Biswas—A. T. Dhur—M. D. Sen.

Opoorbokisto Sett v Soorjee Coomar Sett & ors.—Fink—D. N. Dutt, Zorab.

Mudoosoodun Chunder v Nemy Churn Chunder & ors.—Zorab—H. H. Remfry, Swinhoe and Co.

Roghoonath Persaud v Chundercaunt Mookerjee & anr.—Pittar Wheeler—Carruthers.

Selections.

NEED OF WATCHING.

—o—

DR. JOHNSON, giving advice to an intimate friends said:—"Above all, accustom your children constantly to tell the truth, without varying in any circumstance." A lady present emphatically exclaimed, "Nay, this is too much; for a little variation in narrative must happen a thousand times a day, if one is not perputally watching." "Well madam," replied the doctor, "and you ought to be perpetually watching. It is more from carelessness about truth than from intentional lying that there is so much falsehood in the world."

CONVICTIONS OF NAPOLEON.

—o—

"I KNOW men," said Napolean at St. Helena, to Count de Montholon, "I know men, and I tell you that Jesus is not a man! The religion of Christ is a mystery, which subsists by its own force, and proceeds from a mind which is not a human mind. We find in it a marked individuality, which originated a train of words and actions unknown before. Jesus is not a philosopher, for his proofs are miracles, and from the first his disciples adored him.

"Alexander, Cæsar, Charlemagne, and myself, founded empires; but on what foundation did we rest the creations of our genius? Upon force. Jesus Christ founded an empire upon love; and at this hour, millions of men would die for him!

"I die before my time, and my body will be given back to the earth, to become food for worms. Such is the fate of him who has been called the great Napolean. What an abyss between my deep mystery and the eternal kingdom of Christ which is proclaimed, loved, and adored, and is extending over the whole earth!"

Turning to Gen. Bertrand, the emperor added, "If you do not perceive that Jesus Christ is God, I did wrong to appoint you general."

CONVERSION OF AUGUSTINE.

—o—

IN the spring of the year 372, a young man in the thirty-first year of his age, in evident distress of mind, entered into his garden near Milan. The sins of his youth—a youth spent in sensuality and impicty—weighed heavily on his soul. Lying under a fig-tree, moaning and pouring out abundant tears, he heard from a neighbouring house, a young voice saying, and repeating, in rapid succession, "Tolle, lege, Tolle, lege!" take and read, take and read. Receiving this as a Divine admonition, he returned to the place where he left his friend Alypius to procure the roll of St. Paul's epistles, which he had a short time before left with him. "I seized the roll," says he, in describing this scene, "I opened it, and read in silence the chapter on which my eyes first alighted." It was the thirteenth Romans. "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof." All was decided by a word. "I did not want to read any more," said he; "nor was there any need; every doubt was banished." The morning star had risen in his heart. In the language of Ganssen:—"Jesus had conquered; and the grand career of Augustine, the holiest of the fathers, then commenced. A passage of God's word had kindled that glorious luminary, which was to enlighten the church for ten centuries; and whose beams gladden her even to this present day. After thirty-one years of revolt, of combats, of falls, of misery; faith, life, eternal peace, came to this erring soul; a new day, an eternal day came upon it."

THE HEART OF MOHAMMED.

—o—

(Quarterly Theistic Review.)

OUR readers may not share in the uncharitable estimate which some Christians judge it proper to make on the subject of the life and teachings of Mahommed. But very few even among us theists can recall into their minds any worthy or memorable incident of the life of the Arabian Prophet, such as may be read with interest and remembered with pleasure by every unprejudiced student of religion. The temptation of Jesus, the assault of Mara on Sakya Muni, the Sanyas of Chaitanya, and various incidents, all more or less allegorical, from the Hindu Shastras we can easily think of; but to what interesting passage in the life of Mohammed can we lay the finger in the same way, though indeed we have a high and general respect for that great religious teacher? Everything we have heard about him bears an exaggerated and somewhat absurd appearance. This is no doubt one of the many mischievous results of a system of narrow and second-hand European education which we have all received. During the whole of their educational career, our young men seldom come in contact with a single appreciative sentiment expressed on behalf of Eastern sages and prophets excepting those whose names fortunately occur in the Bible. Mohammed must be always spoken of as the Impostor by fifth-rate historians, who by such mean invective earn their admission into respectability. And these are the writers selected by our educational authorities, and entrusted to mould the early conviction, of the rising generation in the land! We are glad, therefore, that sensible and liberal ideas on the character and precepts of the author of Islam are becoming prevalent, and men of education like Mir Amir Ali, and Syud Ahmed Khan of Aligbur have undertaken to enlighten the public on that subject. The latter gentleman's essays on the Mahomedan religion and traditions are exceedingly and exceptionally valuable. A very important and well-known subject in connection with Mahommed is Shakki Sadar, or the splitting open of the chest of the prophet. It is currently reported, and generally believed that the breast of Mahommed, when he was very young, was cut open by the angel Gabriel and then sewn up again. The Koran mentions the fact in these words:—"Have we not opened thy breast?" Halimah, the nurse of Mohammed, relates the circumstance in these words:—

"Halimah, the nurse of Mohammed, said Mahomed was playing one day with his foster brother and sister among the cattle by the house, and suddenly they came running to me, and cried out that two white robed personges had caught hold of their Koreish brother and had cut open his body, and my husband went to the spot and found the lad pale and affrighted. We embraced the boy and asked him the cause of his excitement. Thereon he replied that two persons, clad in white garments approched him, and having laid him upon his back opened his heart and took something out of it, he was ignorant what.

Some persons asked Mohammed to narrate something concerning himself. The Prophet thereon replied:—

"I am the realization of the blessings which God promised to shower down upon Ishmale, and I am the person foretold by Christ. When I was in the womb, my mother perceived that a light issued from her by which the palaces of Syria were illuminated. One day I was feeding the cattle, along with my foster brethren, and suddenly two persons, having white raiment on, and holding in their hands a golden dish filled with water and snow, came near me, and having laid me on the ground cut open my chest, and having taken out my heart, opened it also, and pressed out from it one black drop. After which they washed the heart and the chest with water and snow until they were cleansed. One of them asked the other to weigh me against ten persons, whom I outweighed. Then he weighed me against one hundred persons, but I outweighed them all; whereon one of them said to the other, 'let him go, for were you to weigh him against all the world, he would not be found wanting?'"

That this incident cannot be true in a literal sense we need not take the trouble to prove, because such a good and able Mahomedan as Syud Ahmed Khan Bahadur has conclusively proved it in his essays by competent authorities, and contemporary traditions. But the allegorical value of the descriptions given above cannot be exaggerated. We first of all read of the opening of the heart. We are then told that "something was taken out of it." And then last of all we are assured by the Prophet himself that "one black spot was pressed out from it." And of this revelation he says:—

"By the star when it setteth, your companion Mohammed erreth not, nor is he led astray; neither doth he speak of his own will. It is no other than a revelation that hath been revealed unto him. One mighty in power, endowed with understanding, taught him it, and He appeared in the highest part of the horizon. Afterwards approached the prophet near unto Him, until He was at the distance of two bows' length from him or yet nearer, and He revealed unto his servant what He revealed."

The opening of the chest or the heart is what every really earnest and apostolic spirit has experienced. The heart of Mohammed here represents the heart of every truly spiritual man. The whole breast is as it were split open by the penetrating sword of the eye of the All-seeing. The first act of Divine recognition is truly an awful experience. Religion lays open the internal nature of man. Every fold of self-concealment and hypocrisy is pierced through, and the heart is mercilessly exposed. Then it is lacerated and torn in misery. The pain of self-reproach, the unsparing scrutiny of a self-examination that is inspired, and pushed on by a Spirit higher than man's, are, indeed, what every man of spiritual life must own to be sharp as knife-wounds, till the whole being bleeds, and, as it were turns deadly pale. This painful operation is performed by the grace of God that may be likened unto a good angel that carries in her hand a golden dish filled with the whitest snow and the heavenly Zem Zem water that heals every wound. When the heart is thus opened, and the misery of self-

Darlington's Pain-Curer has been found to be a certain cure for Pains in the Backs, Lumbago, Pains in the Chest, Sore Throats, Coughs, Colds, Tightness of the Chest, Headache, Toothache, Neuralgia, Colics, Rheumatism, Paralysis, Pains in the Groins, Contracted Joints, Gout, Sciatica, Bad Legs, Bad Breasts, Swellings, Old Sores, Piles, Ringworms, Pimples, Freckles, & Eruptions on the skin.

Holloway's Pills.—The Hour of Danger.—Disease commonly comes on with slight symptoms, which, when neglected, increase in extent, and gradually grow dangerous—a condition which betrays the grossest remissness—when these Pills, taken in accordance with their accompanying directions, would not only have checked, but conquered the incipient disorder. Patients daily forward details of the most remarkable and instructive cases in which timely attention to Holloway's advice has undoubtedly saved them from severe illness. These Pills act primarily on the digestive organs, which they stimulate when slow and imperfect; and, secondly, upon the blood, which is thoroughly purified by them, whence is derived the general tone they impart, and their power of subjugating hypochondriacism, dyspepsia, and nervous complaints.

will, and the poison of unrighteousness is discovered in it, and when, at the dreadful discovery, the chosen child of God is affrighted, becoming pale and half-dead, the grace of God extracts the black drop of self-will from the stricken soul, binds it up with the snow of Divine purity, cures and refreshes it with the water of Divine love, and makes the man whole again. In the place of his own will, he receives the will of God, in the place of his own wisdom, the purposes and dispensations of the Infinitely Blessed fill him. He becomes truly weighty, and outweighs great masses of ordinary men. The undefinable "something" is another name for self-will, which makes all our efforts unavailing, spoils our best prayers, taints our purposes, undermines our faith, and brings on an endless recurrence of unholiness in the irresistible sense of self as arrayed against God. When this "something" is taken out of the heart, well might a man exclaim —"your companion erreth not, nor is he led astray." All great men have made this declaration, and every one of them has been hated for it. True revelation never comes until a man hath submerged himself, and finds his self taken away from him. Mohammed describes this process in him most graphically. Like him may every theist, (and who was a greater theist than Mohammed?) find that "something," that black drop called self-will, extracted from him never to be returned again.

Advertisements.

Hooghly Bridge Notice.

THE Bridge will be closed for traffic on Tuesday, the 27th January, 1880, from 3 to 6 P. M.

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MONDAY, 26TH	,,	Open Air gathering, Beadon Square; Procession, 4-30 P.M.
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WEDNESDAY, 28TH	,,	Expedition, Steamer Party.

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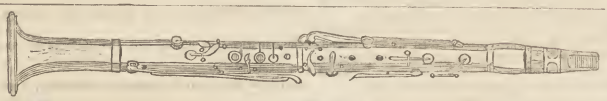

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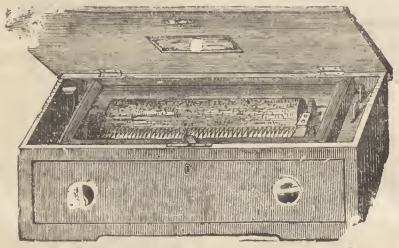

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A SPACIOUS Dry and Airy Godown, No. 2, Mission Row, with entrance on the Road side.

To Let.

THE flat consisting of 3 large rooms, No. 2-1, Mission Row, admirably adapted for Mercantile Offices, now occupied by Messrs. Stanley & Co., who will vacate the premises on the 1st June next, from which date they are available.

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A MANSION on the bank of the River Heoghly, with 40 biggahs of beautifully laid-out land attached, having several tanks of very sweet water. Situated in the southern suburbs of Calcutta, within 20 minutes' drive of Government House. This ground has a river frontage of about 300 feet with water of such a depth as to admit of a ship anchoring close to the bank.

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A VERY FINE BUNGALOW situated at GYA. It stands in its own compound, which is a very large one, is pukka built throughout, and has a good range of pukka stabling, also an extensive range of out-offices. It can be disposed of at a moderate price, the owner having left India.

For Sale.

A LOWER-ROCMED House, on the banks of the river at Baranagore (Bhaduri Ghaut), 8 cottahs, 4 chittacks land. Price Rs. 2,800. Government ground rent, Rs. 1-5-3 annually.

For Sale.

A FINE two-storied Mansion, situated at Alipore, within 20 minutes' drive of Government House, well adapted for the residence of a Native Prince or Rajah.

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There is a large range of Racing Stables to the south end of the compound, which has a separate entrance.

The whole extent of ground measures more than forty biggahs. The yearly Government rent is Rs. 52-5.

This Mansion, with grounds, has been decorated, improved and laid out, regardless of expense, and is now being offered for sale, consequent on the owner having left for England.

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HOUSE AND LAND AGENTS.
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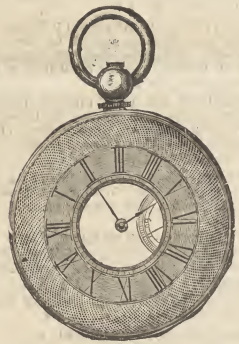

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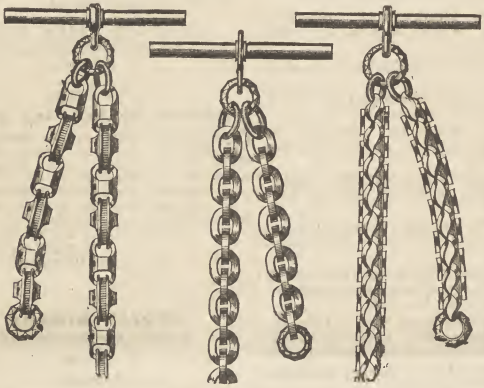

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Notice.

The Hookah-shop carried on by Radha Nath Chowdhry, in Jorasanko, has been removed to 81, Bentinck Street, and will henceforward be conducted by the undersigned.

A large assortment of Bengalee and Mahomedan shaped Hookahs of new designs just to hand at moderate prices. Inspection invited.

Prices ranging from Rs. 2 to 10 each, inclusive Chillam.

ISSUR CHUNDER BEED,
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COOK & Co.

3rd April, 1879. a-7

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☞ ☞ Beware of a base worthless fraudulent, native imitation of Darlington's celebrated Pain-Curer.

☞ CAUTION TO THE PUBLIC. Beware of ignorant imitators who cannot express their thoughts in their own words, but servilely imitate Darlington & Co.

☞ Call for DARLINGTON'S PAIN-CURER and see that you get it. Thousands of Testimonials of the marvellous cures by this remedy.

Mr. George Ostocke, Manager, Collingeerah Indigo Concern, N. W. P., took a large bottle of DARLINGTON'S PAIN-CURER, found it efficacious, & twice sent orders for half a dozen large bottles at a time.

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The Rev. Mother of St. Joseph's Convent, Bandora, Bombay Presidency, writes:—"We find DARLINGTON'S PAIN-CURER efficacious, and are glad to know of it as being a useful medicine. SISTER THEODORINE, *Superioress F de la Croix*"

The Lady Superior of St. Mary's Convent, Allahabad, writes:—"DARLINGTON'S PAIN-CURER has been found most beneficial in a case of local Paralysis. M. J. SCHMIDT, *Superioress.*"

His Excellency Sir Salar Jung, G. C. S. I., after ordering for a couple of large bottles of Darlington's Pain-Curer, approved of the medicine, and ordered for 6 more large bottles of Darlington's Pain-Curer through Captain Percy Gough, his Private Secretary.

General Jeet Jung Bahadoor, Rana, of Nepaul, after ordering one large bottle of DARLINGTON'S PAIN-CURER, expressed his approbation, and ordered for a dozen large bottles of the same.

Rajah S. S. Ghosal, after taking more than 20 large bottles of Darlington's Pain-Curer, said that he found the medicine efficacious in every instance.

"Gentlemen,—I beg you will kindly send me another bottle of DARLINGTON'S INFALLIBLE PAIN-CURER which is undoubtedly worthy of its name. P. THORPE, 39, Anderson Street, Black Town, Madras."

Mr. G. Dessa, of Howrah, has used more than a 100 large bottles of DARLINGTON'S PAIN-CURER, and finds it his only friend that affords him an immunity from disease, or rids him of it when he is attacked.

Mr. E. C. Kemp, Editor & Proprietor of the *Bengal Times*, writes from Dacca. "I have lately witnessed a speedy and complete cure of a swelled foot attended by great pain, for the removal of which DARLINGTON'S PAIN-CURER was prescribed. Swelling and pain abated after a couple of applications, and in about 4 days disappeared. This is one of several instances in which I have noted the efficacy of Darlington's Pain-Curer."

Capt. Heath of the Steamer "Bombay," a Master Mason, writes—"I gave a bottle of DARLINGTON'S PAIN-CURER to a friend of mine who was ill. It having relieved him greatly, he wrote to me for another bottle. Kindly let bearer have a large bottle of DARLINGTON'S PAIN-CURER."

DARLINGTON & CO.,
Dhurrumtollah Street, Calcutta.

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KASAULI

Executive Commissariat Office,

The 17th January 1880.

COMMISSARIAT NOTICE, No. 2.

1st.—Sealed Tenders for the supply of the undermentioned articles in the Kasauli Commissariat Division for the year 1880-81, from 1st April 1880, to 31st March 1881, will be received by the Executive Commissariat Officer at Kasauli, at noon, on the 6th February 1880, and opened by him then and there in the presence of all parties who may choose to attend.

2nd.—No tenders will be received except on forms obtainable from the Commissariat Office, Kasauli, which, as well as any information required regarding the contract, will be given on application to the Executive Commissariat Officer, Kasauli up to noon on the 31st January, 1880.

3rd.—No tenders will be attended to unless accompanied by a receipt of any Treasury for the amount of earnest money required.

4th.—Covers to be superscribed—"Tender for purchase of hides of Government slaughtered cattle."

Hides of Government slaughtered cattle at Kasauli, Subathu, Dugsbai, Solon, Jutogh and Kalka.

Earnest money for	Kasauli	...	... 100
Do.	do. Subathu	...	... 100
Do.	do. Dugsbai	...	... 100
Do.	do. Solon	...	... 50
Do.	do. Jutogh	...	... 50
Do.	do. Kalka	...	... 20
		Total	... 420

E. S. JACKSON, COL.,
222 *Executive Commissariat Officer.*

INDIA GENERAL STEAM NAVIGATION COMPANY, "LD."

SCHOENE, KILBURN & CO.—*Managing Agents.*

ASSAM LINE NOTICE.

Steamers leave Calcutta for Assam every Friday, and Goalundo every Sunday, and leave Debrooghur downward every Saturday.

THE Str. *Progress* will leave Calcutta for Assam, on Friday, the 23rd instant.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Thursday, the 22nd instant.

THE Str. *Simla* will leave Goalundo for Assam on Sunday, the 25th instant.

Cargo will be received at the Company's Godowns, No. 4, Fairlie Place, up till noon of Friday, the 23rd instant.

Passengers should leave for Goalundo by Train of Saturday, the 24th instant.

CACHAR LINE NOTICE.

REGULAR WEEKLY SERVICE.

Steamers leave Calcutta for Cachar and intermediate Stations every Tuesday, and leave Cachar downward every Thursday.

THE Str. *Silchar* will leave Calcutta for Cachar on Tuesday, the 27th instant.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Monday, the 26th instant.

For further information regarding rates of freight or passage money, apply to

4, FAIRLIE PLACE, } G. J. SCOTT,
Calcutta, 21st January, 1880 } *Secretary.*
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RIVERS STEAM NAVIGATION CO., "LIMITED."

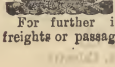
The Steamers of this Company run weekly from Calcutta and Goalundo to Assam and back.

THE Steamer *Cashmere* will leave Calcutta for Assam on Tuesday, the 27th current.

THE Str. *Indore* will leave for Assam from Goalundo on Thursday, the 29th current.

Cachar Line Notice.

The Steamers of this Company will run fortnightly between Calcutta and Cachar.



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MACNEILL & CO.
a-32

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The Indian Mirror

[EDITED BY KRISHNA BIHARI SEN, M.A.]

SUNDAY EDITION

[REGISTERED AT THE GENERAL POST OFFICE.]

VOL. XX. CALCUTTA, SUNDAY, FEBRUARY 1, 1880. NO. 27.

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Calcutta.
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FROM THE PRESS COMMISSIONER.

CALCUTTA, 31ST JANUARY.

General Bright has reached Futtehabad in the Lughman valley without casualty. A reconnaissance was made on the 29th. A good road was found. The camp moves on the 31st to a better ground further on. Fords will be thoroughly examined. The valley is very fertile especially across the river in Lughman proper. Hamed Khan, brother of Ashmutulla Khan, has come in, and all the people seem friendly. Forage is plentiful.

From Silchar, 30th January.—No fresh news has been received during the day. Three wounded coolies have reached the station. They and other people report the attack as most sudden. No doubt the raiders were Nagas. Rumours of attack on Jerighat are not authenticated. The Deputy Commissioner had left for Baladhun. A later telegram states that confidence was being restored, the villagers were returning to their villages. The Fanjis found declared to be Angami. Five more dead coolies have been found.

Editorial Notes.

IT is stated that the Rev. Mr. Jacobs, now on his way out from America, will take the place of the Rev. Dr. Thoborn at his Church in Dhurmtollah Street.

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WE read that an Association has been formed, under the name of the Society of St. Michael, by a few men who revere Carlyle as at once the ablest, boldest, and most earnest sage and teacher of the age and country in which we live, for the purpose of promoting a more wedespread knowledge of his writings, and of endeavouring to bring about certain religious, political, and social changes advocated therein.

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THE friends and admirers of Sir Arthur Hobhouse in India will be sincerely glad to know that his claims to a seat in the House of Commons are very influentially supported. A veritable lion among men has lent the help of his voice on behalf of Sir Arthur—we mean Mr. Carlyle. He has joined the Committee for securing his return as a member for Westminster. Among others who have also joined we may mention Mr. John Morley, Mr. Froude, Mr. Darwin and Professor Huxley.

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WE thank God that our anniversary this year has been a complete success. Never was a festival held for a longer space of time, and never were proceedings richer in results. The Brahmos who took part in it are flushed with new hopes and new faith. To them the *utsav* was only a prelude to grander and greater ones in future. Like the Kingdom of Heaven the *utsav* is always before and not behind, and we hope that like ascending steps in the ladder these festivals may carry us higher and higher till we are lost in the midst of the infinite heaven itself.

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MORE than 30 provincial Somajes sent their representatives to Calcutta on the occasion of the anniversary. We give the names of many of the places below :—Bombay, Hydrabad (Sind), Lahore, Multan, Lucknow, Bankipore, Gya, Monghyr, Bhagulpore, Rampore Haut, Burdwan, Hughly, Chinsurah, Chandernagore, Jalpigori, Sodepore, Rungpore, Sultangatcha, Mymensing, Dacca, Jangulbari, Barisal, Cumerkholly, Chittagong, Balasore, Prome and Rangoon (in British Burmah). Besides these there were representatives from Somajes in the neighbourhood of Calcutta and the Suburbs.

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A TELEGRAM from the Lord Mayor of Dublin announces the painful fact that the distress in Ireland has assumed fearful proportions, and that there is a possibility that many will die of starvation. An appeal has been made to the friends of Ireland throughout the world to aid in saving the people. We are glad to learn that an influential committee has been formed in Bombay with a view to invite and collect subscriptions for the purpose. We have no doubt that Calcutta will soon follow Bombay in undertaking this noble work of charity, and that a large amount of money will be raised here.

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AN unknown friend has kindly sent us a copy of the *Baptist Missionary Magazine* for November 1879, published at Boston, containing an article on "the Brahmo Somaj and its Great Prophet," by Rev. W. S. Mackenzie. We hope to republish it in a subsequent issue. The same friend sends us a number of the *Seren Cymru*, a newspaper written in a tongue unfortunately unknown to us. In one part of it we see our own name mentioned, but what it is about we do not know. Turning to the advertizements we find we are no longer in shallow waters, but reach solid ground, for there we read an English notice to the effect that the *Seren Cymru* is a Baptist newspaper published at Carmarthen in Wales and written in Welsh.

GENERAL GRANT, replying to an address presented to him by a delegation of the Universal Peace Society, said that although he had been trained as a soldier, and had participated in many battles, there never was a time when, in his opinion, some way could not be found of preventing the drawing of the sword. He looked forward to an epoch when a Court, recognised by all nations, would settle international differences. He had found, during his late travels, that there was not the same desire abroad as in America for such a Court, and as regarded the Eastern Question, he thought it would be a long while before the nations concerned would consent to a settlement of their differences by arbitration. All the countries of Europe had been trading with the East, and each was naturally jealous of the other. General Grant in conclusion assured the Society that he believed its mission would prevail in the end. We hope so.

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IT is impossible to state precisely how many persons in all took part in or attended the Anniversary. Standing on safe ground and accepting the lowest of all the estimates formed by friends, we may confidently say that the number must have been somewhere between twelve and fourteen thousand. Of these we believe five hundred formed the compact congregation of the Brahma Mandir—persons who took part in *all* the proceedings in connection with the festival ; and of the rest one thousand attended the open-air meeting on the *maidan*, two thousand (not one thousand as stated by us the other day) attended the Town Hall, two thousand at Mullic's Ghat, and certainly five thousand on Beadon Park. One fact in connection with this last was that the vast gathering was composed of very respectable classes of people—most of them educated. It is a great consolation to think that at any rate above twelve thousand people seriously heard the name of Hari at one moment or other during the past fortnight.

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WE are tired of old things. Those old creeds and old prayers, old men with old hearts, old faces and old aspirations—we are tired of them. It is new life we want. Can any religion give us this new life ? Alas ! even the Brahmo Somaj has grown old. Its freshness is gone, and its power of giving new truths seems also to have departed. Let our readers accept the cheering message. A New Dispensation has come down upon the Brahmo Somaj which proclaims a new programme to India. Its chief merit is its freshness, and its one watchword is—God, the Mother of India. It preaches no idolatry, no mediation, no miracles, no creed-bound faith. All its changes are rung upon that single word,—God-Mother ! What the Dispensation is it will be our duty to explain hereafter. Only one thing need be said here. Every thing about it is new. In the thrilling words

of the poet only slightly varied, we are required to

Ring out the old, ring in the new,
Ring out the false, ring in the true,
Ring out old shapes of foul disease,
Ring out the narrowing lust of gold,
Ring out the thousand wars of old,
Ring in the thousand years of peace.
Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Church that is to be.

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THE Unitarians of New Hampshire in America seem to be more spiritually gifted than some of their brethren in England. In one of their religious organs they publish the following short creed :—

"We believe

"(1) In one God, the Heavenly Father, allwise, holy, just, and good.

"(2) In Jesus Christ, the well-beloved Son of God.

"(3) In the Holy Spirit, the Presence and Power of God in the Soul and Life.

"(4) In Human Nature, as not ruined but incomplete.

"(5) In the Certainty of Retributions, as not to be evaded or transferred.

"(6) In the Beneficent Purpose of all Divine Penalties, as not yindictive, but disciplinary and remedial.

"(7) In Repentance and Faith, as the only conditions of Divine Forgiveness, the reconciliation of man with God.

"(8) Salvation, as moral and spiritual Health—the harmony of man with God.

"(9) In Christianity, as a spirit and life, rather than as a system of speculative doctrine.

"(10) In Inspiration, as universal; a Divine illumination in all souls, and an impulse and guidance toward truth and goodness.

"(11) In the Final Authority of the testimony of God in our own Reason, Conscience, and Soul.

"(12) In Immortality, as the Future Life of Divine discipline and endless progress."

The London *Inquirer* will see that we are not the only ones that are deluded. Even Unitarians claim Nos. 10 and 11 of this creed as their own. We need not say that they are the results of the spirit-experiences of Brahmos also.

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THE Devotional column of the *Mirror* is, we believe, read with some sort of interest by our readers. By a certain class, however, it is not perused with unalloyed satisfaction. A correspondent at Bombay, for instance, has taken the trouble to inform us that he and his friends do not like it at all. The more is the pity. We pray God that this feeling of dissatisfaction may not long last, but that it may be converted into faith and hope in no time. The charge often brought against us is that we are paving the road to idolatry and superstition. Alas! that men are found to mistake the continued culture of faith and endeavours to attain the vivid perception of God for superstition and vagaries. May we take the liberty to tell two things to those theists who are so ready to condemn us? They should have a little more patience, and, secondly, they should imbibe the good habit of getting out of spiritual difficulties by means of prayer. We have found men who are now enemies turned into fast friends a few moments after. A little bit of patience may have saved them from unnecessary trouble and irritation. And then with reference to the second point, let us remind them that intellect is utterly incompetent to grasp matters which belong to the region of faith. What the reasoning faculties are unable to comprehend is found to be intelligible when we begin to see it by the light thrown by prayer. We think our readers will bear this in mind whenever they proceed to criticise us, for we can assure them a warning like this is needed. It is too bad that after years of honest labor, the Brahmo Somaj of India, under its present dispensation, should be accused of the very superstition which it is its mission to suppress.

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OUR Minister's last lecture at the Town Hall is thus described by Mr. Dall in the columns of the *Statesman* :—

"I left the Town Hall on Saturday, after Keshub Babu's address, feeling that he had, this year, done one of his best things. His aim was of the simplest; and he went straight to his mark. He gave us Theism, and nothing else. His single affirmation was of theDivine presence in all things. The contact of the Infinite Father with His children was perceptible; was demonstrable; was as mentally visible as that two and two are four. He gave us the pure theism of Jesus and of St. Paul. I see that,at least, two commentators on the address have given the public their inferences about Free Will, Predestination, God the doer of evil, Pantheism, &c., as if they were Keshub's ideas. Not so. I took notes, and am prepared to say that the speaker touched none of these things. Simple truth and fair play demand that these inferences should be assigned to their originators, and not to him. In his (gospel) declaration, from first to last that God is in all, through all, and *above* all, he carried with him his large audience, European and Indian, with eminent success. If the repeated clapping of English hands had any meaning, it meant eloquence; an eloquence that moved natures the most diverse to sympathy; and swept them along in a tide of fellow-feeling with the orator,and the high truths he uttered. No unprejudiced Brahmo of any school could fail to echo what Keshub said this time, since it was his single purpose, in a discourse of exceptional unity—to set Theism and Atheism face to face. It struck me that he might well have made his motto, Bishop Butler's grand affirmation that, what we call matter is but the perceived contact of God's will with man's will. He did not quote Emerson's "God is the chief doer in all that is well done"; while "God and man inter-act;" &c. Better still might he have quoted that eminently Darwinian and "infidel" work, "Vestiges of Creation," [10th Edition, page 248,] where we see God the Father [or Mother,] and man the child as declared by the discoveries of science. The words are, "Under the flowing robes of nature," we find an "artificiality of the highest" kind. The natural "merges into a higher artificial. Once discover the artificiality at the basis of nature, and you must face the conclusion that nature is wholly the production of *a being resembling man*;" (italics ours) "only infinitely greater than ourselves." It seemed to me that the speaker's line of thought was direct and clear. It was slightly hampered by a superabundance of illustrations;—a good fault, with a popular audience;—but its glory was in the homeliness of its figures; such as the digestion of food ;that the rupee-force is God's force;—and so on. None could help following the general train of thought, which was plain as a pike-staff."

THE NEW CHILD.

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WE confidently trust we shall not be guilty of the least exaggeration if we characterize our last Anniversary as an unprecedented success. Thank God it has been so great a success. After the many stories and rumours that had been set afloat regarding the alleged decay of our Church, it was truly refreshing to see how the Living God raised overwhelming testimonies on all sides to silence calumny and crush doubt. If anything can convice the world of the growing vitality of our community, it is the Fiftieth Anniversary of the Brahmo Somaj. To us it has been a tower of strength. It has demonstrated three things, the spirituality of our Church, its growing influence and the commencement of an entirely new epoch in its history. The Town Hall Lecture established the fact that faith and devotion among the more advanced Brahmos had so far grown as to assume the nature of God-vision, and that not a few among them have already begun to hold communion with the Great Spirit as with a real person. Formerly the Brahmos used to adore a distant and indistinct Deity. Now they say,—Lo! our dear Mother is here! Scores of believers have succeeded in substituting in the place of a knowledge of abstract Diety vivid and sweet faith in a Personal Friend. That the Spirit-God can be seen and loved as a Mother is a marvel in the history of the world. And yet it is a fact to-day in our Church. Pantheism and Rationalism have both perished in the fire of Pure Theism. As regards our influence, it has grown enormously of late. True devotion and moral purity can move masses as nothing else can. The numbers we saw at the Town Hall, in the Brahma Mandir and in Beadon Park were really most encouraging. The scene at the last mentioned place proved conclusively that thousands of our countrymen, of diverse phases of opinion, are ready to hear our leaders and profit by their teachings. Many a young man and many an old man were seen shedding tears while the Minister was speaking of God's love and the devotees in heaven. Steadily the number of our friends and sympathizers is increasing, and even those who hate us acknowledge the power of our Church. It is no longer possible for Bengal to defy the flag of the Spirit-Mother. Wherever there are *kirtans* in which the sweet Mother's name is chanted, and open-air addresses are delivered in which God is spoken of spiritedly as one who can be seen and heard and touched, there are sure to be crowds of men, for the Hindu cannot resist the logic of emotions. In these days of revival when the Brahmo Somaj of India is reviving so successfully, the dear memories of India's saints and *Rishis* and the world's prophets, Hindustan must rise and go along with us, in spite of differences of opinion ; and none will be so readily convicted of lying as the man who would deliberately venture to say that our Church is dying. No, we are "strong as a lion," as the Minister said. It is to be hoped that the congregation appreciated his anniversary Brahma Mandir Sermon. What did he say? He spoke of the birth of a New Child, who had been fifty years in the womb of its mother, the Brahmo Somaj. The last few years' turmoil and agitation troubles and trials in the Church he described as travail, which preceded and hastened the birth. Exactly half a century's history has developed our Church into a "New Dispensation." If there is any meaning in the words of the Minister, they mean a revolution and a revival in the entire Theistic body in India. The three disunited groups in our community have disappeared ; the old Brahmo Somaj is dead and gone, and a new church, called the New Dispensation, has started up from its ashes. Instead of the old regime, which was earthly, the reign of Heaven's King has been established. Who is this New Child? A hero, though an infant, a born warrior destined to do battle with all forms of error and sin. A Pandit who has read, while in the mother's womb, all the scriptures of the world, the Vedas, the Bible, the Koran and the Puranas. An eclectic, in whom *yoga* and *bhakti*, faith, love, wisdom and works are all united, one who is both a householder and an ascetic. On the day the child was born the *devatas*, the saints in heaven, came down to the world to bless the new born babe, the hope of India and her salvation. May the merciful God bless the child, and may the New Dispensation prosper!

SIR RICHARD TEMPLE ON MORAL TEACHING.

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SIR RICHARD TEMPLE is, we fear, the only surviving member of the fine old Lawrence

school of statesmen to be found at present in India; and we confess it is a positive relief to hear his voice raised amid the perpetual din of the selfish, utilitarian cries of the day. We are afraid that within the last few years the tone of public morality has got considerably lowered in this country. There are wanting men of the old stamp—men who, by their earnestness, set fine examples of Christian morality to their subjects, and to whom political and moral were always synonymous and convertible terms. Men like these never knowingly encouraged an evil, and when they did raise their voice, it was against public immorality or injustice that they declaimed. Morally great, they were intellectually great also. It is impossible to find an abler staff of persons during any period in Indian history down to the present day. And may we ask if there is an abler man in India at this moment than Sir Richard Temple? His numerous achievements in administration are little short of marvellous. That he is the ablest of all Indian officials is found in the fact that whenever the Supreme Government or the Government in England wishes to have a thing done well and at once, it immediately entrusts it to Sir Richard Temple. We sincerely hope that the rumour of his appointment to the Indian Viceroyalty is true, for in that case we shall again have good days for India. We have been led to these remarks by the perusal of His Excellency's admirable speech at the Bombay University, a portion of which we reproduce elsewhere. Sir Richard Temple descanted on the benefits accruing from the study of moral philosophy, and deprecated the too little importance given to it in our schools and colleges. Ethics, he said, is not well taught in India, and even in the University of Bombay its study is optional. In Calcutta the case is considerably worse, for though moral philosophy is optional, it is not (we speak under correction) even taught in the principal Government College of Bengal. Undue importance is given to science, and moral philosophy is thrown into the shade. We do not think the policy is at all a prudent one. The positive method of the west does require to be fostered in this country; but it should be made to harmonise with the national instincts, or it would remain unnatural and unpopular to the end. As Sir Richard truly enough said:—

> Moral philosophy is a theme on which the sages, law-givers, and philosophers of the Hindus have dilated from the earliest times—that has engaged the reverential thoughts and attracted the affectionate regards of the best men amongst the Natives for many generations—though the aberration of the practice of most people from its maxims has been as frequent and patent in the Indian nation as in any nation. I apprehend that many thoughtful Natives, while thankfully acknowledging all that has been done in this direction by the public instruction under British rule, do yet lament that a more systematic effort is not made to unfold and evolve before the minds of the young those eternal principles of right and wrong, which serve as beacons for the due conduct of life, and which ought specially to be included in an educational system that necessarily excludes religious teaching. With the majority of the Natives, such a systematization of ethical teaching would augment the popularity of our national education. It would elevate and crown the moral edifice already founded by the effects of our liberal education, by the discipline of our institutions, and by the personal example of our teachers.

We thank His Excellency for these noble views nobly expressd. The idea of moral teaching is not popular with the educationists of our times. Even such an honest and truly Christian administrator as Sir E. C. Bayley thought intellectual training to be sufficient for all practical purposes, and we doubt, if Sir Richard Temple had not spoken out, whether there is another who would have been so bold as to come forward and point out the greatest blot in the educational system of the country. We are glad to learn that His Excellency has pressed the subject upon the attention of the University, and that moral philosophy will soon receive the importance it deserves. We envy Bombay, and it is because we envy her that we sincerely hope that Sir Richard Temple will be the next Viceroy of India.

THE *NAGAR SANKIRTAN.*

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THE open-air meeting on Monday last in Beadon Square was an uncommon scene, and nothing like it had been witnessed at any time in connection with the Brahmo Somaj. The procession which was appointed to precede it was forming early in the Minister's house and in unusual proportions. The congregation which was dismissed in the Mandir at noon reassembled at Lily Cottage at about 3 P. M. The *khole* sounded again, the air resounded with the ring of the *kurtal*, the trumpets and bugles, newly introduced, sent forth their piercing, deafening notes, the *nahabat* poured out its deep drum-beats, its plaintive strains. The Brahmo missionaries, active, full of preparation, and very hoarse by the constant use of their lungs, were calling out to each other, and to many of the Brahmos assembled. The *Nagar Sankirtan* was about to issue. The procession stood up, and the Minister offered the usual short prayer before starting. A spirit-stirring cry was that prayer. The new hymns began. The rush of voices that took up the notes was deep and great. The forest of flags reared their heads before and behind, many were their devices, many their colors, many were their sizes; they by themselves formed a scene worth beholding. The boys held them, the missionaries held them, the Brahmos who had come from Bombay and Sind held them, and the largest which could not be held by any one, were tied to a carriage drawn by two horses. Upon these were inscribed the words—"New Dispensation" and "Ekamevadvityam." The procession then moved out of Lily Cottage. The processionists were all arrayed in *gairic* cloth, the sacred color of religious India; each had a wreath of flowers hung round his neck, and each was full of enthusiasm and the spirit of the undertaking. Through long and muddy roads the procession moved along for about the space of two miles, till the Beadon Square gardens at length came to view; and as the grounds were neared, the concourse of people on both sides of the road thickened and became great. The enthusiasm of the singing soldiers of God increased in proportion, and they felt that the real work of the day was drawing near. Through the small iron gates the procession entered into the square, and the dust and the pressure of the surrounding crowd were very nearly soffocating. The immense assembly jostled to come near the scene of action, the branches of the trees were full of men, the housetops of the neighbourhood were as alive with spectators as bee-hives, and the Police were like a drop in the sea. With the utmost difficulty the Minister and some of his friends mounted the steps of the central pavilion around which the immense auditory formed itself. Standing on that eminence the mass of heads and human features that presented themselves in unceasing and unbroken conglomeration were really bewildering and seemed well nigh unnatural. More than five thousand faces jammed together, the eyes, noses and mouths strained with attention, all directed on the same point, and the crowd outside perpetually pouring in formed a strange spectacle. The Minister began in a voice which was heard to the uttermost parts, a voice that was echoed back from the houses in the distance. He drew a picture of what Hindustan was in the former days of *Yoga* and *Bhakti*, and contrasted it with the present religious condition of the place and the people. He drew the attention of his hearers to the scene which the Himalayas and the banks of the Ganges then presented and to the deserted aspect of our ancient sanctuaries at the present moment. He alluded to the peacefulness of character of our forefathers, and the worry and meanness and misery and the thousand sins of men's lives at the present day. He established the necessity of a revival of the period of the *Yoga* and *Bhakti* through faith and love in the saving mercy of Hari. Just then the full moon was rising on the horizen, and that benignant luminary seemed to furnish the speaker with new inspiration, and he addressed the moon and exhorted his hearers to resemble her in purity and serene beauty of character. The address was so novel and unexpected to the assembly that all noise was soon hushed, and the attention and loud touching approbation repeatedly expressed amply encouraged the speaker, who did his best to keep to the national lines of thought, and speak in a manner most intelligible to his auditory. All classes of the community were there, including the highest and lowest, and the success of the speech with everybody who heard it was truly great. It was quite dark by the time the address ceased, and the procession then formed again, and marched out of the garden under the light of torches. The success in the garden had doubled the strength and zeal of the processionists, and the singing homewards surpassed, if possible, in enthusiasm the singing that had preceded the open-air meeting. The party was unconscious of every thing except the feelings and faith that rose in their minds at the time; though they had stood up full three hours before they reached Lily Cottage, they felt as fresh as ever. The *Nagar Sankirtan* had never been such a success, nor had any anniversary been so full of enthusiasm and devotion.

MORALITY WITHOUT RELIGION.

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THE materialists of Europe having constructed a system of non-belief to their satisfaction to oppose to the prevalent religious sentiment among mankind, the question has naturally arisen whether any morality could exist without the sanction of religion. It is evident that upon the satisfactory solution of this problem depends the existence of any sceptical system which proposes to supplant faith. No doubt the question has been answered, and it is not difficult to say what the anether has been. Morality, say the philosophers, can exist without religion; in fact, the belief in the existence of God is said to be in no way connected with men's opinions as to the right or wrong of actions. Whether the science of ethics be believed to be utilitarian or the growth of evolution, it is wholly eliminated from theological notions. We need not say that the success or failure of these attempts to de-religionise morality will lead to the success or failure of materialism as a system of belief. In fact, we may say

that this latter is now engaged in its struggle for life, for if once it be proved that a godless nation cannot be a moral nation, that a godless system like positivism or evolution cannot be the prevalent belief, men will naturally assemble round the old orthodox standard of faith. It seems to us to be a pity that practical modes of testing unbelief are not insisted upon when the discussion turns upon such a question as that which we have referred to. If positivism can be the religion of the world, let us prove it. Definite assertions on this point would be more to the purpose than vague and impious attacks upon theism. Comte prophesied that within ten years from the date of his first appearance he should be heard to preach in Notre Dame. Many decades have passed away since this remarkable declaration, and what are the prospects of positivism? It is in sure modes like this that the boastings of materialistic philosophers should be tested and exposed. If they assert that a society can exist without religion, and that its morality is none the less sound for all that, let us go in search for facts through the pages of history. Readers will eagerly point to the French Revolution where a satisfactory solution may be easily obtained. Well, in France the fanatics of the Revolution did go upon a settled plan of action, and during one phase of it the leading French minds were certainly confirmed atheists. They abolished God and set up reason. Was morality ennobled thereby? Certainly not. Human corruption was at its height during those gloomy days. But it may be said that it is not fair to take the French Revolution as a model, since it represented the human mind in a state of most abnormal excitement, and it was not, therefore, an experiment of a great theory soberly and deliberately carried out. We do not admit the validity of this argument, for speaking by analogies a religious revival is also carried on under the most abnormal conditions. We hear a bridal dawn of thunder peals whenever thought hath wedded fact, and this is true of French revolutions as of the great religious movements which have convulsed the world. In religious revivals we come across a great deal of abnormal excitement, but the great fact with reference to them is that this excitement leads to the formation of character, and gives permanency to national habits of thought and feelings. Why should not the same test be applied to non-religious movements as well? If the atheistic systems fail to establish their claims upon the human mind at moments of excitement, have they any hopes of doing so when men are sober and have no impulse to guide them? Admit, however, for argument's sake, that the French revolution cannot be fairly taken as an experiment, is there no other event in history which sought to establish a religionless morality among men? A better example, we confess, is to be found in Buddhism, and we direct the attention of theists to this important movement, if only to examine what a singularly moral revival was able to do without the assistance of religion. We are not going to discuss here the question whether Buddhism is theistic or atheistic. This much may be said with safety that whether the primitive Buddhists believed or did not believe in God, they certainly did not allow their morality to depend upon religion. Nowhere except among the Buddhists was God so entirely divorced from morality. Now take the ethical code of the Buddhists. Competent philosophers think that in artistic perfection it is in no way inferior to the sublime morality preached by Jesus. If ever, therefore, there was a chance of religionless morality flourishing and growing among men, it was certainly in those countries where Sakyamuni was accepted as the true prophet of Buddhism. Did his system survive in India? It lent new life and vigour to Indian thought, no doubt. But that was for a short while only. Buddhism could not cope with Brahmanism, and besides it ultimately degenerated into superstition. And not only that. If we are to accept the opinions of savants, some of the most hideous forms of Hindu superstition sprung from Buddhism during the later phases of its decline. Passing to other countries, we find the religion of Sakyamuni a mere bundle of superstitious and legends in which his sublime code of ethics finds very little place. At any rate, Buddhist nations are not pre-eminent for their high morality. Here is then a practical refutation of the doctrine that morality can stand without God. It cannot. History tells us a different tale. There may be individuals here and there highly distinguished for their moral tone and culture. But these cannot influence the world at large. To be saved from sin men do require the helping hand of a Divine Father.

Brahmo Somaj.

IT is proposed to institute a new order in the Brahmo Somaj under the name of "Brahma Sadhak." Those who wish to cultivate devotion and piety without giving up secular avocation will be admitted into the order. Bhai Hari Sunder of Gya and others, if willing, will be formally initiated to-night in the Brahma Mandir.

THE daily morning Services in the Minister's house have gone beyond the prescribed limits, and extend nowadays over three hours and a half. In the course of his prayers the Minister lately intimated that this year there was no end of the anniversary. Only the introductory service had been held, the real festival was yet to come,no one could tell when. The congregation ought to remember the hint.

NEWS FROM THE CHURCHES.

ON Saturday last, 31st, too late for insertion—we received the following from Bangalore:—(where there are now four Brahmo Somajes:—"The Somajes here are doing well. To-day (January 25th) there is a special service in honor of Rajah Rammohun Roy." The great Bengali could hardly have expected such a growth of his doctrines in Mysore.

FIFTIETH ANNIVERSARY OF THE BRAHMO SOMAJ.

ELEVENTH DAY.

THIS was the 11th of *Mag*—the anniversary of the establishment of the *Brahmo Somaj* in this country. In the morning there was Divine service at the Brahma Mandir, conducted by the Minister, and Bhai Gour Govinda. The Minister,in the course of his sermon, referred to the almost universal custom of having ablutions before daily Divine worship. To Brahmos this outward form has a deep spiritual meaning. Besides this ablution of the body, a true Brahmo should bathe his soul in the Ocean of God's holy presence. Unless the soul realizes the sanctifying power of the ever-encompassing presence of the Lord, he cannot, he should not sit to pray. The Minister exhorted his congregation to think deeply on this point, so that they might come well prepared to take part in the *utsav* that was to take place the day following.

In the afternoon at 4-30, there was the Minister's anniversary lecture at the Town Hall, on "God-Vision in the nineteenth century." Upwards of 2,000 people were present. Among the audience, there were several European ladies and gentlemen. The lecture was preceded by the chanting of the Sanskrit hymn "Satyam, Ganam, &c," by the Minister and several of the Brahmo missionaries, all standing. There was also a *Bengali* hymn sung by Bhai Trailucko Nath. After which the Minister stood upon a raised platfrom and addressed his audience. A portion of the lecture will be found below.

TWELFTH DAY.

ON Sunday last there was *utsav* in the Mandir. The morning and evening Divine services were conducted by the Minister. Bhai Banga Chunder conducted the mid-day service. The four *Upadhyas*, Bhai Protap Chunder, Bhai Aghorenath, Bhai Gour Govinda, and Bhai Grischunder read select passages from the Bible, the Hindu Shastras, the Buddhistic scriptures, and the Koran respectively. There was communion (*dhyan*) in the afternoon for half an hour, after which prayers were offered by individual Brahmos. In the evening there was very earnest *Sankirtan*.

THIRTEENTH DAY.

THERE was Divine service in the Brahma Mandir at 8 A.M. The service was conducted by Bhai Aughore Nath and the Minister. During the course of his sermon the Minister forcibly pointed out the two sides of God's nature—His burning purity and His soothing love. He said that as God is all aglow with the fire of purity those who approach Him should be fired with holy enthusiasm and before men could hope fully to realize the loving nature of the Deity, they should be wholly cleansed and purified from all sins. Refe.ring to the *Nagarkirtan*, that was to take place in the afternoon, he called upon the Brahmos present to be full of Divine enthusiasm, so that they might successfully sing the name of the Lord through the streets of the town. In the afternoon, as announced. there was the procession and open-air address at the Beadon Square. The procession passed through Upper Circular Road, Machuabazar Street, Amherst Street, Sukea Street, Cornwallis Street and Beadon Street. An account of the open-air address and the procession is published elsewhere.

The following is a translation of the new *Nagar Sankirtan* sung in the streets on this day:—

Behold,. O brother, with eyes open, how charming the sight:

After a long interval the all-loving *Hari* is dispensing love and *bhakti* from door to door.

Finding carnal indulgence, the pride of knowledge, licentiousness, and unbelief in this dark age,

Providence has sent unto this country the New Dispensation of *bhakti*, and has come here Himself with His band of Devotees.

Behold the auspicious signs of the times. *Hari*—the Saviour of the fallen—holding the sinner by the hairs of the head, is engaged in saving and giving him His beautiful feet. (There is, then, no cause of apprehension—in this Dark Age)

My *Hari*, abounding in the nector of ever-unfolding dispensations, full of unspeakable goodness, sends new dispensations at different epochs in order to save men.

Oh! Do not any longer remain asleep, blind with selfishness, for the Lord is standing at your doors. Welcome Him, hold His feet and make Him sit in your heart, and soothe it, seeing His ineffable beauty.

Blessed, blessed, art Thou, O Merciful Spirit, that art ever True and full of bliss; thou dost remove all fears of life.

Gracious Saviour, Thou, Friend of the poor. Out of Thy mercy to men hast Thou given unto them the bark of Thy feet.

O *Hari*, Thou hast shown how sweet Thy beauty is, how overflowing the stream of Thy heavenly bliss.

Whatever we may have seen in our sinful lives, sitting in heaven in the company of *bhaktas*, (they are not to be forgotten), and,

Whatever we may have heard with our ears, the words of Thy mouth, O Lord.—

We shall proclaim fearlessly and with full mouth.

The words of Thy goodness which we have heard in secret shall we trumpet forth (piercing the heavens and earth) in every country and in every house. For through Thy blessings we fear neither humiliation nor the calumnies of men.

So long as life remains in us, can we ever conceal the fact that Thou hast given us Thy Holy Feet, which even *Devatas* regard as difficult of attainment? It is engraven on our hearts, it cannot be concealed, O Lord.

O Thou merciful God! How many new words hast Thou graciously told us, even though we are sinners! What shall we say to Thee? We can only bow to Thee (falling prostrate at Thy feet.)

FOURTEENTH DAY.

THERE was, as usual, Divine service at the Lily Cottage in the morning. In the afternoon there

was a meeting of the Brahmos at the Bailghoria garden. Ram Krishna Paramhansa of Dakhineswar was there. There were religious conversations, solitary communion and prayers.

FIFTEENTH DAY.

THERE was the morning Divine service at the Lily Cottage in which the provincial Brahmas joined. The expedition started from *Jagganath* Ghat in a steam launch. The party consisted of above fifty people. The expedition reached Utterparah, about five or six miles off from Calcutta, situated on the other bank of the Hughly. There was *sankirtan* at the houses of the well-known Zemindars of the place, Babus Joykissen Mukerji. Rajkissen Mukerji, Hari Har Mukarjea and Bejoy Kissen Mukerii, and at the local bazaar there. The *kirtan* was a spirited one throughout. It was over by 9-30 P. M., and the party returned to town at midnight.

GOD-VISION IN THE NINETEENTH CENTURY.

[LECTURE DELIVERED BY BABU KESHUB CHUNDER SEN, AT THE TOWN HALL. ON JANUARY 24TH 1880.]

FELLOW countrymen and friends:—I am here to-day to tell you the marvellous secrets of God-Vision. I purpose to answer the great question,—Is it possible in these days of outward refinement and growing materialism to see the very living God of the Universe? And while I try to unravel this sacred mystery, do Thou, O Light of ages, O Eternal Reason, enlighten my heart and strengthen my soul, that I may bear witness unto Thy truth and faint not.

Gentlemen, it is a matter of universal rejoicing that the days of dreams and visions have gone by. Time was when the world was enveloped in superstition; when men swallowed the most absurd theories and doctrines which the imagination could invent and carnal interests suggest. Night is the time for sleep; as in the history of individuals so in the history of nations. "To sleep, perchance to dream." Yes, night is the time for strange dreams. The world has slept for many long ages, dreaming dreams and seeing visions. Night is the time when the magician waves his mysterious wand and fascinates and enthralls the senses with fantastic tricks. Night is the time in the history of nations when interested priests and hierophants held the human soul in hopeless intellectual bondage and spiritual servitude. But that night of darkness, that dismal and hideous night of superstition and priestcraft has gone by, never to return. The world of thought seems to have just awakened to the stern and sacred realities of truth. Behold the great luminary of the day appears in the East, riding in his chariot of light, drawn by two splendid milk white horses—the science of mind and the science of matter. Verily this age is eminently an age of science. Everywhere science flourishes; it flourishes most luxuriantly. Not one science alone, but all sciences are growing rapidly and steadily on all sides. The physical sciences, especially those which admit of proof and demonstration, are striking their roots firmly in men's minds, never to be eradicated. The greatest thinkers of the day are absorbed in science. It is their meat and drink, their study during the day, their joy at night. Nothing interests the mind so much now-a-days as science. Men are determined not to take things upon trust. Let them come hallowed by antiquity or sanctified by sacred association of names and places; they will be rejected and eschewed, if they cannot be proved. Prove all things and hold fast that which is true. This is the principle which is being fearlessly and boldly carried out in all departments of thought and speculation. But it is not merely in the field of theory but in the field of practice too that we see the successful cultivation of science. Who does not rejoice to see the wonderful application of science to the varied wants and necessities of our daily life? In short, the signs of the times give unmistakable evidence of the fact that the present age is thoroughly scientific and philosophical, and none is accounted wise in these days but the man of science. In an age so eminently scientific, why talk of God-Vision? Is it not an anomaly and an anachronism in the nineteenth century? Has not enlightenment closed for ever the world of dreams and visions? Why drag out from their graves the grotesque visions and the wild and delirious reveries of diseased brains which have perished for ever? Why resuscitate and revive the dead bones of fanciful mysticism? Why call forth apparitions from the grave? Gentlemen, I mean to do no such thing. I am not going to indulge in dreamy speculations regarding the Godhead. I am going to present to you the exact truth about the living God, the philosophy of the vision of the Infinite. I will not soar into the ethereal regions of fairy dreams, nor spin out romantic theological conceptions under the influence of morbid sentimentalism. By vision I mean not dreams, not delusions, but the perception of the stern realities of the spirit-world, the direct apprehension of God and Heaven in consciousness. Is such a vision possible in these days? I emphatically and readily say, yes, it *is* possible. It is surely possible for many in the nineteenth century to see the Living God with the naked eye. I am going to tell you briefly the philosophy of spiritual perception; not the visionary's vision of God, but the philosopher's perception of God. The perception of God? Yes, perception. The task which devolves upon the modern priest in the Temple of Science is not to interpret Nebuchadnezzar's dream nor to decipher the mysterious hand-writing upon the walls of Belshazzar's palace. No, it is a much simpler task and yet more marvellous, and philosophical, more sober and scientific. We in these days are called upon in the interests of truth and science to read and decipher the hand-writing of God upon the walls of this our City Hall, yea upon the walls of the vast tabernacle of the Lord, the universe, upon every object in heaven and earth. The apostles of Nature and votaries of science are commissioned to interpret the world's vision of Heaven, and explain and vindicate its perception in broad daylight of the True and Invisible God. Perception I say again, as opposed to and contra-distinguished from imagination on the one hand, and abstraction on the other. I am not going to deal with imaginary deities. You know that men in all ages have imagined and adored false gods and goddesses by the thousand and by the million. With these I have no concern. My object is not to conjure up before your eyes a strange and fantastic array of deities chiselled by man's fitful imagination in the course of ages during the long night of mythology. I am not going to revive the vast pantheon of Egyptian, Grecian, or Roman gods. Rest assured, my friends, I am not going to draw upon my imagination. The world has had enough experience in that direction. Imaginary deities, deities of all shapes and sizes and colors, angels, saints, monsters, birds, beasts, and creeping things, hills, rivers and trees, have all had their day. Human imagination seems to have exhausted its resources. And woe to him who ventures in these days to add to the already overcrowded pantheon of the world's fabled gods! Far be it, therefore, from my heart to revive the worship of imaginary gods. Even their very memories I will dismiss from this assembly as most unwelcome. But if I warn you against imagination, against the worship of unreal gods and goddesses, I must at the same time guard you against being carried away by imagination in the opposite direction. For, believe me, man can by imagination create things which are not; and by imagination too he can dismiss and banish, ignore and deny things which really exist. By imagination the mind brings in that which is not; by imagination it sends away that which is. We may imagine false deities, and we may, on the other hand, imagine away the true Deity from among us. Shall I remind you of the man in the fable who somehow stumbled and fell down on the ground, and would not allow his neighbours to help him to rise, for he said he considered their efforts to restore him futile, as he was made altogether of fine crystal, and having fallen down to the ground he had broken himself into pieces. (Laughter.) Or shall I call to your recollection that other Indian story in which a man is represented as having believed that somehow or other his eyes left their proper place and got transferred to the posterior part of the head, and when this man's friends came to see him, he seriously asked them to go behind, as he could not see things which were before Him! (Laughter.) Now this man's imagination doubtless deceived him. To imagine that things really before us are not before us, argues indeed a dangerous kind of imagination and a lamentable type of mental derangement from which every sane man ought to be free. Can you for one moment believe that your God is not present here? Can you banish Him by the mere fiat of the will? You can no more banish God from your minds than you can banish the pillars of the Town Hall from the field of your vision. Verily, the Lord your God is an omnipresent and immanent spirit, whom it is impossible to imagine away. Neither shall ye imagine into the mind unreal and strange deities, nor shall ye imagine away the True God.

(To be continued.)

Correspondence.

[*We do not hold ourselves in any way responsible for the opinions of our correspondents.*—ED., *I. M.*]

FATHER RIVINGTON.

TO THE EDITOR OF THE "INDIAN MIRROR."

SIR,—I see that you speak in your issue of 11th January as though I were about shortly to return to Calcutta. I regret much to be obliged to say that I cannot do so until next winter, as I have been ordered away by medical advice to Europe for a few months. I much hope to return refreshed and to meet my young friends again next winter.

I will take this opportunity of thanking Dr. Tyssen for his courteous letter concerning myself, which I would have acknowledged earlier had I not been too ill.

Yours &c.,
LUKE RIVINGTON.

Madras, 23rd January 1880.

A QUERY.

TO THE EDITOR OF THE "INDIAN MIRROR."

SIR,—Can you tell me why Babu Debendro Nath Tagore paid so large a sum of money as 7,000 rupees to the Sadharan Somaj, whose doctrines and practices he so heartily abhors? Only the other day his own organ, the *Tattwabodhini*, showed up the anglicized character of the Somaj. No man can conscientiously patronize an antagonistic church to such an extent. Perhaps he can in a moment of self-forgetfulness, when carried away by anger and resentment he seeks to crush a more formidable antagonist. You feed a small foe to crush a greater one whom you could not otherwise vanquish. Is this the secret in the present case? Paying 7,000 rupees to damage Keshub's Church! I am puzzled. Will you kindly enlighten me?

AN INQUIRER.

SOCIAL MORALITY.

TO THE EDITOR OF THE "INDIAN MIRROR."

SIR,—Your correspondent "Kulin Kaet," writing in your issue of the 18th instant under the above heading, insists, in reply to my letter published 28th December, that young men should be taught "the grand idea that the object of existence is not marriage but perfection." I contended that the great object of existence is marriage. Speaking after the manner of men, and in the moral and material interests of the people of India, marriage is undoubtedly the great object of existence; without that institution society, not only in India, but everywhere else, would be a complete chaos. I argue, therefore, that social morality is in danger, if the marriage tie ceases to be obligatory or binding. The Editor of the *Indian Mirror*, in his article on "Social Morality" which called forth my remarks, lamented the moral laxity which is gradually creeping in among young men in Calcutta, who are inventing new regulations as to marriage, and selecting their own time for getting married. In the interests of the people of India I think that the family ties which have lasted so long among them should not be exposed to the risks of modern innovations, unless, which is extremely doubtful, some substantial advantages are to be gained thereby.

Your correspondent quotes the institutes of Manu to show that the marriageable age for man is 30 and 24; but the customs of the people have long disregarded that instruction, and I presume they have done so, because their practical experience of human nature induced parents to make the existing rules with regard to the marriage of their children. These rules are not all good, but the principle which pervades them may be regarded as springing from a deep, inward conviction that in order to preserve the moral and material health of their children, marriage at maturity is indispensable. If the construction of the human frame be considered, we can hardly avoid forming the opinion that the growth and development of the youth of both sexes ought to terminate in marriage at the age of maturity. The perception of this principle more or less clearly guided the ancestors of the

existing 200 millions of the people of India in framing the social ties which have lasted so long, and if social morality is to be permanent, the laws of nature must be obeyed.

With regard to the attainment of "perfection," which "Kulin Kaet" says is "the grand object of existence," it is quite possible that a few persons constituted somewhat differently to the great majority of mankind may reach or try to reach "perfection." I will not attempt to describe perfection, as your correspondent has not done so. But if it means living alone like a hermit in solemn meditation on the highest attributes of the Deity, or in marvellous groping after special attainments which the rest of the world have neither time nor opportunities to strive for, I must consider that this laudable object is impracticable by the world in general, and I must look upon its pursuit as the exception which proves my rule, for it certainly does not prove that the object of existence is perfection after this fashion. The dreams of those who in centuries gone by indulged in this hunt after perfection ended, I think history tells us, in the non-attainment of the object aimed at, and resulted only in introducing the grinding, grovelling thraldom of cunning and designing priests, who are responsible for so much of the moral and mental degradation that are to this day apparent, not only in India, but in England also and throughout Europe.

The remarks of "Kulin Kaet" about "marriage without money" and the poverty frequently resulting from such marriages do not touch the point I insist upon, but they do show that the means available for obtaining a livelihood are hard to possess. But if we consider the lack of technical knowledge and the paucity of skilled artizans in this country, and if we add to these failings the pride begot of caste that impels the young Natives of India to refuse to work at honorable callings where independence might be rapidly secured, the reason why so many young men are poor is at once apparent. Surely, your correspondent will admit that if "the grand idea of perfection be the great object of existence," that desirable condition is not likely to be attained by an entire nation and certainly not by the poorer portion by voluntary submission in this way to poverty and its regarding accompaniments, when escape therefrom is so easy.

Yours &c.,
ANGLICAN.

The 24th January 1880.

Literary, Scientific, &c.

THE *Athenæum* states that M. Renan will deliver the Hibbert Lectures for this year in April next. They will, of course, be in French.

THE treasurer of Girton College, Cambridge, has received from the executors of the late Lady Anna Gore Langton a legacy of £1,000. By desire of the testatrix the legacy has been paid duty free.

IT is said that the New Testament Revision Committee have decided to publish the results of their labors without waiting for the completion of the Old Testament revision.

THE *Contemporary Review* for the current month contains the first of an important series of papers on "the Philosophy of the Last Forty years", by the well-known Professor Lotze, of Gottingen.

M. DARMESTETER'S French translation of Professor Max Müller's Hibbert Lectures, "On the Origin and Growth of Religions, as illustrated by the Religions of India," has been placed on the list of books recommended by Government to the Public School Libraries.

THE Revd. J. Long announces in the *Journal of the National Indian Association* that he is engaged upon a book treating of the collection and translation of Eastern proverbial lore, in connection, apparently, with the English Folk-Lore Society.

"THE Convocation Hall of the Bombay University," says the *Bombay Guardian*, "is said to be beautiful, and doubtless it presents a brilliant *coup d'œil* at the time of the annual Convocation, but it appears from what the papers say that the proceedings are little better than a dumb show. Even Sir Richard Temple's eloquence is wasted in vain so far as any immediate effect is concerned, for the hall is so constructed acoustically that the empty spaces swallow up the articulations as fast as they fall from the gubernatorial lips. Nevertheless, we suppose the same lips are quite ready to administer homage to the man who devised the Hall. We cannot understand why common sense and architecture should be divorced, as they seem to be now-a-days." The very same may be said of the Senate House of Calcutta, with this difference that while the Bombay hall may lay claims to architectural beauty, that of Calcutta can do nothing of the sort.

AN English paper gives the following interesting account of the author of the Life of St. Paul:—"Canon Farrar is a portly and ruddy Englishman, with rare magnetic power as a public speaker. Dean Stanley told us that if the Canon visited America, he would excite a great *furore* by his fiery and florid oratory. When he delivered, last year, one of his powerful orations for total abstinence, in Edinburgh, the *elite* of the northern Athens flocked to hear him, and the University students escorted him to the Railway-station, and sent him off with hearty cheers. There are many peculiarities in his style which remind us of Lord Macaulay. He has the same affluent command of historical and geographical facts—the same pictorial power in sketching an historical scene, and the same freedom in coloring personal character according to his own strong personal bias. While reading his lately published "Life and work of St. Paul," we could almost imagine that Macaulay had drawn that brilliant description of Antioch in its early splendour, and of the Apostle himself as he sat sail on his mission to Cyprus. There are single pages in the descriptions of Athens, Antioch, and Ephesus, which condense the learning of a lifetime."

Calcutta.

THE number of visitors to the Zoological Gardens, excluding members and donors, during the week ending Saturday, the 24th January 1880, was 2,105. The total number of visitors, since 1st January 1880, was 6,560.

MARRIAGE IN HIGH LIFE.

YESTERDAY was celebrated with great *éclat* the marriage of the eldest son of Rajah Sourindro Mohan Tagore, C. I. E., the distinguished brother of the Hon'ble Maharajah Jotendro Mohan Tagore, C.S.I., of Pathuriaghata. The elite of Calcutta were present on the occasion. What struck us most was the absence of that barbaric pomp which characterised the ordinary marriage processions in Bengal. Everything was done in a neat fashion. There was an appearance of taste and elegance everywhere. Flags and festoons were to be seen on both sides of the Chitpore Road, the Pathuriaghata Street itself being ablaze with a flood of electric light. Lights were carried in a regular line on each side of the way, while those old barbarisms, the *Mayurpankhi* and mountains, were most conspicuous by their absence. The bridegroom went on a carriage and four under a rich umbrella tastefully fastened thereon. The enlightened hosts were as kind and civil as ever. A few days before the marriage Rajah Sourindro Mohun Tagore, with a view to encourage Hindu music, collected about 50 of the most celebrated singers of Calcutta and the Mofussil, and gave them handsome gifts in money and clothes. These were novel features altogether for an occasion like this, and showed how much under the auspices of enlightenment and culture Hindu ceremonies might comfortably get rid of their grossest and most objectionable forms. Maharajah Jotendro Mohan Tagore and his brother have in this way set a good example to their wealthy countrymen.

ORDERS BY THE VICE-CHANCELLOR AND SYNDICATE OF THE CALCUTTA UNIVERSITY.

THE under-mentioned students have passed the B. A. Examination:—

FIRST DIVISION.

In order of merit.

1 Chattopadhyay, Digambar ... Patna College.
2 ,, Ramnath ... Presidency College.
3 ,, Suresbandra ... Ditto.
4 Ghosh, Nagendranath Ditto.
5 Sibaprasad ... Agra College.
6 Gohindaprasad ... Muir Central College.
7 Bandyopadhyay Kantibhusan ... Hughli College.

SECOND DIVISION.

In alphabetical order.

1 Basu, Jogendranath ... Presidency college
,, Jagadishchandra,. St. Xavier's college
,, Prasannakumar.. Dacca college
Chakrabarti, Dwarkanath .. Presidency college
,, Harischandra ... Hugli college
Chattopadhyay, Bishnupada... Ditto
,, Ramanimohan ... Presidency college
,, Sasibhushan ... Canning college
Chaudburi, Suryyakumar General Assembly's Institution
10 Das, Rasikchandra ... Canning college.
DeMel, A. W. ... St. Thomas' College, Colombo.
De, Narendralal ... Cathedral Mission college.
Doran, E. ... St. Xavier's college.
Ghosb, Satyakumar ... General Assembly's Institution.
Ghosbal, Nabinchandra Presidency college
Goswami, Jadunath ... Ditto
Guin, Srinibas ... General Assembly's Institution
Gupta, Prasannakumar Rajshahye college
Lahiri, Chandrakanta ... Catbedral Mission college.
20 Mitra, Bhagabaticbaran Hugli College.
,, Nagendracbandra Ditto
,, Rajeswar ... Patna College
Mukhopadhyay, Binod Lal... Canning College
,, Nrityagopal ... General Assembly's Institution
Mukhopadbyay, Ramprasanna ... Presidency College
Rasbakhibari ... Agra College
Ray, Kalimohan ... Presidency college
Sarkar, Biharilal ... Ditto
,, Gopalchandra Rajsbahye college
30 Sen, Chandicharan ... Presidency college
,, Chandrakanta ... Ditto
,, Saradaprasad ... Dacca college
,, Saratcbandra ... Ditto
Sen Majumdar, Jadab Chandra ... Ditto
Sinha, Purendranarayan ... Patna college
36 Som, Trailokyanatb... Hugli college

THIRD DIVISION.

In alphabetical order.

Amarnath ... Canning college.
Arndt, Geo. ... St. Thomas' College, Colombo.
Awadhkisor ... Patna college
Bajpai, Benimadhab ... Canning college
Bandyopadhyay, Bipinbihari ... Ditto.
,, Jagannatb ... Genl. Assembly's Institution.
,, Kedarnatb ... Patna college
,, Surendranatb ... Presidency college
Bansidhar ... Agra college
10 Basu Girishchandra ... Teacher
,, Nandakumar ... Dacca college
,, Nrityagopal ... Muir Central college
,, Trailokyanath ... General Assembly's Institution
Bhattacharyya, Jogneswar ... ... General Assembly's Institution
Chaki, Benimadhab ... Cathedral Mission college
Chakrabarti, Durgakanta Hugli college
,, Syamacharan Free Church Institution
Chattopadhyay, Biharilal Dacca college
,, Isanchandra General Assembly's Institution
20 ,, Priyagopal Hughli college
,, Sanatan ... Canning college
Chaudhuri, Dinanath ... Presidency college
Choteylal ... ... Canning college
Das, Akshaycharan ... Presidency college
Datta, Jugalkisor ... Hugli college
,, Maheschandra ... Dacca college
,, Saratchandra ... Presidency college
De, Anandamoban ... Cathedral Mission college
Dwarkadas ... Labore college
30 Faridduddin, Abmad ... Hugli college
Ghosh, Asutosh ... Presidency college
,, Atulchandra ... Ditto
,, Rajendrolal ... Ditto
,, Sasikumar ... General Assembly's Institution
Gupta, Umeschandra Ditto
Haldar, Basantokumar Ditto
Hati, Banawarilal ... Ditto

	Kermakar, Haripra-sanna ...	Dacca college
	Krisnachandra ...	Benares college
40	Laha, Nabadwip-chandra ...	Dacca college
	Maitra, Ambikacharan	General Assembly's Institution
	,, Rajendralal ...	Free Church Institution
	Mitra, Abinasbchandra	Presidency college
	,, Bankimchandra	Ditto
	,, Gopendrochan-dra ...	Hugli college
	,, Jodunath ...	Teacher
	,, Syamaldhan ...	General Assembly's Institution.
	Muhammad Ismail ...	Patna college.
	Mukhopadhyay, Abhoy-churn ...	General Assembly's Institution.
50	,, Charuchundra ...	Patna college.
	,, Jogneswar ...	General Assembly's Institution.
	,, Kaliprosanna ...	Patna college.
	,, Phanibhushan ...	General Assembly's Institution.
	,, Purnachandra ...	Muir Central college.
	Niblett, R. H. ...	Ditto
	Pande, Hariram ...	Ditto
	Ray, Amritalal ...	General Assembly's Institution.
	,, Benibhushan ...	Prisidency college
	,, Harinath ...	Krishnaghur college
60	,, Nagendranath ...	Cathedral Mission college
	,, Nikunjabihari ...	Hugli college
	Sabu, Durgacharan ...	Katak college
	Sarkar, Ramchandra ...	Dacca college
	Sen, Annadacharan ...	Ditto
	,, Kailasschandra ...	Free Church Institution.
	,, Sasibhushan ...	Presidency college
	Sinha, Nirmalchandra	Ditto
	Takrimuddin ...	Ditto
69	Umr Bakhsh ...	Lahore college

The undermentioned students have passed the Medical Examination :—

FIRST L. M. S. EXAMINATION.

In alphabetical order.

Das, Upendranath	...	Medical College.
Datta, Abinaschandra	...	Ditto.
Mukhopadhpay Gopal Chandra	...	Ditto.

CHARLES H. TAWNEY,
Registrar.

SENATE HOUSE,
The 27th January 1880.

Selections.

ANECDOTES THAT MAY BE READ WITH PROFIT.

—o—

WHERE AND WHERE NOT IS GOD.

A child, six years of age, being introduced into company, was asked by a clergyman where God was, with the offer of an orange. "Tell me," replied the boy, "where he is not, and I will give you two."

"IT WILL NOT DO."

Mr. Jeremiah Burroughs, a pious minister, mentions the case of a rich man, who, when he lay on his sick-bed, called for his bags of money; and having laid a bag of gold to his heart, after a little he bade them take it away, saying, "It will not do! it will not do!"

THE KING'S ADVICE TO THE STABLE-BOY.

A KING, walking out one morning, met a lad at the stable door, and asked him, "Well boy, what do you do? what do they pay you?" "I help in the stable," replied the lad; "but I have nothing except victuals and clothes." "Be content," replied the king, "I have no more." All that the richest possess beyond food, raiment, and habitation, they have but the keeping, or the disposing, not the present enjoyment of. A plough-boy, who thinks and feels correctly, has enough to make him contented: and if a king have a discontented spirit, he will find some plea for indulging it.

LUTHER'S OPINION OF MUSIC.

"Music," says Luther, "is one of the fairest and most glorious gifts of God, to which Satan is a bitter enemy; for it removes from the heart the weight of sorrows and the fascination of evil thoughts. Music is a kind and gentle sort of dicipline, it refines the passions and improves the understanding. Even the dissonance of unskilful fiddlers serves to set off the charms of true melody, as white is made more conspicuous by the opposition of black. Those who love music are gentle and honest in their tempers. I always loved music," adds Luther, "and would not, for a great matter, be without the little skill which I possess in the art."

THE SAILOR AND CROCODILE.

Campbell, the sailor, being at sea, felt, one evening when near the shore, a disposition to bathe. His companions would have dissuaded him from it as they had recently seen several sharks; but being partly intoxicated, he would not listen to their persuasions. Nearly as soon as he was in the water, his companions saw an alligator directing his course towards him, and considered his escape from death totally impossible. They fired at the alligator, but in vain. Campbell became aware of his danger, and immediately made for the shore. On approaching within a short distance of some canes and shrubs that coverd the bank, and while closely pursued by the alligator, a ferocious tiger sprung towards him, at the very instant he was about being devoured by his first enemy. At this awful moment he was preserved. The eager tiger overleaped him, fell into the grasp of the alligator, and, after a long struggle, was killed by him. Campbell was conveyed to his vessel, gratefully returned thanks to Providence which had preserved him, and from that period a marked change was observed in his character.

KNOX BEFORE THE QUEEN.

The pure heart-searching doctrines which were preached by this Scotch apostle, were then, as they are now, offensive to the carnal heart, and hence he was commanded by the voluptuous court of Mary to desist. Knox, who knew no master and obeyed no mandate that was in opposition to his God and his Bible, paid no attention to this command of the palace. Hearing immediately from the enemies of the cross, who were then, as I fear they are at present, the favorites and friends of the palace, that her orders were disobeyed, the haughty Mary summoned the Scottish reformer into her presence. When Knox arrived, he was ushered into the room in which were the queen and her attendant lords. On being questioned concerning his contumacy, he answered plainly that he preached nothing but truth, and he dared not preach less. "But," answered one of the lords, "our commands must be obeyed on pain of death; silence or the gallows is the alternative." The spirit of Knox was roused by the dastardly insinuation that any human punishment could make him desert the banner of his Saviour, and with that fearless, indescribable courage which disdains the pomp of language or of action, he firmly replied, "My lords, you are mistaken, if you think you can intimidate me to do by threats what conscience and God tell me I never shall do; for be it known unto you that it is a matter of no importance to me, when I have finished my work, whether my bones shall bleach in the winds of heaven or rot in the bosom of the earth." Knox having retired, one of the lords said to the queen, "We may let him alone, for we cannot punish that man." Well, therefore, might it be said by a nobleman at the grave of John Knox, "Here lies one who never feared the face of man."

SIR RICHARD TEMPLE ON THE IMPORTANCE OF MORAL PHILOSOPHY AS A SUBJECT OF STUDY.

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THOUGH necessarily precluded from adverting to religion, I yet in nowise forget, or expect you to forget, that it is impossible to teach human duty, comprising the relations between man and man, without also teaching something at least of man's duty towards God. No doubt, one of the effects of really good teaching in arts, say in the branches of history or literature, must be to inculcate always incidentally, and often directly, much of the general duty of man. Good teaching of physical science also must, as I believe, enlarge the ideas and elevate the sentiments of man in respect of God, and must impress upon him at least something of his duty towards his Creator. But such teaching cannot furnish him with instruction in his duty towards his fellows—an instruction needed by all students alike, whether they belong to the department of arts or of science. Again, there are, as we believe, abstract principles and moral truths wholly independent of, and immeasurably above, the loss of that material universe in which we live. No doubt, these are incidentally inculcated by the teaching in arts. But the inculcation of moral truth by teaching in physical science is not possible. Nevertheless ethical instruction is specially requisite for the student of science, in order to prevent his imagining that there is nothing beyond the conceptions with which he is familiar, however lofty and wide these may be. Moral philosophy, then, comprises a knowledge which is necessary to all students in all departments of education, which they must bring with them to all their studies, and which they ought to retain in their inmost hearts and minds throughout their lives. Therefore, it ought not, in my judgment, to be left to incidental or indirect teaching, but ought to be taught systematically in all our institutions from the highest to the humblest. Nevertheless, in Western India, it is taught indirectly rather than directly; it is not systematically and specifically prescribed; as one subject among many, it is made optional rather than obligatory. If this be a great defect, as I believe it is, then the remedy can be applied only by this University. If the existence of the defect be satisfactorily shown to the Senate, then I am sure that the members of that governing body will feel the responsibility which devolves on them. Indeed, the University did in former times indicate moral philosophy as an optional subject for students after their entrance into the University, and therein commanded the cordial assent and the loyal adherence of the students. From various causes this honored practice has, during recent years, been intermitted. If the Senate shall see fit not only to resuscitate, but also to enlarge and enforce it—that is, to render it obligatory rather than optional,—their action will approve itself to the conscience of the Natives. For the action of the University determines the teaching in the Colleges and High Schools, and the example of these superior institutions is sure to be followed by the middle class institutions, and ultimately even by the primary schools, until, at length, we have a complete system of national instruction in ethics adapted to the degrees of intelligence and capacity as found in the different grades of students. To found, to elaborate, to establish such a system should, I think, be an object of ambition of anxiety to this University and to all engaged in the work of public instruction. The Natives will certainly be the willing subjects of such teaching. Moral philosophy is a theme on which the sages, lawgivers, and philosophers of the Hindus have dilated from the earliest times—that has engaged the reverential thoughts and attracted the affectionate regards of the best men amongst the Natives for many generations—though the aberration of the practice of most people from its maxims has been as frequent and patent in the Indian nation as in any nation. I apprehend that many thoughtful Natives, while thankfully acknowledging all that has been done in this direction by the public instruction under British rule, do yet lament that a more systematic effort is not made to unfold and evolve before the minds of the young those eternal principles of right and wrong, which serve as beacons for the due conduct of life, and which ought specially to be included in an educational system that necessarily excludes religious teaching. With the majority of the Natives, such a systematization of ethical teaching would augment the popularity of our national education. It would elevate and crown the moral edifice already founded by the effects of our liberal education, by the dicipline of our institutions, and by the personal example of our teachers. I have already urged this most important matter

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on the consideration of the Syndicate, who finding some difficulty at present in effecting the requisite alteration of the educational course, intimate that they will take an early opportunity of bestowing their renewed and careful consideration on the matter.

"DOUBTING DOUBT."

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(*Spectator.*)

MR. GLADSTONE, in his address to the students of Glasgow, touched a point of great interest, which, of course, it was not possible for him to discuss at any length, when he recommended those of his hearers who were destined for the career of theology to meet doubt itself with doubt,—to test the springs of doubt with as searching a trial as that with which they test the springs of faith. Mr. Gladstone, in fact, urged them to apply to the sceptical arguments of this age, the process which Socrates, more than two thousand years ago, applied to the sceptical arguments of the Sophists, and which is so finely described by the author of "Songs of Two Worlds," in the passage in which he paints

"—that white soul, clothed with a satyr's form.
Which shone beneath the laurels day by day,
And fired with burning faith in God and right,
Doubted men's doubts away."

That that expression has a profound applicability to the questionings of Socrates, no reader of Plato will deny. When the Athenian man of the world came forward to throw doubt on the very existence of right and wrong, good and evil, and boldly declared his belief that only weak-minded conventionalists had any true faith in the distinction between personal ambition and rectitude, maintaining that the strong man should take what he could from the weak, and rule over him by virture of his superior strength, Socrates applied to this creed of denial the touchstone of doubt, and "doubted its doubts away." He doubted who the strong man was,—whether he was also the wise man, or only the strong; he doubted whether those who were strong by force of numbers only, were or were not entitled to impose their strength on the few who were strong only by wisdom; he doubted whether to oppress and wrong others were or were not a greater evil, than to be oppressed and wronged by others; he doubted whether to multiply pleasures to the utmost were or were not a process likely to increase happiness, or whether one must needs also multiply, with the multiplication of one's pleasures, one's desires, cravings, longings, in short, the occasions of want and of dependence on external things. In a word, Socrates brought the most unscrupulous Athenians back to the recognition of a law of right and wrong by testing, at every point, the sufficiency of the law of supreme selfishness, and showing that it would break under far weaker trials than those by which the man of the world imagined that he had exposed the weakness of the moral law. It is a similar species of doubt which Mr. Gladstone proposed to the Glasgow students to apply to the universal scepticism of modern thought. Meet those—he says in effect—who doubt whether faith has done what it ought, by doubting whether doubt has done or can do half as much. Meet those who doubt whether the infinite is in any degree within our reach, with the doubt whether the finite is conceivable apart from the infinite. Meet those who doubt whether a book or creed arising in a particular age and country can possibly embody everlasting truth, with the doubt whether without a revelation and morality that is everlasting, you could have a progress that is so much as lasting. Meet those who doubt whether it is possible to get beyond conjecture as to the futnre life, with the doubt whether it is possible to reach even legitimate conjecture concerning the past only, without a confidence in the veracity of the human faculties which warrants far more than conjecture as to anything which they persistently assert. And so, too, meet the doubt whether any evidence would justify the belief in miracle, by the doubt whether any evidence would justify that belief in the absolute uniformity of Nature which alone makes a miracle incredible.

It was the conviction in Socrates that the doubts of the Sophists were alien to the healthy life of the soul and of the State, which made him so zealous to "doubt their doubts away." And so, if the doubts of the modern sceptics shall prove to be, as we expect, doubted away by the more masculine representatives of a reviving philosophy and religion, it will be because Agnosticism will be shown to have its principles closely intertwined with conditions of thought and conditions of character altogether incompatible with the fundamental axioms of human knowledge, human virtue, and human hope.

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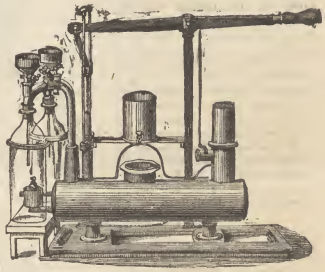

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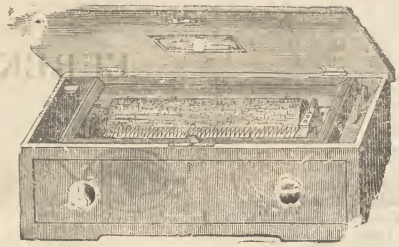

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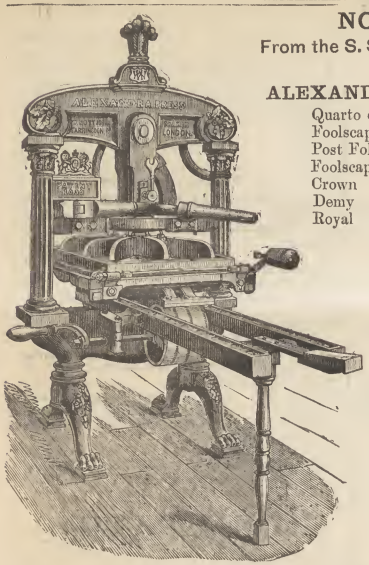

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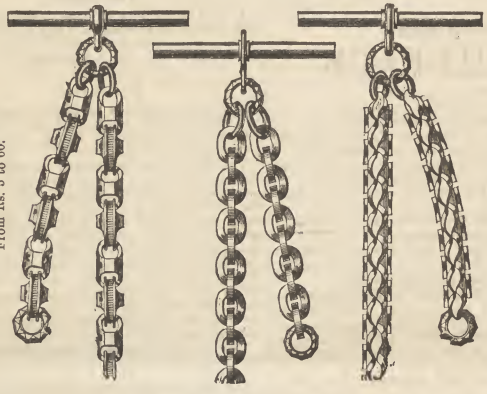

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DUSART'S SYRUP OF LACTO-PHOSPHATE OF LIME.

It is very efficacious in the treatment of childrens complaints. The child that does not find in its mother's milk, or in that of animals, the phosphate of lime necessary for the support and growth of the various parts of its body, borrows it first of all from the bones of its own skeleton which soon weakened, beeds, grows deformed, and inflames. Under the influence of this Syrup, administered several times a day, after meals, the muscles and bones are repaired, cheerfulness returns and the important work of Teething goes on regularly.

Price per bottle Rs. 2 *Packing As* 4.

Proprietory Medicines.

Dr. S. P. Bannerjee s Sanjivani.

It cleanses the blood of all its morbid and effete materials, and thus purifying the blood gives healthy stimulus to the nervous centres. It is marvellously efficacious in the following diseases :— Chronic fever, chronic indigestion, nervous debility, Piles, Dysmenorrhœa, Spermetorrhœa, Leuchorrhœa, Hysteria, &c.

Price per phial Rs. 4, *postage and packing Re.* 1

DR. GHOSE'S WATER PURIFIER.

Capable of purifying water within an hour.

Price Re. 1 *and Packing As.* 2.

DR. GHOSE'S OXYGENINE.

The long sought antidote for the most fatal poison of Asiatic cholera.

Price per bottle Rs. 2-8, *and packing As.* 4.

Aerated Waters.

Cash rates. Rs. As. P.

Soda water,	per doz.	...	0	12	0
Lemonade	,,	...	1	0	0
Tonic	,,	...	1	0	0
Roscade	,,	...	1	8	0
Gingerade	,,	...	1	4	0

} bottles returning.

Wholesale rates on application. Price list supplied to Moffusil dispensaries and medical practitioners.

Moffusil orders promptly executed when accompanied with remittance or on a respectable reference in Calcutta.

GOBIND CHUNDER DUTT & CO.,
Proprietors.
W. BIRD,
Superintendent.

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THE undersigned beg to inform the Public that they have the undermentioned goods in large quantities in stock, and orders supplied,—and contractor.

Pewter Bed Pans, Urinals, Spirit Lamps, Syringes from ½ oz. to 3lb., Mugs, Salt Cellars, Ice Moulds, Pint Measures, Wine Coolers, Imperial Gallons, Freezing Pots, and other Pewter Articles of every description.

Terms—CASH.
Price moderate.
BISSONAUTH CHUNDER & SONS,
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BUILDERS, ENGINEERS, SCIENTIFIC INSTRUMENT MAKERS
AND
CONTRACTORS FOR ELECTRIC LIGHT ILLUMINATION,
No. 63, DHURRUMTOLLAH STREET, CALCULTTA.
Appliances for Electricity, Chemistry,
Optics and Photography on hand.

Telephone with a Microphone Complete	Rs.	20	0
2 Telephones with 200 feet Copper Wire	,,	20	0
Woodbury's Patent Sciopticon or Improved Magic Lantern ...	,,	85	0
Patent Slide Tinter for above ... ,,	,,	8	0
Tank for chemical effects do. ... ,,	,,	5	0
Microscope attachment for magnifying small objects and projecting on a screen for above ... ... ,,	,,	25	0
Woodbury's Patent Pyro Hydrogen Lime Light a capital substitute for the Lime Light ... ... ,,	,,	50	0
Woodbury's Patent Lantern Slides of the Paris Exhibition, from Re. 1. As. 8 to ... ... ,,	,,	2	8
Coloured Magic Lantern Slides, from Re. 1 to Rs. 5 each.			
Patent Scenograph; for pictures 4½″ × 3¼″ with stand ... ... ,,	,,	25	0

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Pneumatic Trough for preparing Gas	Rs.	8	0
Glass Test Tubes of sizes, from As. 2 to As. 8 each.			
Glass Retorts, from As. 8 to ... ,,	,,	3	0
Brass Retort Stands, from Rs. 2 to ,,	,,	4	0
Bansen's Patent Burner ... ,,	,,	6	0
Crucibles from As. 4 to ... ,,	,,	1	0
Pestles and Mortar from Re. 1 to ,,	,,	2	0
Glass Bent Tubes, from As. 4 to ,,	,,	1	0
Large Gas Bags each ... ... ,,	,,	45	0
Copper Retorts for preparing Oxygen Gas, from 6 Rs. to ... ,,	,,	12	0

Hire of Magic Lantern for amusement of the Young.

Large Magic Lantern with 6 dozen assorted selected slides, comprising magnificent views of cities, Comical sliding moving figures, Chromatropes and beautiful phot ographic slides, including one workman's attendance for one or two hours. Rupees 6.

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Zanni's Patent Magneto Electric Bell complete (1 dispensing with the use of Voltaic Batteries and Chemicals)!	Rs.	50	0
Bunsen's Galvanic Cells 8″ × 4″ ...	,,	7	0
Callan's Galvanic Cell 6″ × 4″ × 2″	,,	4	8
Damiell's Galvanic Cell 6″ × 3″ ...	,,	3	8
Le Clanche's Patent Cells	,,	4	8
Bicromate Battery, small	,,	5	0
Magneto Electric Machine, for Cure of Nervous diseases with single magnet	,,	13	0
Magneto Electric Machine, with double Magnet	,,	18	0
Magneto Electric Machine, with treble Magnet	,,	20	0
Electric Light Apparatus complete, worked with 50 large Bunsen's Cells	,,	400	0
Electric Light Apparatus with 40 Cells	,,	320	0
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Oxy Hydrogen Light Apparatus complete	,,	200	0
Electric Bells from Rs. 9 to Rs. 20 each.			
Rumkorff's Coils of sizes from Rs. 16 to Rs. 75 each.			
Giesler's Vacuum Tubes, of sizes, from Rs. 4 to Rs. 8 each.			

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Thoma's operating Box or dark Tent, measuring when closed 3″ × 1″.6″ × 1″.6″	,,	80	0
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Camera by Ottwell and Collis for pictures 7″ × 4½″	,,	80	
Portrait Lens by Lerebour for above	,,	45	0
View Lens for pictures 7″ × 4½″ ...	,,	30	0
Large Portrait Lens by Lerebour	,,	80	0
Improved Kaliedescope with patent Lamp	,,	30	0
Stanley's Educational Microscope	,,	5	0

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ADVANTAGES OF ASSURING WITH THE

ORIENTAL LIFE OFFICE

All that Experience has proved Practicable and Prudent in the Modern System of Life Assurance, Annuities, Endowments and Pensions, can be obtained with perfect safety,

COMBINED with the following

FIVE NEW AND IMPORTANT FEATURES, Not granted by any other Company whatever:—

(1.) Policy-holders can Vote at Meetings.
(2.) Amalgamations IMPOSSIBLE.
(3.) Funds in Government Securities only.
(4.) Native Lives assured at European Rates.
(5.) Premiums reduced to English Rates from date of leaving any Port in India, Ceylon, or China.

Annual Premium for Assurance of Rs. 1,000 under New System.

Age.	30	35	40	45
Premium	Rs. As. P. 21 5 4	Rs. As. P. 24 8 8	Rs. As. P. 28 10 0	Rs. As. P. 33 14 8

Lower Safe Rates than any other Office.

(6.) Office young, and therefore free from Old Liabilities.
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(12.) Special Protection to Assignees.
(13.) The Most Economical Management.
(14.) Preliminary Expenses Rs. 970-15-0 olny.
(15.) Lapsed Policies Revived without Fine.
(16.) Policy-holders can appoint their own Trustees, Auditors, or Consulting Actuary.
(17.) Medical Examinations arranged anywhere to suit Assurers.
(18.) PENSION BRANCH open to all Races.
(19.) No Restriction on Travel.

POLICY-HOLDERS IN THE "ORIENTAL" ARE UNDER NO LIABILITY WHATEVER.

Unequalled Liberality.

Being established in India, all arrangements for the conduct of the business of the "Oriental" are made with a view to the convenience and benefit of its own members,—European and Native,—who alone participate in the advantages arising from its successful progress.

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Special attention is invited to the Peculiar System of Life Assurance introduced by this Company, and to the New and extremely favorable Conditions (as regards RATES, PROFITS, LIMITS OF RESIDENCE, NON-LIABILITY TO FORFEITURE, &c.) under which its policies are issued.

The next Valuation takes place in 1880, when Entrants before 31st December 1879 will rank for Profits.

"THE 'ORIENTAL,' BY ITS CAREFUL AND EQUITABLE MANAGEMENT, IS RAPIDLY GAINING THE CONFIDENCE OF THE NATIVE COMMUNITY."

Intending Assurers—Native or European—are invited to compare the Rates and Conditions of the "Oriental" with those of any other Company.

Detailed Prospectuses, Proposal Forms, Reports, and full particulars on application to—

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OR D. McLAUCHLAN SLATER, F.I.A.
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House and Land Agents.

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The following properties to let and for sale.

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NO. 2, Madge's Lane.

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A SPACIOUS Dry and Airy Godown, No. 2 Mission Row, with entrance on the Road side.

To Let.

THE flat consisting of 3 large rooms, No. 2-1, Mission Row, admirably adapted for Mercantile Offices, now occupied by Messrs. Stanley & Co., who will vacate the premises on the 1st June next, from which date they are available.

Apply to

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WORTHY the notice of Capitalists, Shipping Agents, Mill-owners, or Noblemen desirous of having a residence on the river bank.

A MANSION on the bank of the River Heoghly, with 40 biggahs of beautifully laid-out land attached, having several tanks of very sweet water. Situated in the southern suburbs of Calcutta, within 20 minutes' drive of Government House. This ground has a river frontage of about 300 feet with water of such a depth as to admit of a ship anchoring close to the bank.

For Sale.

A VERY FINE BUNGALOW situated at GYA. It stands in its own compound, which is a very large one, is pukka built throughout, and has a good range of pukka stabling, also an extensive range of out-offices. It can be disposed of at a moderate price, the owner having left India.

For Sale.

A LOWER-ROCMED House, on the banks of the river at Baranagore (Bhaduri Ghaut), 8 cottahs, 4 chittacks land. Price Rs. 2,800. Government ground rent, Rs. 1-5-3 annually.

For Sale.

A FINE two-storied Mansion, situated at Aliporе, within 20 minutes' drive of Government House, well adapted for the residence of a Native Prince or Rajah.

The Ground-floor is marbled throughout, the Reception-Room and Hall on the upper-storey is teak-floored. There is a fine verandah to the South, the whole length of the house overlooking a large tank, and a grand pillared portico, the whole height of the house to the North front. It has excellent out-offices, and stabling with extensive compound. Two fine tanks, one of which to the south of the house, is very prettily embellished with a fine pukka-built marble ghaut, and contains sweet wholesome drinking water. A road with a beautiful avenue of full-grown trees leads from the entrance lodge to the house.

There is a large range of Racing Stables to the south end of the compound, which has a separate entrance.

The whole extent of ground measures more than forty biggahs. The yearly Government rent is Rs. 52-5.

This Mansion, with grounds, has been decorated, improved and laid out, regardless of expense, and is now being offered for sale, consequent on the owner having left for England.

To Let at No. 10, Hare Street.

Suitable for Mercantile offices—Barristers' Chambers—Attornies or Brokers.

Four large light airy and lofty rooms—having entrances from either Hare Street or Council House Street—could be let separately, one portion having the Council House Street entrance, and the other the Hare Street.

C. LAZARUS & CO.,
HOUSE AND LAND AGENTS.
61, BENTINCK STREET, CALCUTTA. *a*-28

NEW GOODS! NEW GOODS!

FURNISHING DEPARTMENT.

F. W. BAKER & CO.

BEG TO CALL ATTENTION TO THEIR

Splendid Stock of Furnishing Requisites.

VELVET PILE AND TAPESTRY CARPETS, made to order in any size. HEARTH RUGS, Rs. 6-8 to 35 each. COIR MATS, Rs. 3 to 12-8. COCOANUT MATTING, Rs. 1-8 to 2 per yard. OIL FLOOR CLOTH, Rs. 2-12 to 3 per square yard. STAIR CARPETS, Rs. 1 to 3 per yard. SHEEP SKIN RUGS, &c., &c., &c. BRASS CURTAIN POLES, from Rs. 16 to 25 per set. BRASS CORNICING, Rs. 10-8 to each window. BRASS CURTAIN HOLDERS, Rs. 2-4 to 7-8 per pair. BRASS PURDAH RINGS, in all sizes. BRASS CURTAIN RINGS, &c., &c., &c.

A CHOICE ASSORTMENT OF

LACE, MUSLIN AND LENO CURTAINS, Rs. 7-8 to 30 per pair. PURDAH REPPS, DAMASKS AND CRETONNES, at all prices.

Our selections of these for variety, richness of design, and cheapness are unsurpassed.

We shall be happy to supply Estimates and send Patterns post-free to any part of India.

N. B.—SPECIAL RATES TO MESSES AND LARGE CONSUMERS.

Brussels Tapestry and Velvet Pile Carpetings.

An immense *stock* now on view, comprising the newest designs and in various qualities to suit all *Carpets* planned and made in the most economical manner, to avoid wastage, and ensure the fullest value to the purchaser.

The present stock is well worth inspection.

Cretonnes.

We have a very large stock in various makes and the newest designs for *Furniture, Purdahs, Long Curtains, Screens, &c.*

The largest assortment in India.

Window Curtains,

Lace and Muslin.

We have just received a new stock fully assorted, in new and handsome designs,

In great variety.

Blankets.

We are now showing our *new stock* of real Whitney Blankets in all sizes, also some fine Saxony Blankets very soft and fleecy.

Scarlet Blankets in various sizes, Infants' Coat Blankets.

Door Mats.

English—made from West India Fibre.

Strong Cocoa Fibre Mats, 32 by 20 inches.
" " " " 38 by 24 "
Best Cocoa Fibre Mats 32 by 20 inches.
" " " " 38 by 24
Cocoa Fibre Mats, with colored wool borders. Green, Blue, Crimson, &c.

In several sizes.

Half circle Mats, plain and bordered.

Hearth Rugs and Sofa Carpets.

Felt Carpets in several sizes, Felt Carpeting by the yard.

Purdah Repps.

Green, Blue, Crimson, Maroon, Plain, and Fancy Bordeaux Tapestry Repps, Goblin Tapestry Repps and several other Materials.

The largest and most varied Stock of Furnishing Drapery in India.

F. W. BAKER & CO.,
HOSIERS. DRAPERS, SILK MERCERS, &c., &c.,
NORTHBROOK HOUSE,
CALCUTTA. a-51

J. G. HANHART,

CHRONOMETER, WATCH AND CLOCK-MAKER,

NO. 13, GOVERNMENT PLACE, EAST,

Begs respectfully to announce the receipt Ex "Meinam" of a splendid Assortment

OF

CLOCKS, GILT, MARBLE, TRAVELLING, AND DRAWING ROOM, WITH PERPETUAL ALMANAC,

AND

A large assortment of TIME-PIECES of all descriptions and for all requirements.

Also some Gold and Silver Watches of English and Geneva Manufacture; Ladies' Gold Enamelled Diamond Set, Engraved Engine-turned and plain cases, Keyless Watches; Gentlemen's Gold and Silver Hunters and cut Hunters' Open-faced and Reversive Watches, Repeaters, Striking Hours, Quarters, and Minutes, Independent Seconds with Chronograph, Keyless Watches by James McCabe, William Webb, Thos. Russel and Son, &c., &c. Each Watch has its certificate signed by the maker. Also Railway, Racing, and Alarm Watches.

Also Ladies' Gold Guard and Neck Chains, Necklets, Chatelaines, Bracelets, Brooches, Earrings, Lockets, Charms, &c., &c.

Gentlemen's Waist-coat and Albert Chains, Breast Pins, Studs, Links, Scarf Rings, &c., &c., of the most elegant designs.

An extensive and splendid assortment of Musical Boxes recently received, some with full Orchestra accompaniments: others with Flute, Drum, and Bells; and Castanets accompaniments; also with Harp or Setara accompaniment; all of the very best description. a-17

THE PAIN SPECIFIC!

THIS Medicine acts as a "Specific" for Pains in the chest, Pains in the back, Pains in the upper extremity, Pains in the lower extremity, Pains in the neck, Pains in the groins, Pains in the joints, Neuralgic pains Gout, Rheumatism, Lumbago (Muscular Rheumatism), Catch in the breath, Paralysis of every kind, Contracted Joints, Colics, Glandular Swellings, Inflamed Parts, Coughs, Colds, Bronchitis, Headache, Earache, Deafness of the Ear, Sciatica, Ringworm, &c.

Pains of every kind have been successfully cured by the external applicatian only of this medicine when every other medicine has failed.

Price, Rs. 2 per bottle (2 oz.), and Rs. 4 (4 oz.); per doz. Rs. 20 and 40. Packing As. 4.

☞ Thousands of Testimonials of the marvellous cures effected by this medicine.

NOTE.—*Cure guaranteed in each case.* In failure the money will be returned.

Apply—W. Rooder & Co., at No. 1, Shib Narain Das Lane, Simla, Calcutta.

☞ Beware of a spurious and *worthless* imitation. ☜ a-69

DUNN AND CO.

CABINET-MAKERS, UPHOLSTERERS,

AND

BILLIARD TABLE MANUFACTURERS

BY APPOINTMENT TO

His Excellency the Viceroy and Governor-General of India.

Nos. 46 & 47 Bentinck Street,

CALCUTTA.

Every requisite in Household Furniture supplied at the shortest notice.

A large collection of ready-made Furniture available for selection.

Designs furnished for Furniture of special make.

The entire furnishing of houses undertaken at the most moderate rates of charge.

Orders executed for Billiard Tables of all seizes and Billiard Table Requisites of all kinds; a large stock of both being always kept on hand.

Estimates supplied on application. a-10

NO MORE PAINS!!!

DARLINGTON'S PAIN-CURER

WARRANTED to cure pains of every description arising from whatever cause, on any part of the human frame. A certain cure for Pains in the Back, Lumbago, Pains in the Chest, Sore Throats, Coughs, Colds, Tightness of the Chest, Bronchitis, Diptheria, Headache, Toothache, Earache, Deafness of the ear, Neuralgia, Colics, Rheumatism, Paralysis, Pains in the Groins, Contracted Joints, Gout, Sciatica, Bad Legs, Bad Breasts, Swellings, Old Sores, Ulcers, Piles, Ringworm, Pimples and Eruptions on the Skin.

Pains of every description have been cured by the outward application only of this medicine, when all the skill of the medical art has been tried without effect.

Per bottle Re. 1, Large side Rs. 2, packing As. 8

DARLINGTON & CO.
Dhurrumtollah Street, Calcutta.

*** The words Pain-Curer and No More Pains!!! are our trade marks. Unprincipled parties infringing on our trade rights will be criminally prosecuted.

☞ ☞ Beware of a base worthless fraudulent, native imitation of Darlington's celebrated Pain-Curer.

☞ CAUTION TO THE PUBLIC. Beware of ignorant imitators who cannot express their thoughts in their own words, but servilely imitate Darlington & Co.

☞ Call for DARLINGTON'S PAIN-CURER and see that you get it. Thousands of Testimonials of the marvellous cures by this remedy.

Mr. George Ostocke, Manager, Collingeerah Indigo Concern, N. W. P., took a large bottle of DARLINGTON'S PAIN-CURER, found it efficacious, & twice sent orders for half a dozen large bottles at a time.

Mr. Edward Brown, an influential Zemindar, & Vice-Chairman of the Municipality of Burisaul, has from time to time taken over 2 dozen large bottles of Darlington's Pain-Curer, & writes:—"Please send me 2 bottles more (large size) of DARLINGTON'S PAIN-CURER. I am happy to observe that I have witnessed beneficial results from its application. Some of my friends used it, & I also gave to some of my servants: I was pleasingly surprised to see that in every instance it kept true to its name."

The Rev. Mother of St. Joseph's Convent, Bandora, Bombay Presidency, writes:—"We find DARLINGTON'S PAIN-CURER efficacious, and are glad to know of it as being a useful medicine. SISTER THEODORINE, *Superioress F de la Croix.*"

The Lady Superior of St. Mary's Convent, Allahabad, writes:—"DARLINGTON'S PAIN-CURER has been found most beneficial in a case of local Paralysis. M. J. SCHMIDT, *Superioress.*"

His Excellency Sir Salar Jung, G. C. S. I., after ordering for a couple of large bottles of Darlington's Pain-Curer, approved of the medicine, and ordered for 6 more large bottles of Darlington's Pain-Curer through Captain Percy Gough, his Private Secretary.

General Jeet Jung Bahadoor, Rana, of Nepaul, after ordering one large bottle of DARLINGTON'S PAIN-CURER, expressed his approbation, and ordered for a dozen large bottles of the same.

Rajah S. S. Ghosal, after taking more than 20 large bottles of Darlington's Pain-Curer, said that he found the medicine efficacious in every instance.

"Gentlemen,—I beg you will kindly send me another bottle of DARLINGTON'S INFALLIBLE PAIN-CURER which is undoubtedly worthy of its name. P. THORPE, 39, Anderson Street, Black Town, Madras."

Mr. G. Dessa, of Howrah, has used more than a 100 large bottles of DARLINGTON'S PAIN-CURER, and finds it his only friend that affords him an immunity from disease, or rids him of it when he is attacked.

Mr. E. C. Kemp, Editor & Proprietor of the *Bengal Times*, writes from Dacca. "I have lately witnessed a speedy and complete cure of a swelled foot attended by great pain, for the removal of which DARLINGTON'S PAIN-CURER was prescribed. Swelling and pain abated after a couple of applications, and in about 4 days disappeared. This is one of several instances in which I have noted the efficacy of Darlington's Pain-Curer."

Capt. Heath of the Steamer "Bombay," a Master Mason, writes—"I gave a bottle of DARLINGTON'S PAIN-CURER to a friend of mine who was ill. It having relieved him greatly, he wrote to me for another bottle. Kindly let bearer have a large bottle of DARLINGTON'S PAIN-CURER."

DARLINGTON & CO.,
a-12 Dhurrumtollah Street, Calcutta.

WANTED a Graduate of the Calcutta University as Assistant Professor of Mathematics. Preference given to a Latin Scholar. Salary Rs. 50 per mensem, for 12 hours per week teaching. Apply to the Principal, Cathedral Mission College. 228

INDIA GENERAL STEAM NAVIGATION COMPANY, "LD."

SCHOENE, KILBURN & Co.—*Managing Agents.*

ASSAM LINE NOTICE.

Steamers leave Calcutta for Assam every Friday, and Goalundo every Sunday, and leave Debrooghur downward every Saturday.

THE Str. *Lahore* will leave Calcutta for Assam, on Friday, the 30th instant.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Thursday, the 29th instant.

THE Str. *Progress* will leave Goalundo for Assam on Sunday, the 1st February.

Cargo will be received at the Company's Godowns, No. 4, Fairlie Place, up till noon of Friday, the 30th instant.

Passengers should leave for Goalundo by Train of Saturday, the 31st instant.

CACHAR LINE NOTICE.

REGULAR WEEKLY SERVICE.

Steamers leave Calcutta for Cachar and intermediate Stations every Tuesday, and leave Cachar downward every Thursday.

THE Str. *Assam* will leave Calcutta for Cachar on Tuesday, the 3rd February.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Monday, the 2nd proximo.

For further information regarding rates of freight or passage money, apply to

4, FAIRLIE PLACE, } G. J. SCOTT,
Calcutta, 28th January, 1880. } *Secretary.*

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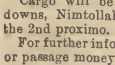
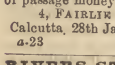
RIVERS STEAM NAVIGATION CO., "LIMITED."

The Steamers of this Company run weekly from Calcutta and Goalundo to Assam and back.



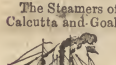
THE Steamer *Mysore* will leave Calcutta for Assam on Friday, the 6th February.



THE Str. *Cashmere* will leave for Assam from Goalundo on Thursday, the 5th February.

Cachar Line Notice.

The Steamers of this Company will run fortnightly between Calcutta and Cachar.



THE Str. *Punjab* will leave Calcutta for Cachar on Tuesday, the 30th February.

For further information regarding rates of freights or passage, apply to

MACNEILL & CO.

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LAXATIVE CORDIAL

THIS excellent Cordial, being sweet to the taste, is readily taken both by adults and children, it clears the bowels, strengthens and invigorates the entire system, and increases the appetite.

Individuals predisposed to constipation arising from a variety of causes, of which the chief are habitual neglect of the act of defacation, either from carelessness or want of time, indulgence in astringent articles of diet, excessive smoking, sedentary habits, especially if combined with much mental work, debility, and want of tone from any cause, will find the above preparation indispensable. It cures long-standing constipation of the bowels, enlivens the spirit, and restores the patient's former good humour by strengthening the nervous system.

Price—Rs. 2 per bottle.

Apply to

FRAMJEE & SONS,
11, Bentinck Street.

Sub-Agent, MESSRS. ESPINO BROS. & Co.

And also to the *Indian Mirror* Office.

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Framji & Co.	...	...	Benares
Edulji & Co.	...	...	Lucknow.
Herjeebhoy & Co.	...	...	Cawnpore.
Rustomjee Furdonjee and Sons			Nusserabad.
Jamasjee and Sons.		...	Rawul Pindee.

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THACKER, SPINK & CO.

CALCUTTA.

New Books now Landing.

STANLEY.—Through the Dark Continent; or, the sources of the Nile, around the Great Lakes of Equatorial Africa, and the down the Livinstone River to the Atlantic Ocean, Map and Illustrations. Cheap Edition, Rs. 8-14.

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TWENTY YEARS IN THE WILD WEST; or Life in Connaught. By Mrs. Houstoun, Rs. 6-8.

PLUCKIGER AND HANBURY.—Pharmacographia: a History of the Principal Drugs of Vegetable Origin met with in Great Britain and British India. Second Edition, Rs. 15.

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REUTER'S TELEGRAM.

LONDON, 7TH FEBRUARY.

Afghan despatches from the Secretary of State for India to the Viceroy, dated the 11th December, have been published, from which it seems clear that the establishment of a single permanent Afghan Government is impracticable.

Mr. Stanhope, Under-Secretary for India, replying to a question in the House of Commons said:—"The despatch of the Duke of Argyll to the Amir in 1869 expressly designated Her Majesty the Queen as Empress of India."

Mr. Stanhope said it was true that the correspondence between Russia and the Amir had been discovered in Cabul, but that Government declined to produce the papers, because it would be inexpedient and prejudicial to the public service.

FROM THE PRESS COMMISSIONER.

CALCUTTA, 7TH FEBRUARY.

From Candahar, 6th February.—Mahomed Aslam Khan Tokhi attempting to levy contributions from some minor chiefs of his own tribe, wounded two of them, and has had to leave the country in consequences. Good rain fell at intervals from Saturday morning till Sunday evening, when it changed to snow which ceased before next day. Hard frosts followed and cold more severe than at any period since our occupation of Candahar. Agricultural prospects much improved and prices falling.

Editorial Notes.

THE *Spectator* says, "Miss Collet is a little hard on Keshub Chunder Sen." We think that by being hard Miss Collet is inconsciously doing good to the Brahmo Somaj of India.

—:o:—

ACCORDING to the London *Spectator* "the view taken of Christ by the reformed Brahmos appears to be very little different from that of Christian Unitarians." This is hardly correct, for the Unitarians disown the Brahmo theory of Christ just as much as other sects.

—:o:—

THE *Pilgrim's Progress* is described by the *Athenæum* as "the famous Calvinistic romance, the history of the hero who ran away from his wife and children in order to secure his own salvation." The critic adds that few persons ever read it to the end. It is plain the critic himself never read it to the end.

—:o:—

DEAN STANLEY lately preached a graceful little sermon to a large number of children at Westminster Abbey. Among other things he said that "children should be taught that there is in the heart of every one of us something which tells us when we have done right or wrong—something which makes the color come into our cheeks when we have said what is not true. This something is the voice of God within us, the invisible power all about us which also is within us, the breath and spirit of God which we cannot see more than we can see our own breath or spirit."

—:o:—

THE telephone, a Blake's transmitter, says the Chicago *Advance*, "was brought into requisition in Columbus, Ohio, the other Sunday, in a rather novel way. It was set up in the First Congregational Church and adjusted on the platform so as to catch the sound of the speaker's voice, and then connected with other telephones all over the city. The tread of the people coming in, the playing and the singing, and the prayers were all audible; and the sermon by Sec. W. B. Brown was distinctly heard in the newspaper offices, railroad *depots*, livery stables, many private residences, and whenever else there was a telephone to take it. But when the appeal for funds in aid of the Congregational Union was made, the large outside audience were at a disadvantage. They were debarred the privilege of giving. If the Blake's Transmitter is to come into general use in our churches, there must certainly be added an attachment by which, while the sermons are transmitted one way, contributions can be transmitted the other."

—:o:—

PROFESSOR MAX MULLER, in his address as President of the Aryan section of the Oriental Congress, held in England in 1874, the proceedings of which have just been published in the shape of a book, after quoting our remarks on the beneffts derived by India from the labors of scholars, proceeded to notice the Brahmo Somaj in the following terms :—

Besides this purely literary movement, there is a religious movement going on in India, the Brahmo Somaj, which, both in its origin and its later development, is mainly the result of European influences. It began with an attempt to bring the modern corrupt forms of worship back to the purity and simplicity of the Vedas; and by ascribing to the Veda the authority of a Divine Revelation, it was hoped to secure that infallible authority without which no religion was supposed to be possible. How was that movement stopped, and turned into a new channel? Simply by the publication of the Veda, and by the works of European scholars, such as Stephenson, Mill, Rosen, Wilson, and others, who showed to the Natives what the Veda really was, and made them see the folly of their way. Thus the religion, the literature, the whole character of the people of India is becoming more and more Indo-European. They work for us, as we work for them.

IN the *Nineteenth Century* for January 1880, Mr. Mallock has contributed an article on "Atheistic Methodism." In this he defends the position he has taken in his inquiry, "Is Life worth Living?" against Miss Bevington and others of the same school. He has maintained, he says, and still maintains, that without belief in Theism, with its attendant doctrine of man's personal immortality, "there can be no standard by which the quality of pleasures can be tested; that truth as truth and virtue as virtue cease to be in any way admirable." Mr. Mallock now tells the Positivists that when they speak of "virtue" and "morality," they mean, and can only mean, some form of happiness, of pleasure; and how is it to be decided which forms of happiness are supreme and preferable? If A does not care for B's enjoyment, why should he trouble himself about trying to like them? But to the Theist there is one form of happiness, by the nature of things necessarily supreme above all others, and that is *holiness*. Destroy holiness, and you destroy virtue; we may vaguely wish for it, but we shall find no sufficient motive for its practice.

—:o:—

WE do not know what on earth led a number of gentlemen of East Bengal to apply to the Local Government for permission to put off the *pugri* or head-dress on public occasions. Our opinion is that Government has as much right and power to interfere in matters of dress as it has to dictate in respect of our usual diet. Supposing we went to our rulers asking them to regulate our food and the rulers were to say that they had observed with concern the growing demand for English dishes in this country and that the custom of having English dinners is a large cause of the growing antagonism of races, we think the effect would be the same as that of this threatened interference with our dress. The Government has misread the signs of the times. The practice of wearing *pagris* is almost given up in these days, and it would be as easy to go back to that old fashioned thing as it would be to introduce the sacred *tiki* or hair appendage to the head. Besides where is the logic of the question? The educated Natives think that loyalty should find vent through some passage or other. As it is, with the orthodox Hindus it oozes out through the feet and with Europeans through the head. Now Government itself has closed the former passage. It has decided that educated Natives may put on English boots before officials. The only other passage the head, and if this be stopped, then we are sure there will be no other method of showing our ment to rulers left to us, moment. It is too hard, we admit, to prevent educated men from showing their loyalty through the feet, or through the head, or, for the matter of that, through the mouth also.

A SHARP contest is going on between the Director of Public Instruction and the Missionaries Societies of Calcutta. Sometime ago, Mrs. Wheeler, the Inspectress of Schools, made an unfavorable report upon the working of the Zenana agencies in connection with the Scottish Ladies' Association, and this report was submitted to Government with a note of approval from Mr. Croft. A Memorial was forwarded by Mr. Hector, Secretary, Missionary Conference, to the Bengal Government against the action of the Director. The Government forwarded it to Mr. Croft whose reply has just been published. Mr. Croft in one place insinuates that the demand for female education is not so great as the supply of teachers, and that most probably it is the pressure of the home societies that accounts for this disparity. Such an insinuation against a most estimable body of men is, we think, most unwarrantable and on the part of a high officer like Mr. Croft highly undignified and uncalled for. We are surprised that a laudable desire to create the demand for female education has been construed into a mean desire to satisfy subscribers. We need not remind the Director of Public Instruction that the taste for education was *created* and did not naturally arise in this country. Philanthropists like David Hare and Duff did not find an education department all ready to control the rapid supply of school masters. When missionary bodies volunteer to work for public good, their conduct and policy are to be measured by other laws and other standards than those that guide the actions of the education department. No one can deny that it is to missionaries that the spread of female education is chiefly due, and if their teachers are not well educated or their labors not well rewarded, it is not they that are to blame, but the community whose demand for education is not commensurate with the desire which they feel to benefit it. For many reasons we regret the action of the Director of Instruction in this matter.

WHAT THE *STATESMAN* THINKS.

—o—

WE wish the *Statesman* had waited a little for the appearance of our minister's anniversary lecture at the Town Hall before making known its opinions upon it. We find that the writer has unconsciously got himself in the midst of a labyrinth, and his endeavours to come out of it are as futile as they are instructive. Sure it is that he has not found the exact stand point of the speaker and hence his inability to harmonise and reconcile the many inconsistencies in the midst of which he finds himself. Our contemporary begins by saying that the lecture contained "nothing new in the way of doctrine," and yet a few lines further on we are told that the creed announced in it was "pantheism *plus* a personal Deity"—"a curious mixture," he admits. Well, if the "curious mixture" of "pantheism *plus* a personal Deity" is not something "new in the way of doctrine," we do not know what is. Pantheism is the religion of an impersonal unity, and if to an impersonality be added a personality, the result is certainly something "new"—a curious mixture, as our contemporary says. Then again, it is said, the "curious mixture" is "directly traceable to modern influences." In the concluding paragraph of the article we are told:—"If the preacher avoided this subject, or touched upon it but slightly, the reason will doubtless be found in those ancient Hindu writings from which he draws so much of his teaching." So that the creed announced at the Town Hall was traceable both to "modern influences" and to "those ancient Hindu writings from which he draws so much of his teaching." Immediately afterwards the writer says that the "curious mixture" spoken of "has at least the advantage of being one of the least complex". We fail to understand how, according to the writer's own showing, it can be so. For in the first place he says the Brahmo creed is "pantheism *plus* a personal Deity"; then it is the nameless pantheism which Wordsworth sang; then it is a creed which "runs so easily into pantheism, into pancosmic *materialism*;" then it is a reproduction of "Sakya Muni's ideal," so far as "resignation, abstraction and harmlessness" go; then it is the eastern ideal "inculcated by Brahmins, Buddhist or Sufi;" then it is "Brahmoism which bears a remarkable likeness to that struck out by the *Positivist* school;" then "we enter the misty mid-region where the material and the supernatural become confused undistinguishably together"; then it is an "attempt to evolve a Deity out of matter;" and lastly its "religious ideal, if we go back to the genuine sources of inspiration, consists in contemplating one's navel and ejaculating Om." Thus then, according to the writer's idea of "least complexity," Brahmoism is indebted to modern and to old influences, it is pantheistic, materialistic, Buddhistic, positivist, Sufist, Brahminist, mystic—one and all. It evolves God out of matter, and it delights in contemplating one's navel. The very fact that he has brought in this interminable array of *isms* proves that he cannot explain the Brahmo creed by any single *ism* in the category and that, according to his own logic, the creed upon which he has levelled such random shots, is a singularly novel system of faith, different from all previous dispensations. It unites all *isms*, and in this lies its beauty and its force.

SCIENCE TEACHING.

—o—

WE dwelt the other day upon the importance of the study of moral philosophy in our educational institutions and referred to the undue importance given to science. We use the word "undue" advisedly, for the *due* encouragement of the sciences can never presuppose the depreciation of other subjects. As a matter of fact we find that even science is not properly taught in the colleges. We know while we say this we shall be confronted with the great fact that many of the most distinguished graduates of the University are those who took up the B. or science, in preference to the A. or literary, course of the B. A. This fact may be ascribed to various causes, and not exclusively to the love for the "humanities." In the first place the subjects for the B. course are fewer; in the second place the books gone through are also fewer; in the third place the days of examination are fewer still; and in the fourth place students are attracted to particular subjects by the professors who teach them. But all these may be admitted and still it may be asked:—Does not the B. course turn better students? We say, not exactly. We are assured by many authorities that the science teaching of our colleges is defective. It creates a body of graduates whose usefulness is not distinctly seen. Science is taught mathematically in the Presidency College, and instead of experiments the students are made to work out long mathematical problems which may have their value in sharpening the intellect, but which miss exactly the aim which the scientific method has in view—namely the cultivation of the habits of observation and the love of experiments. The students are made to get by rote long formulas, which they conveniently forget as soon as they pass out of the threshold of the college. So that the scientific knowledge of our young men is not very considerable. We may illustrate our meaning by an example. All students who read for the B. A. are compelled to take up astronomy. It is a very difficult branch, no doubt; yet the majority of the undergraduates are seen to master the mathematical portion of the branch with marvellous rapidity. They may work out problems too, though to the vast majority the *mastering* means only the committing to memory. Yet ask a B. A. to point out the position of Jupiter or Mars in the skies at a certain time, and he will maintain a dumb silence. To read astronomy without knowing where a particular planet is to be found or when an eclipse is to be expected, is the finest joke with which it has been reserved for the Calcutta University to amuse the world. We thus see that scientific teaching does not yield the fruit which was expected of it. We may go further and say that in this respect the students of these days know far less than their predecesors of former times. For a few years ago young men knew a little of mathematics, science, history, philosophy and literature; but now they know far less, and even that knowledge is confined to a smaller number of subjects. The scientific teaching of these days is, indeed, ridiculously inadequate and imperfect. If instead of being carried away by enthusiasm for a particular subject we were to give equal importance to all, the cause of education would make greater progress and the complaint made as regards its onesidedness would vanish away.

THE FUTURE RELIGION.

—o—

EDWARD VON HARTMANN is a German writer, whose utterances have excited some interest in the theological world. We owe to a writer in the *Calcutta Review* a good summary of one of his works in which he descants on the religion of the future as following the spontaneous dissolution of Christianity. The decline of this faith is taken for granted, and the German scholar proceeds to discuss whether Christianity in a modified form is able to satisfy the religious cravings of mankind. The question being answered in the negative, he affirms that the future religion of the world must be based upon the conclusions of science. He rejects the doctrine of the unknown and unknowable of Herbert Spencer, and holds that the religious instinct cannot be dispensed with under any circumstances. Having come so far, he finds it necessary to assume two things (1) that, as we have already said, religion must be scientific, and (2) that the ethical system of a permanent religion must be "free from any egotistic element; the will must be determined to moral action purely by the laws of its own nature." Upon these two grounds the writer believes that Christianity cannot be accepted as the Universal religion. Its theism and its theistic morality are the great drawbacks to its progress. "The anthropomorphism

insparable from all theism renders it unacceptable; and from this anthropomorphism Christianity cannot free itself so long as it retains the dogma of the personality of God. A transcendent God, standing outside of, and governing, the world, is a conception which it has become impossible for modern thought to maintain; the belief in an immanent God alone can find acceptance." Von Hartmann considers pantheism to be the essential ingredient of any faith that professes to be the future religion of the world. A distinct personality is antagonistic to the conceptions of every true religion, and the only synthesis can be obtained by the union of the Jewish and Hindu modes of explaining the phenomena of the universe. Both these races sought for unity—the one found it in an immanent power revealing itself in nature, and the other an independent and personal spirit apart from the world. But while the former was unable to retain unity by losing itself in a maze of polytheism, the latter maintained it by severing the connection of God and the world after the one creative act. The weaknesses of the two must be supplied by a synthesis of the two great streams of religious evolution. Contemporary thought, according to Hartmann, finds the basis for ethics in concessions more allied to the Indian than the Christian systems. This is elucidated in the following passage:—"Pantheism, on the other hand, furnishes the strongest basis for morals. It shows to the individual his identity with all others in the universal substance, and that to hurt another is to hurt himself. It gives the real foundation of sympathy and charity and the instinctive morality based on these feelings. Hence we have to look to the Buddhist system, rather the Christian, for the moral elements of the religion of the future." We believe we have given everything that is needed to convey to our readers some idea of the system propounded by Hartmann. It is the element of pantheism which enters into his speculations which gives them all the interest we feel for it. "The tendency to pantheism among the Germans," we read, "is unmistakable, and Heinrich Heine has declared it to be already their concealed religion." We think that both among materialists and spiritualists pantheism has acquired a certain meaning, and while so much is being said of it, it may not be amiss if we attempt to explain how far the accepted signification may lead to the ultimate adoption of it as the future watchword of religion. We ought to say that pantheism, in the Hindu sense of the term, in the sense in which Hartmann uses it, cannot be either true or useful or beneficial. The same immanent principle which forms the unity of the Hindu's creed has led to the degrading polytheism of the nation and to its egotistic, but not edifying morality—the result both of pantheism and polytheism. Nor is the materialist's pantheism of any use to the world, since it eliminates a creative principle from the principle, and traces everything to the working of blind forces. What the world requires is not pantheism, but something resembling it, not a distant deity, but one near and in every man's soul, not a heaven remote from the world, in some part of the skies, but one everywhere in the soul and outside it, wherever there is God. There is a great deal of truth in the remark that the prevalent religion of Europe suffers much from a distant God. It is this distance which evolutionists strive to make greater still, till in the very haze of His attributes, He is almost forgotten. That system which recognises a heaven somewhere above, with a God seated on the throne, and surrounded by angels serving as messengers to the world, is too material, too unreal and too imaginary to be of benefit to the sincere seeker for truth. Christianity has suffered from the Miltonic materialism which characterises it. We need a Gospel to bring God to and into us. We should see Him everywhere, in us and around us, the centre of all forces, "the eye of the eye," "the ear of the ear," "the mind of the mind." We should see Him in the throbs of our pulses and the motions of our limbs, and realise His presence in every event that occurs. As the dispenser of our physical needs, He is our Father and Mother, as the ordainer of events and mighty revolutions. He is our teacher. In every action and every event we see Him. In prayers the union sought after is such that only a thin veil of partition separates the Creator from the created. It is the union of soul with soul, the merging of the human in the Divine till only the consciousness of dependance on the part of man remains to remind him of his position with respect to the Supreme Being. It is this sort of pantheism—not pantheism as generally used—which is required to give fresh life and vigour to religion. Von Hartmann is entirely wrong in ignoring personality, for without personality morality cannot exist. Our God is to be a Personal God, and He is to live in us so as to be the nearest entity to the human soul. We worship a God "in whom we live and move and have our being." This expression gives the exact notion of a devotee's God in whom his personality is entirely lost. To Christ who said "I and my Father are one," the only entity was God and his own existence was completely merged in Him. That is true pantheism.

Brahmo Somaj.

THE usual monthly service takes place in the Brahma Mandir this morning at 7½.

IT is proposed to promote communion with departed saints among the more advanced Brahmos. With a view to achieve this object successfully ancient prophets and saints will be taken one after another on special occasions and made the subject of close study, meditation and prayer. Particular places also will be assigned, to which the devotees will resort as pilgrims. There for hours together they will try to draw inspiration from particular saints. We believe a spiritual pilgrimage to Moses will be shortly undertaken. Only earnest devotees ought to join.

AN "Old Brahmo" sends a long letter in reply to an "Enquirer" with reference to Babu Debendro Nath Tagore's gift of Rs. 7,000. The following passage contains the substance of his defence:—"As your correspondent has entered upon this enquiry and has no doubt made a good deal of research in the direction, I dare say the public or at least the Brahmo community would be greatly obliged to him if he takes the trouble of tracing out and showing up the secret springs which moved the Babu to grant subscriptions and donations in aid of the twenty other Brahmo Somaj buildings lying all over Bengal, as also the innumerable other gifts which he made for other charitable purposes from time to time."

NEWS FROM THE CHURCHES.

THERE is a note of cheer in the following;—dated Bangalore, January 28th, and received last Wednesday, February 3rd, by a friend of our cause in Calcutta:—"Dear Sir,—On behalf of the Bangalore Petta Brahma Mandir Committee, I beg to acknowledge receipt of ninety rupees; and to express their sincere thanks for the generosity of the noble donors" (N. B. fifty rupees of it were given by our Prodhan Achargea Debendra Nath Tagore;) "and for your kindness in sending it. The Commitee further beg that you will continue to exert your kind influence and render every assistance in your power to promote their undertaking. Yours, &c., E. R. SUBROYER, Secretary and Treasurer of the Petta Brahma Mandir Fund.

D.

SOLILOQUY OF THE BRAHMO SOMAJ.

Do I require a leader? Perhaps I do. They tell me I must have a human guide to regulate my doctrines and practices. Mere dependance upon the inspiration of the spirit God will not do. I have to grope in the dark. There are seasons of doubt and difficulty, trial and tribulation, when the soul needs something more visible and tangible than Divine guidance. Prayers are good in their own way, and the All-holy is the Supreme Exemplar I must look to for regulating my conduct. But human examples are indispensable. Therefore every body I refer to for advice counsels me to seek light and strength in the teachings and conduct of good and great men. I have often and seriously thought over the matter, but the question recurs,—who is to be my teacher and guide? There is none among my people whom I can accept as such. I look to the past, and I find greater prophets and saints, before whom my most advanced men are as nothing. Who among the Brahmos can teach me love, purity, faith and devotion better than those prophets and saints? Ah! these Brahmos with all their boasted faith are a contemptible generation compared to the revered men who have gone by. Is there any among my people equal to Jesus in purity? Then why shall I not cling to his feet and follow his example? And if I require a pattern of love, is not good Chaitanya able to furnish the best that I can conceive? Besides I know a whole host of martyrs and saints and religious teachers in history, Socrates, Paul, Nanak, Janak, Sakya Muni, and others who can afford light and peace unto my soul. I will have all these for my guidance, and no single modern preacher or *guru* shall I accept as my guide. Priestcraft I hate. Mediators and intercessors I will not have. Popery I will not revive in the midst of my church, nor will I re-enact superstition on the stage of my history in any form. Before me and in my heart a whole galaxy of saints shall be enthroned for my guidance, and in them I shall seek purity and salvation under the New Dispensation.

GOD-VISION IN THE NINTEENTH CENTURY.

[LECTURE DELIVERED BY BABU KESHUB CHUNDER SEN AT THE TOWN HALL. ON JANUARY 24TH, 1880.

(*Continued from last Sunday's "Indian Mirror."*)

Man seems unwilling to see God face to face. Whether it is because of his worldly habits and carnal propensities, which shun the very presence of the Lord, or in consequence of conscious inability to realize Infinity, I will not undertake to determine. But so it is, and thousands and tens of thousands of men to-day seem content to believe that the Lord is a hidden reality and doth not reveal Himself, and that no man, however devout, can at all see Him. They look within and without, and see nothing but an extensive void in the midst of which they prefer to adore an unknown and absent Thou. They admit that the Lord is omnipresent, but do not care to feel or realize Him as such. Seers and prophets may have seen Him, but they think they are for ever debarred from His presence. What then does omnipresence mean? Shall humanity imagine away the Present and the Real into a shadowy and absent nureality? And shall I flatter such dreaminess and humour, such fancies? God forbid. Gentlemen, if I do not blindly serve Imagination, neither do I idolize Abstraction. My Divinity is equally removed from either. Neither the painted fiction of ancient mythology nor the polished abstraction of modern metaphysics finds a place in my philosophy of vision. Abjure both as false. If you wish to see God, you should take care that in giving up the creations of gross imagination, you do not plunge into idealism, the worship of pure abstraction. Are you going to accept as your God the mere idea of Divine power, the idea of Infinite Wisdom, the idea of Love, or the idea of immaculate Holiness? Is an idea God? Is thought Deity? It is one thing to think of attributes, and cognise separ-

ate and abstract qualities, and quite another thing to perceive an object. Your ideas of Divine attributes may be thoroughly correct. But in thought you abstract those qualities and take them piecemeal. What are these Divine attributes, wisdom and power, love and holiness, but broken lights? They are the results of a severe and crucial analysis—the fragments of a divided substance. You have broken the nature of the True God into small bits for the sake of convenient apprehension. Not being able to take in the whole, you divide it by sharp analysis, and try to think of separate attributes and qualities one after another. This, indeed, is no vision. Synthesis is essential to perception. In order that you may see God face to face, you must concentrate in a focus all these scattered and broken lights, and apprehend them in synthetic unity. Not fragments of abstract notions flitting before the thoughtful student of philosophy, but the Living God, the Personal One, Centre and Substance of the highest conceivable attributes, that is God-vision. In it humanity sees the indivisible and undivided Deity as a whole. In all acts of perception, there is an immediate and direct realization of a real entity, an object or a being, viewed not as multiform phenomena but as a substantial unity. When we see outward objects, we do not deal with abstractions. When I see you, ladies and gentlemen, I see not ideas, I see not fancies; I see realities present before me. I am surrounded on all sides with real persons, not ideas of persons. It is not a sheet of canvas spread before me, upon which are painted in life-like colors figures of men and women. It is not an ideal projection of my own consciousness that I see before me. I am sure I am not addressing so many ideas and notions seated before me. No. These are all stern external realities which meet me at every turn, and leave an image upon my eye and upon my mind. I cannot believe that these are so many notions and ideas drawn out of my own mind. In perception we do not deal with the thoughts of our inner consciousness; but we directly and immediately apprehend and seize outward objects and realities. It is true that the senses take cognizance and can take cognizance only of phenomena and qualities. But these are intuitively and immediately referred to an abiding substance, and viewed as a totality. There is a substratum or substance beneath all these phenomena to which these phenomena belong. There is something to which these qualities and properties appertain, something in which they reside. Whenever we speak of things we have seen, we speak not of mere color and shape and other properties, but of objects possessed of these qualities. In perception we apprehend a unity of substance under a multiplicity of phenomena. This is true of God-vision. When I talk of the perception of God, I do not mean abstract attributes, but I speak of the Divine Person as He is; not multiplicity of attributes, wisdom and holiness and power and love, but the aggregate of all these attributes in the unity of the Godhead. He is the same yesterday, to-day and for ever, the same immutable and unchangeable God, in whom there is no variableness, vicissitude, or change, a permanent substance, a Personal God in the midst of an endless variety of phenomenal manifestations of attributes.

Gentlemen, I do not mean to decry or depreciate abstraction. It is good in its own way. It is an indispensable and valued instrument of thought. But it falls within the province of logic. Its uses are in the domain of metaphysics. Whoever wishes to philosophize concering the attributes of God must deal in abstraction. Our present concern is not philosophy or reflection, but perception. We desire not to think of particular attributes of the Deity, but to behold Him as a complete unity comprizing all His attributes. Shun, then, both imagination and abstraction. If ye wish, my brethren, to enter the haven of beatific vision, let the mind steer clear of the Scylla and Charybdis of unreality and abstraction. Let synthesis, not analysis, be your watchward. Do not break but unite. Unite in a personal unity the various fragments of a divided Deity scattered broadcast over the world, and adored separately in different ages by different schools of religion and philosophy. Bring all these broken units into one focus, and you will see in this beautiful synthesis a perfect and harmonious whole, the very Living God of the universe, neither imagination nor abstraction, neither the one thing nor the other, neither fetish nor idol, neither man nor angel, neither superstition nor metaphysics, but the true God of heaven and earth. Not the Pantheist's God, not the idolator's God, not the visionary's God, not the metaphysician's God; but the true, personal God, full of wisdom and love, full of power and holiness, and perfect. This is the God of all eternity, the God of the entire universe. Now, in order that we may realize in vision this personal unity, we must keep clear of all fancies and delusions, and proceed directly to His tabernacle, and there behold the light of His face. We must run straight to this Divine Person, and see Him as He is, without any medium. For in God-vision we see with the naked eye, and not through colored glasses. Assuming nought, imagining nothing, we shall in plain perception seize a plain reality with the aid of the naked eye. This is all that I propose to do. I have only to invoke optics. May the science of vision enable us to see the True God in the light of day!

Between God-vision and the spirit of science in the nineteenth century, there is no discord, but rather concord. The scientists of the present day ardently love unity. Their very vocation is to evolve unity out of variety, method and order out of confusion and disorder. In fact, science is nothing but a striving after unity, the reduction of multiplicity of phenomena into unity, the unity of law or force or whatever else it might be. What is it that you see in modern times but the evolution of unity in all departments of science, physical, mental and moral? What are Astronomy, Geology, Botany, Chemistry, Anatomy and Physiology but the observation of certain classes of phenomena and their reduction to unity and order? Place a mass of plants or fossils, or bones, or metals before the scientist of modern times, and he will say—"Science abhors multiplicity and must evolve unity out of it. I can have no rest till I have succeeded in reducing this confused and ill-assorted variety to order and method. This is my sacred mission." The scientific man goes through the laborious processes of induction, generalization and classification, and goes on till he has discovered one law, one force beneath a multitude of phenomena. One not many—is his guiding principle. Like true religion, science too abhors plurality, and will have only unity at the root of all things. Both rejoice in the creed of unity. The cry all over the world of modern science is unity of force. The Darwins and Huxleys, the Tyndalls and Spensers of modern times are all engaged in the work of unification. They find many species, many forces, and they try to reduce them to one. Whatever the merits of their theories may be, they challenge admiration and merit sympathy as unconscious laborers in God's vineyard and lay ministers in Nature's tabernacle, in so far as they are mightily endeavouring to evolve unity and subserve the cause of science. How many apparent anomalies and conflicts in nature have been explained and harmonized, how many seemingly discordant phenomena traced to identical principles! Year after year we see complexity is giving way to simplicity, plurality to unity. The number of forces in nature is being gradually reduced, and there is a strong desire to reduce all to one simple and ultimate force. It may be that two thousand varieties of phenomena have been reduced to half-a-dozen forces; yet the true scientists of modern times are not content, and they anxiously hope that in the course of time all these forces will be reduced to one only. Whether in the human mind or in outward nature, there is but one force, they say, to which all nature is subordinate. All physical, mental and moral energies are traceable to one primitive force. What that is men are trying to determine. The problem is yet far from being solved. Nay the strife of opinion is still most bitter and the antagonism inveterate. Nevertheless all are working hard to bring about the harmony and unity of forces, and hopefully looking forward to the day of fruition. All the grand discoveries of the age are but precursors of that much desired consummation. Whenever anything like unity of force is discovered in the chaos and confusion of phenomenal irregularities, the man of science is sure to shout forth in joy "Eureka, I have found it." And every time minor forces are traced to a higher force he enthusiastically exclaims that the reign of unity is drawing near. Even the master minds of the age, the most enlightened thinkers are wholly in the dark as to what the character of the ultimate force is to be, material or spiritual. Of course, the materialistic philosopher would materialize it, and seek in a primitive physical force an explanation of the whole universe. Some even go so far as to predict that all phenomena in the universe, physical and mental, will hereafter be referred to electricity as the one ultimate force. Let it be electricity or any other force. Let it be any thing. So long as there is no positive light, no absolute demonstration, let us not quarrel in the midst of shadows and uncertainties. I only contend for the fact that all scientific men are agreed as to the possibility and desirability of evolving unity of force. All are seeking that one force. All hearts are set upon the anticipated unity. There is a general consensus of opinion that the whole universe is upheld and sustained by a single force and not a plurality of forces. Upon one single pillar rests all creation. From one primary source, called by whatever name, flows all the vitality and all the activity in creation. The circle of the universe is vast, but one is its centre, only one. What is that one? What is that single force to which mind and matter and all may be ultimately referred, and which will fulfil the desire of ages and the hope of the scientific world? In these walls and in these pillars, in the men and women assembled in this hall; in the earth below and the heaven above, in the light and in the air, in the sea and the ocean, in the hill and the mountain, in the world without and the world within, in history and in biography, what is the single force which pervades all and guides all, supports all and quickens all, and which gives to both mind and matter all their vitality and energy? What is it that lies at the root of all the movements of matter and thought in the world? Is it electricity? So be it. Does electricity keep up this vast multitude of forces, this vast multitude of objects and persons and living beings, in their endless varieties of form? One force there is beneath all and behind all, even beneath electricity which gives to it its peculiar force. What occult force is that which nourishes and quickens all the known and undiscovered forces in nature, the light of light and the life of electricity? This mysterious primary force I unhesitatingly call God-force. An intelligent will-force at once furnishes the long-desired key, and unravels and explains the whole mystery. Behold a transfiguration all around! The earth and heavens are unveiled, and their hidden glory bursts upon our view. It is no longer the old world with its endless diversities of phenomena, small creeping things here and gigantic beasts there, dead inorganic matter here, and life and vivacity there, a world which perplexed us by its hopeless complexity and hideous mass of anomalies. But lo! how the heaven and earth are now changed! How bright, how sublime this spectacle of a transformed universe! What do I now see before me? A Living Deity in everything. A sacred halo encircles the face of creation. A heavenly hand upholds all things. Do you see the blaze of Divine fire in the earth below and the heavens above? Behold sparks of fire on all sides, little forces lit up by the touch of Divinity. All nature ablaze and aglow. Everywhere shines the same celestial fire, God-force acting and interacting through the various forces in the world. Grasp this pervading and immanent force in every active force in creation. O thou, my right arm! I feel within thee the measured beat of the pulse. What a mystery! What is it that lies concealed within the fold of thine arteries that causes this strange thing called pulsation? Is it a dead physical force, and nothing more? I feel within thee a living force emanating from God, and keeping up and sustaining the entire body. Here it is, I feel it, I see it, I accept it as a fact and an undeniable reality. O heart of mine, as I lay my hand on thee I feel an incessant throbbing and excitement within thee. What causes this upheaving and this strange sound amid which a continual stream of vital fluid is ever passing from thee through the arteries to the remotest parts of the body? In this forcible propulsion of blood through its natural channels which I feel so clearly and distinctly in thee, do I see only blood-force? No, beneath that force I feel as distinctly the hand of the Living God holding the blood system in the human body. And now my lungs, when comes this breath, so essential to life? Who moves this curious respiratory machinery within? What makes you breathe? Is it your own force that makes you inhale and exhale air? Can matter breathe? Do stones breathe? Do lifeless substances breathe? O lungs, it is given to you to breathe. Not in your own strength, but with a higher power do ye give out noxious air and take in such air as brings life and vitality. You do not move. You are moved. Beneath your respiratory agency, your muscular force is the living force of God, that supports the ceaseless activity of ever-recurring inhalation and exhalation. Gentlemen, do you now see what body is? Though dead and dark it becomes, when lighted with the light of God-force the very Temple of the Living God. It does not creep on earth, but it stands erect, and moves and speaks, and works in the strength of heaven. The whole body is the sanctuary of the Living God seated on His throne of glory in the centre, and dispensing from the inexhaustible store-house of his will-force all the quickening and strengthening influences, all the muscular and nervous forces that keep up the bodily organism. Verily He is the heart of heart, the life of life. It is only when you peep within and look into your inmost

consciousness that you see the resolution of all your dead human forces into the ultimate Living Force. In clear vision you apprehend the Force of forces. Lo! what was veiled has been revealed. What was concealed has been laid bare. You have removed the dial and the beautiful machinery within, which was so long concealed before the athcistic eye, reveals itself in the Theist's God-vision. So with regard to the whole universe, all that you are required to do is to take off the huge dial from its face. Then you will see the secret springs of the machinery which keep the universe in working order. Every wheel in its place, and the primary force quickening and regulating the movements of all the wheels, and giving them law and method, force and harmony. Put the dial on again. You see only outside nature. The hour hand and the minute hand move with the strictest regularity. Beyond this you see nothing. You perceive movements and phenomena only, but you do not comprehend them. You have no access to the hidden secret. The force is there, but you see it not. Take off the dial again. How beautifully those wheels work! You rejoice as you see those wheels revolving. What is the motive power, the primary agent? There is a force behind,a hand inside moving the hands outside, a main spring moving the whole machinery. It is only by removing the dial that you see within and all things reveal themselves unto you. You see a huge tree. It grows. The branches and leaves grow luxuriantly month after month, year after year—a gigantic tree which has lasted for hundreds of years. Men have been wondering and wondering how the thing grows. Fresh folliage and fruits in abundance! Now the tree seems to be dead; it pines and sinks in winter; but lo! with the return of spring it is again clothed with life and beauty. Why is this I wish to know. I at once unearth the roots. There I see the secret causation. There is the working of the hidden cause that keeps the branches, the leaves and the fruits in freshness and continued growth. Here is the secret of the inexplicable vitality of the tree. Oh roots, you have explained the uprising and growth of the splendid tree. You send up the vital juice into the branches and the leaves of the tree, and you transmit nourishment to its remotest parts, Is not the universe a mighty tree, the wonder of ages? Who supplies it with life? Uncover the root and you at once see how it supplies sap and strength. The root explains the tree. The root-force upholds the universe, and explains it. Another illustration, gentlemen, another vision in which we directly realize God-force. You see little children clinging to the mother's breast. Who keeps them alive? Thou criest and weepest, O little child, thou castest about thy tiny fingers and thy little arms, and thou seemest to tell me that there is life within thee. Beloved child, sweet and lovely, how helpless art thou! Yet thou livest, O child! What a mystery! Ah! I see some one behind thee. It is thy mother. Thy mother explains thee. Thou art not able to explain thyself. Thou art a babe; thou canst do nothing of thine own power. It is thy mother to whose breast thou art so tenaciously clinging, it is she who explains thee. She is thy philosophy, the reason of thy life and its nourishment? her tender arms thy home, her breast thy food and drink. Who supplies the blood which sustains the ?Does not thy mother put into thy mouth this living nourishment? Yes, the mother's breast explains the little child. This is the God-vision of the nineteenth century. The dial thrown off the clock, the root nourishing the tree, the mother suckling the little infant,—this is the science of life and force in the universe. Behold the universe held ou the arms of the Supreme Mother, who is incessantly pouring through secondary forces the milk of life and strength into all objects and beings!

(To be continued.)

Correspondence.

[*We do not hold ourselves in any way responsible for the opinions of our correspondents.*—ED., *I. M.*]

THEATRICAL PERFORMANCES.

TO THE EDITOR OF THE "INDIAN MIRROR."

SIR,—Will you or any of your numerous readers enlighten me in particular and the Brahmos in general with an expression of opinion as to the decency and morality of witnessing a theatrical performance, the actors and the actresses of which are professional men and public women? I would not have troubled you with this little bit of impertinence, had it not been for the fact that the cause of the Brahmo Somaj is being jeopardized by its leading members wilfully violating decency and becoming mad spectators of such theatricals.

Yours, &c.,
AN ENQUIRER,

Allahabad, 4th February 1880.

THE NEW DISPENSATION.

IN the days in which the Queen of the Isles beyond the seas reigned, and in the fifty-third of her rule, I, the son of man, saw a great vision, which thrilled my whole frame and filled me with great joy.

For lo! the heavens were opened, and a voice louder than thunder came saying, Rejoice, Bengal, thou hast found favor in the sight of the Lord, for unto thee a child is born, and it shall wipe away all thy tears.

And there was the eternal Gem of Glory whose brightness surpassed the light of numberless suns; east, west, north and south were filled with light unspeakable. My heart throbbed, and I was greatly stirred.

I saw the figure of a woman, and she was like unto a daughter of Bengal, the same was she who was seen in exceeding throes and travail for two score and ten years, and she brought forth a male child.

The upper limb of the child was like unto a lion, and the lowcr one resembled a man.

The child was wonderfully strong. No sooner did it see the light thau it roared like a young lion, and the foundations of the earth seemed to shake by the sound thereof. Then the child fell prostrate before the Sun of Eternal Glory.

And behold I saw the gates of heaven opened, and the sons of God descended upon the earth as freely as they used to do in days of yore, and the sons of God lived and moved among the children of men, and there was a great crowd among them all, the sons of God mixing with the children of men.

Among them I saw the figure of one whose face the children of men knew and loved greatly, for his beautiful feet had often times trod the land of Israel. He was pure and white as snow; so great was he that the children of men could not measure his height even in eighteen hundred years. He bore five wounds on his body, and from these five wounds nectar flowed continually.

And there was the figure of another who was young and exceedingly fair to look at. He was always inebriated as with new wine, and mighty rivers were formed by the tears of *bhakti* from his eyes, and there was also another firm as a rock and also another whose eyebrows swayed mighty kingdoms.

There was great music on the occasion, the music of *khole*, cymbal and *ektara*, yea, the music of all the nations of the earth.

The sons of God mixed their voices with those of the children of men. They danced with great joy and shouted forth Hallelujahs to the Most High. The tremendous noise thereof shook the heavens and the earth.

The sons of God had wouderful glory abont them. As they approached the new-born babe, they blessed it with their own glory,and the child was immediately blessed with the wisdom and holiness of ages. It began to grow, and is now destined to bless all the nations of the earth.

Let them that have eyes see that the child is the New Dispensation of the present day.

NOTICES TO CORRESPONDENTS.

Persons favoring us with communications are requested to write legibly, and on one side of the paper only.

Unauthenticated communications will not be inserted.

J. T. T.—In type, but held back for want of space.

MAC.—Owing to some irregularity your letter has been mislaid. Will you kindly send us another? Please direct it to the address of the Editor, Sunday Edition.

Literary, Scientific, &c.

THE largest bridge in Europe is now being built in Russia, according to *Engineering*. The bridge crosses the Volga, in the Government of Samara, on the Siberian Railroad, where the river is four miles wide in the autumn, and is supported on twelve piers 85ft. high.

MR. MURRAY promises a new volume by Dr. Schliemann, to be entitled "Ilios, the Country of the Trojans," in which the indefatigable explorer will give an account of his latest researches in the plain of Troy. Four hundred plans and illustrations adorn the work.

THE Marquis of Bath has placed in the hands of Messrs. Macmillan and Co., for immediate publication, a small volume containing the results of his recent tour in Bulgaria, and Eastern Roumelia, and dealing with the social conditions and political prospects of the Bulgarians in those regions.

THE *Echo* says that at a recent examination in a school where religious education forms part of the course of instruction, the question "What religion was Paul before his conversion?" was put to a class of twenty-four children, who gave the following answers.—"Roman Catholic," 12; "Jew," 3; "Heathen," 1; "Protestant," 1; "No Religion," 4; "Mahomedan," 1; "Wicked," 1 'Proselyte," 1.

EXILES to Siberia are not treated with uniform severity. Official harshness is reserved for political criminals, and mere ordinary thieves and swindlers seem to have an easy time of it. Thus a certain Russian, Juchanzoff, who had lately embezzled a considerable sum from a bank, has gone into exile with great pomp. He takes a charming Frenchwoman with him, and spends his money freely, while his escort act as his attendants. When his sentence has expired he intends to settle in Sicily with the remains of his fortune.

THE substitution of a Gas Buoy for an ordinary Lighthouse has been tried in the Firth of Clyde, according to *Engineering*, a buoy charged with gas sufficient to last for several weeks being placed on dangerous spot, Roseneath Shoal, near the Kilcreggan shore. For about a week the buoy proved a great success, the vessels navigating in the neighbourhood finding it a great benefit, but the heavy gale in the last week of December extinguished the light through some defect in the construction of the apparatus.

THANKS to the British artizan, a new paper-knife has just made its appearance. It does not differ from the paper-knives in ordinary use as far as the mere cutting of paper or books is concerned, but the novelty consists in a variety of useful information being ingeniously impressed on either side of the blade. Thus it furnishes a scale of English and French measures to the extent of eight inches, with their equivalents in centimetres and *vice versa*, and gives a condensed statement of the principal inland and foreign postal regulations. The price is very moderate.

AN exploded diamond was recently shown at the Philadelphia Academy of Natural Science. It was a fine rose diamond set in a black agate sleeve-button, and was one day casually exposed to the sun by its owner, who was leaning on a window-ledge, with his head on his hand. Suddenly the diamond exploded audibly, and with such force as to send one fragment into the gentleman's hand and another into his forchead. The fractured surface showed the remnants of a thin cavity resembling those sometimes seen in quartz crystals, and containing a couspicuous particle of coal. It was generally thought among the members that the explosion was caused by the expansion of some volatile liquid in the cavity, and one stated his belief that the liquid was carbonic acid, from which he considered diamonds originated when in a liquid state.

WE have to acknowledge with thanks the receipt of a copy of "A Thousand Life Pictures illustrating a Thousand Life-Mottoes." In a note the author states that his object in publishing the book is to turn the tidal power of story telling, for which the East is so remarkable, "to results purely moral and spiritnal, to the culture and growth of godliness, and of a holy and happy and true life" We heartily approve of the object, and in support of it we admit that for long years in this country the tendency of telling and even writing stories has been wrongly directed. The stories prevalent in Eastern countries are generally fictitious and

deal with facts and sentiments that tend rather to lower than to elevate the moral tone of society. We rejoice, however, in the publication of this little book. It contains several short, simple and interesting stories, most of them actual facts of life, which illustrate the short and pithy mottoes placed at the head of each story. With pleasure we commend it to young readers, to whom we are sure, it will be very useful and impressive. The book is nicely got up.

REVIEWS AND MAGAZINES.

—o—

(Calcutta Review.)

THE January number of the *Calcutta Review* contains articles fall of interest to the general reader. As the only literary publication of the kind in this country, it begets a feeling of pride which is justified by the general ability of its management. The *Review*, however, requires a greater uniformity in tone and policy. For some time past its conductors have adopted the plan of the English periodicals of appending the names of the writers to the articles. This is, under the circumstances of the country, inevitable and even indispensable. But when we observe that even under such a system an "Independent Section" has been found to be necessary, we are struck with the hopeless diversity and chaos which mark Anglo-Indian thought. The three most readable articles are the "Philosophy of the Upanishads" by Mr. Gough, "Brahmanism and Christianity as the Religion of the Future," by Mr. Edmond White, and the "Education of Indian Women" by Mr. Edward Nicholson. Yet the two latter are placed in the Independent Section. Mr. Sherring's "Symposium on certain Indian Taxes" is good; but it shows the confliction character of Indian opinions on the subject. There is a conversation in which two officials, a Zemindar and a Bengali graduate take part. Whatever justice the writer does to other portions of the country, Bengal is simply caricatured in the performance. Mr. Sherring's "Babu" is as much a representative of educated Bengal as he is of the schools of political economists in the country. From the Symposium we turn with relief to Mr. Gough's able paper on the Upanishads. This is the fourth instalment on the subject from the pen of this elegant scholar; and when completed, it will be an important work of reference to every reader. In the absence of dates Mr. Gough endeavours to ascertain the chronological order of the various schools of philosophy by a reference to "the succession of theses and antitheses" that make up the process of philosophical exposition in this country. In the development of thought in India, the philosophy of the Upanishads is, according to him, primitive, the original position, and the philosophy of the Buddhists appears to be the earliest effort to replace it by a counter position. The next system is that of the Sankhyas. This "appears to be an attempt to present a firmer front against the Buddhists, by assigning a greater independance and stability to the outer world."

Mr. Keene's article on Sardhana is curious reading. It has no value whatever to the Native reader, but as embodying the career of one of those European adventurers that figured so prominently at the period before the final establishment of British supremacy in this country, it may excite a momentary interest.

A "Modern Viking," being an account of Rajah Sir James Brooke, by the editor, is very interesting. Mr. Rehatsek's gastronomical anecdotes of the earlier Khalifs may entertain some.

The two other articles on the Religion of the Future and the Education of Indian Women we reserve for notices in our editorial columns.

Selections.

THE TOWN HALL LECTURE.

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(Statesman.)

NOT many English folk went to hear Babu Keshub Chunder Sen preach his annual sermon. Foreign interest in him seems to have culminated during his visit to London, and we do not know that he has ever been recognised by more than a handful of Englishmen as a religious teacher. Probably most of our countrymen would rate him higher as a missionary—half-social, half-political—of European enlightenment among the Natives of India. It is nevertheless as a religious teacher that he values himself, and his last discourse was intended to be an exposition of his creed. Though containing nothing new in the way of doctrine, it was in one sense an eminently original sermon, for neither quotation nor allusion to any other authority occurred in it from beginning to end, and even when the thought was least novel, the manner of treatment made it fairly the speaker's own. So far as we understand the creed, it is pantheism *plus* a personal Deity—a curious mixture, and one directly traceable to modern influences. No thoughtful man of our days can escape the conflict between materialism and the belief in the supernatural, and Brahmoism is only one of many modes in which one side or the other must be taken. It has at least the advantage of being one of the least complex. Assuming the realisation of the most daring aspirations of science, Brahmoism asserts that what has been realised is God. Assuming that a single force can be demonstrated to be the source of all action, all life, all inanimate existence, Brahmoism calls this force God-force, and there is an end of materialism. The extreme simplicity of this solution is not without its charm, alike for devout men and godless philosophers; but it is no peculiar product of the present age, though the public have often been invited to consider it as the ultimate revelation. For example, the principal expounders of materialistic doctrine are glad to adorn their lectures with passages from the poets, and their favorite passage comes from a poet breathing most fully the modern spirit; it is those lines of Wordsworth which express his sense

> Of something far more deeply interfused,
> Whose dwelling is the light of setting suns,
> And the round ocean, and the living air,
> A motion and a spirit that impels
> All thinking things, all objects of all thought,
> And rolls through all things.

But it was easy to have gone farther back, and to have found splendid illustrations in a poet of the eighteenth century, a man of spirit widely diverse from Wordsworth and the modern school. We mean Pope, and perhaps our readers will remember the following passage from the *Essay on Man* :—

> All are but parts of one stupendous Whole,
> Whose body Nature is, and God the soul.
> Alike within the whole, and every part,
> As full, as perfect, in a hair as heart;
> As full, as perfect in vile man that mourns,
> As the rapt seraph that adores and burns.
> To Him no high, no low, no great, no small,
> He fills, He bounds, connects, and equals all.

These stately verses are only a portion of what the author conceived to be a system of Christian philosophy, but which in some of its aspects looks most like pure pantheism. Christian and materialist are agreed as to the existence of one omnipresent Power which

> Warms in the sun, refreshes in the breeze,
> Glows in the stars, and blossoms in the trees;

But the one calls this God, and the other calls it electricity, or whatever it may be, according to the nomenclature of science.

So far, therefore, we do not seem to have made much progress, and the God-vision of Brahmoism appears to be no more than what has been seen by others, and proclaimed by them to the human race in days when belief was more extensive and implicit; yet the vision failed to satisfy men. Nay, if we want to recall this aspect of the universe, we can do so better through the medium of cultivated modern pantheism. It is instructive to note the differences in spirit, which separates the philosophy of Pope from that which in these days of ours, is trying to content so many overwise and weary souls. As we have seen, the words used by the older poet can be applied literally to the modern doctrine, but the latter has an element of dreaminess and quietism wholly foreign to the matter-of-fact spirit of the eighteenth century. Instead of an orthodox *Essay on Man*, we have now the poetic cultus of Buddha; a sleepy Asiatic spell seems spreading over us; and mystical alien beliefs, or half-beliefs, have taken the place of that sturdy negation of God, against which pure Theism used to be a sufficiently effective weapon. Now-a-days the unbeliever is almost as much a Theist as the believer. We may refer to the Laureate for an illustration of our meaning, and certainly no better exponent of the modern spirit could be desired. If we take for instance, his poem called *The Higher Pantheism*, which begins with the question

> The morning and the night, the sun, the stars
> and the plains,
> What are they, O my soul, but the Vision of Him
> who reigns?

and immediately follows up by asking again "Is not the Vision He?" and if we compare this with that other utterance where the poet, holding in his hand a little flower which he has plucked from the crannied wall, longs that he might know what the flowerest is, root and leaf and blossom, for then he "should know what God and man is"; — we recognize here the doubtful borderland of Theism and Pantheism, where the material and the supernatural blend so cunningly that each may wear the garb of the other to a mind

> Whose faith is centred every where,
> Nor cares to fix itself to form.

But there is this difference, that the material interpretation of phenomena is a logical consequence of human reason, while bare phenomena furnish no spiritual interpretation of themselves, but the mind of man must put apparel on them. Here lies the weakness of Brahmo doctrine, let us rather say, of Theism; it runs so easily into pantheism, into pancosmic materialism, The distinction eludes the grasp. Granted a single force at work every where; what greater right has the theist to call this force God, than the materialist has to call it electricity? Indeed, he has far less right; for while every new discovery strengthens the scientific hypothesis, the theistic assumption is no farther advanced now than it was a thousand years ago; while scientific hypothesis is uniform and consistent, the theistic theory is contradicted by all the decay and suffering in the world. Looking to phenomena alone, we can get no farther than this. The God evolved from the material universe will never be other than the God of Lucretius, whose essential nature it is to enjoy undying existence in a profound peace, removed and severed far from our concerns, incapable of trouble or of any pain, standing in his own strength, needing none of our worship and neither to be won by service nor moved by wrath. Call this conception cosmic force, and you do not degrade its dignity; nor is it in any wise exalted or made more real when represented as a being

> Who sees with equal eye, as God of all,
> A hero perish, or a sparrow fall;
> Atoms, or systems, into ruin hurled,
> And now a bubble burst, and now a world.

No; the battle between belief and unbelief must be fought out on other ground; and the true sphere of God-vision is human life and conduct. If the preacher avoided this subject, or touched upon it but slightly, the reason will doubtless be found in those ancient Hindu writings from which he draws so much of his teaching. Sakya-Muni's ideal of conduct amounts to nothing more practical than resignation, abstraction, and harmlessness, and indeed this is the Eastern ideal generally whether inculcated by Brahmin, Buddhist, or Sufi. It is obviously not one that can bring forth fruit in activity, or greatly influence the working lives of men. Abstention from evil is an excellent thing, but it is one step behind doing good, even in the simplest out of the many and manifold forms of duty. For complex modern life, with its subtle, numberless, and far-reaching bonds of duty, such a purely negative ideal is insufficient. It needs to be supplemented by a theory of action, superadding some incitement towards mutual assistance. Now this can be sought in various directions; but we are concerned at present only with the line taken by Brahmoism, which bears a remarkable likeness to that struck out by the Positivist school. It consists in a regard for the welfare of mankind in general, a vague emotion that each and every mortal is a part of the force of the universe, and ought to work in harmony with all the other parts. Descending to particulars, all that we learn is that every human action, however voluntary, every incident of daily life, however trivial, is part of the manifestation of this force; that there is a divinity in our joints and our members, and, in short, to quote the words of Novalis, "we touch heaven when we lay our hands upon a human body." But here again we enter the misty mid-region where the material and the supernatural become confused undistinguishably together. As in the physical, so in the moral world; if we are merely called upon to recognise a force, it matters little what name we give it. The truth is that such a system of philosophy begins at the wrong end. Seeking to prove God from phenomena, it begins by assuming the thing to be proved, and then finds that in making phenomena divine, it has proved too much. All attempts to evolve a Deity out of matter must end in acknowledging matter to be the Deity. Such a creed may be disguised in modern trappings; it may borrow much that is attractive from the atheistic cultus of humanity; it may invest itself with the spirituality of a belief which it repudiates: but it never can rise higher, as a practical ideal, than the fact that if men left off

qurrrelling and helped one another, we should have a much more comfortable world of it; and its religious ideal, if we go back to the genuine sources of inspiration, consists in contemplating one'snavel and ejaculating Om.

THE BRAHMO SOMAJ.

—o—

By Rev. W. S. McKenzie.

(*Baptist Missionary Magazine.*)

In the last issue of this magazine was published an abridgment of an address, recently delivered before an audience of his countrymen in India, by Babu Keshub Chunder Sen, the great prophet of that modern and strange system of religion known as the Brahmo Somaj. The address will certainly inspress every one who reads it as a very remarkable production. Such utterances as those from the lips of Chunder Sen, on the position and power of Christ in human history, would be regarded as extraordinary for their penetration, comprehensiveness, spirituality, and vigour, had they proceeded from the profoundest thinker and devoutest believer in the ranks of a Christian scholarship. But, defective as every one can see, they are still more extraordinary as emanating from one born and reared in heathenism and who does not claim to be a convert to Christianity as formulated in the orthodox religious creeds of Christendom. He says of himself, "I am not a Christain: none of the numerous sects into which the Church of Christ is divided would allow my creed to be identified with its own. I have not been nursed on a Christian lap, nor have I been brought up under Christian teachers. The country in which I dwell is not a Christian country, nor is my home a Christian home."

Whence and what is this Brahmo Somaj? Who are the great thinkers and acknowledged leaders in this new development of religions ideas in India? Who is Bahu Keshub Chunder Sen? Some reply to these questions may be instructive and gratifying to the readers of the Magazine, many of whom cannot easily obtain access to the information they wish to gain concerning this religious movement, and the distinguished man who is becoming more and more conspicuons as the expounder of its peculiar doctrines and the leader of its public worship. A brief and simple statement of a few facts gleaned from periodicals is all that is proposed in this article.

It is well known that the ancient and yet dominant religion of India is the Brahmanical, or *Hinduism*. Hinduism is probably the oldest religion in the world, except the Hebrew. About six hundred years before the advent of Christ, Gotama, or Buddha,originated and conducted a protestant movement against Brahmanism. Buddhism did not succeed as a protest against the Hinduism of India. But subsequently Buddhism became the prevailing religion in Burmah, Siam, China, and Japan; and now more than one-third of the human race derive their moral and religious ideas from the doctrines enunciated by Buddha. About the beginning of the present century, according to one writer, a new religions sect arose in India; but according to another, who has been in a position to form an intimate acquaintance with the history of that country,the origin of this new sect dates from 1830, It began as another protestant, or reform party, as did that of Buddhism. To correct and purify, and not to supplant Hinduism, was the primary design of this new religious movement; but in its subsequent development, it came into sharp collision with the old faith, and to-day it evidently aims to uproot that which at first it simply proposed to purge of its errors. This recent Reform Party, as it continues to be called, has now come to be known as the Brahmo Somaj. But the sect has already been divided into several leading branchcs. The differences of opinion among the teachers, which in their estimation have given sufficient cause for the separations, are said to be very slight; and none are so essential as to prevent a cordial fraternity and fellowship, except in case of the two divisions into which the Bengal Somaj has resolved itself. These two branches maintain, it seems, a mutual hostility of intense bitterness. The names of this Reform Party are different in differnt provinces of India. That in Bengal is called the Brahmo Somaj, that in Bombay, thePrarthna Sahha; that in Lahore, the Arya Somaj. But the Somajes, or congregations, —churches as one writer designates them,—are multiplied to the number of one hundred, with a membership in each varying from six to fifty, and more in some large cities.

The creed of the Somajist, we are informed by one writer, is Buddhistic, modified by Christian teachings and influences. Its aim is, or was in its earliest development, to modify and improve Hinduism. It derives much from the Christian religiou, and yet stands aloof from Christianity and its followers. From an editorial contribution published more than a year ago in the *Missionary Review*,—an article to which we arc indebted for many of the facts here presented,—we select a few detached sentences giving further insight into the character a nd drift of this Reform Party in the dominant religion of India. "It was," says the editor of the periodical above named, "a natural . . . result of the contact of the gospel with Hindu superstition and philosophy, originating in a desire and effort to reform Hinduism, and find some comfortable habitation for eulightened and troubled consciences short of Christianity, rather than any wish or purpose to come into the Christian faith. The *root* of the word Brahmo (Brhm) expresses the most abstract, original, fundamental idea of Deity,—a kind of *substratum* of Deity, if we may be allowed such a term; and, if we accept this root-meaning as a basis of reasoning and inference, what better term, in auy human language, can the Somajists find to indicate their pure theistic belief?" This writer again says, "Expention has been taken to the distinctive name, *Brahmo*, which the Somajists chose for their church, on the ground of its pantheistic significance." And pantheistic, we should say, the religion of the Somajists *was* at first, and is *yet* with many of its disciples, though the great leader and teacher of to-day, of whom more presently, is indicating a faith purely theistic. The men who took the lead in this reformation, "driven by the force of their own reasonings and convictions to recoguize the errors of the Hindu Vedas, and, of course, to discard belief in their divine inspiration, came to regard the sacred books of all other religions in the same light. Hence they reject the very idea of an inspired revelation. Their tenets are more negative than positive, though they are decided and outspoken in their opposition to polytheism, idolatry, caste, and pantheism,—the four great errors of Hinduism; nor does the positivism of Europe find any favor with them. In matters of social reform, on some points they seem active and earnest. They advocate the educatiou of women and the re-marriage of widows, and insist on the abandonment of many of the foolish and pernicious social customs and idolatrous rites."

The movement is traced to the teachings and influence of a man connected with the Hindu nohility, Ram Mohon Roy. He was a man of high mental culture and endowments, conversant alike with Western and Oriental science and literature. He wrote and published a treatise on the Precepts of Jesus. In that publication it is obvious to those who have read it that the author's mind at some time received much illumination, and a powerful impulse, from the dotrines of the Holy Scriptures. But Ram Mohan did not propose to found a separate and distinct sect in religion. He did not organize the Brahmo Somaj. That organization was the product of men who embraced and propagated the teachings which Ram Mohan had propounded.

There have been three powerful and guiding minds in this Reform Party of India,whose genious, learuing, and influence have made it what it is. They are Ram Mohan Roy, Debendranath Tagore, and Babu Keshub Chunder Sen It is claimed that the influence of the first-named leader has been the most potent force in bringing the Brahmo Somaj to its present attainments and posture. Of this champion of the new faith, it was said, more than a year ago, in the *Missionary Review*, that he had "come more fully under the power of, and into sympathy with, the vital elements of the gospel, than either of the others, though we think the third of these, *viz.*, the present leader, Babu Keshub Chunder Sen, comes very little behind him, and may yet rival him in this regard." The prediction couched in that quotation has had a speedy and remarkable fulfilment. But, before remarking further and more fully on the attainments and leadership of Chunder Sen, a brief notice will be in place of the other leading mind in this religious development.

Debendra Nath Tagore acquired prominence in 1839. At that time the Somaj "had not become conspicuous, its growth having been slow and gradual, mostly from accretions of young men, whose faith in Hinduism had yielded to the teachings of true science in government schools." Debendra Nath, it is said, "was rigidly conservative;" that he "conceded some of the errors of modern Hinduism, but exalted the Hindu Shasters as the source of all wisdom;" that he "would have his reform consist in a return to their teaching, not in the admission of Christian truth."

But the great prophet, the master-mind of the Brahmo Somaj, is Chunder Sen, who in 1859, at Bengal, joined this religious movement. He "is a man of rare qualities for any age." He "shows a depth and breadth of mental capacities, and a grasp of philosophic religious principles, altogether uncommon." His public addresses produce the profoundest impressions. When it is known he is to deliver a discourse on some religious topic, his audience-room is crowded with thousands eager to hear what he has to say. Speaking of his earlier efforts, the *Missionary Review* says that Chunder Sen took middle ground between Ram Mohon Roy and DebendraNath, that he made himself a kind of eclectic, condemning neither Veda nor Bible; according no inspiration o Divine authority to either, but choosing so much af he approved, from both and from any source. And the same authority from which we have quoted further says of Chunder Sen that this favorite doctrine was, as Chunder Sen himself expresses it, the Fatherhood of God and the brotherhood of men. This favorite doctrine led him to make war against the whole system of caste. In his opposition to caste notions and the external signs of caste distinctions, Chunder Sen provoked a controversy with his teacher, Debendra Nath, and the collision resulted "in splitting this reform church into two divisions. Debendra Nath and his conservative friends held fast to the Hindu scriptures and caste distinctions, and called theirs the *Adi* Somaj, or original church. Chunder Sen and the progressive party assumed the name of Brahmo Somaj." This branch of the Somaj religion, in adherents, zeal, intelligence, and activity, is rapidly surpassing the others. Its leader is a mighty and marvellous man.

It is not possible, as yet, to define Chunder Sen's true position in relation to Christ and Christianity. His three addresses, which have excited the greatest surprise of those who have heard and of those who have read them, are those on the subject of sin, on the personality and influence of Christ, and his answer to the charge of claiming for himself the characteristics and prerogatives of an inspired prophet.

In his discourse on Sin, Chunder Sen advances views that would be indorsed by the most orthodox theological professor in Christendom. In anwer to the question, "What is sin?" he replies, "Sin is not accidental. It is radical. Heaven does not take congnizance of outward crimes, but deals with the root of evil in the heart. Sin is a moral disease, not merely a legal offence. The root of this disease is in the depths of our nature, and, though not manifested always, it exists still in latent forms." And in his reply delivered recently in Calcutta before an immence audience of Natives and Europeans, in which he vindicates himself from the charge of setting himself up as an inspired prophet, he further unfolds his view of sin. These are some of his words: "There is impurity ingrained and entirely established in my constitution. In my very blood and bones there is iniquity. There is wickedness in the depths of my heart. . . . It is all a reality. I see with my own eyes the roots of all vices in my heart; I am conscious of them. They are not imaginary, but actual vices, that I see. Shall I name them? They are pride, vanity, jealousy, envy, ingratitude, anger, resentment. Shall I say more? Lying, perjury, forgery, yea even manslaughter. The roots of all these vices I see in me as clealry as I see you here. I see them in the depths of my heart. Whenever I go to my God to pray, I see that there is something terribly foul in me which must be cleansed. Actually I may not have committed these sins, but what of that? A sinner is judged not by his

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actual performances of sinful deeds, but by his sinful propensities. He is judged not by what he has actually done, but by what he is capable of doing, and what he is susceptible of The law judges not from outward actions, but from capabilities and susceptibilities. The seat of our corruption is not in the hand, but in the heart Not what is actual, but what is potential, shows our real character." Were ever profounder views of sin set forth in words of more clearness and vigour? But has there yet been disclosed to Chunder Sen's spiritual vision the necessity of that one and only effectual remedy which has been provided in the sacrificial sufferings of Christ? Or does he still cling to the doctrine of salvation from moral depravity and its consequences, by human effort and merit? So it seems. At onetime he speaks thus of a remedy for this "moral disease:" "The problem is vast and difficult. It admits of one solution only. Let the body be wholly subdued, and let a higher life be set up in the place of carnal life. Life in the senses is the root of all evil. Life in the sprit is ..... the source of all sanctity and holiness. The true devotee though in the world, strive to live above it, in the world of spirit. He seeks the higher region of heaven within where, freed from the life of the flesh, and emancipated from the senses, he enjoys deep communion in the inmost recesses of his heart. . . . It is not of occasional contemplation I speak, but of living in the spirit continually, and conquering the flesh. This is true salvation. This is true spiritual sanctification." At another time, addressing his fellow-Somajists, he employs these words: "The Lord hath purchased you with the price of his abounding grace, and ye are wholly his. Ye cannot now sell your body or mind or heart to idols; ye cannot worship man or beast or creeping things. Nor can ye in any way take part in idolatrous rites and ceremonies, for the least touch of that unclean thing, idolatry, is defiling. Ye must altogether abjure every form and manner of idol-worship. Nay, ye should do more. Ye must wage war with the awful system of idolatry that prevails in India; ye must declare a crusade against the three hundred and thirty millions of gods and goddesses that rule the country.

"To give up outward idols is easy; but hard, very hard, is it to sever the heart from the ties which bind it to the various fascinations of the world, and dedicate it wholly to God. And yet this you must do if you wish to prove true to the theist's name. If it is outward idolatry to adore stocks and stones, it is inward idolatry to love father and mother, wife and children, riches and fame, more than God. The theist is bound to abhor and abjure both."

Nowhere in his public utterances on religious themes does he indicate any recognition of a deliverance from sin by the atoning work of Christ. Let us hope and pray that from the heights to which he has already attained he may yet see the clearer light, and experience the larger liberty of the gospel of the Son of God. He reveals in his views of the person of Christ the profoundest reverence. May he soon come to know and accept that same Christ as the sinner's only substitute and surety,—the sacrifice for sin and the ever-living intercessor at the right hand of God!

The sentiments which this wonderful man is beginning to utter more and more distinctly, concerning *sin* and *Christ* show that he ought not to be far from the kingdom of God. With such a gifted and clear mind, and with such vigorous logic as he employs in working his way to conclusions in religious thought, we cannot but believe that he will soon discern the Deityship of Jesus, and the necessity of faith in him as an atoning Saviour.

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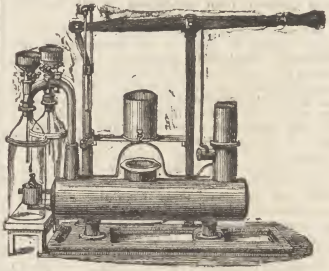

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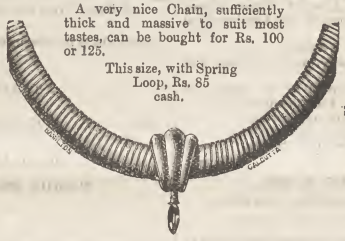

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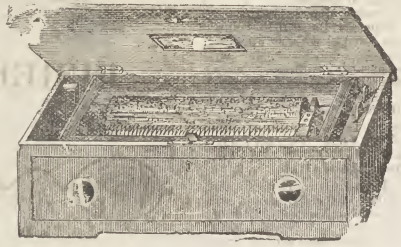

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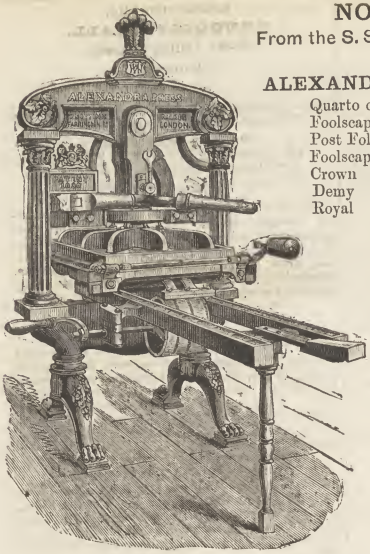

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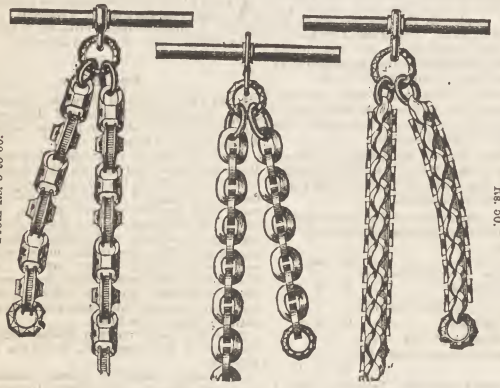

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H. MARTINDALE,
Proprietor.
The 4th February 1880. 232

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4, FAIRLIE PLACE, } G. J. SCOTT,
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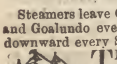

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FROM THE PRESS COMMISSIONER.

CALCUTTA, 14TH FEBRUARY.

From Assam it is reported that another unsuccessful attack was made by Nagas on the Nichi guard on night of 11th which was dark and rainy. No casualties. Sir Steuart Bayley has started for Munnipore. Coolies have returned to work at Baladhun.

The last report of Mahomed Jan is that he is endeavouring to excite Mangals and Jajis to fight on the 27th February.

From Ghuzni it is reported that tribal gathering there has dispersed, and only two or three badly armed regiments remain.

Arrangements are being made for protection of Sibi Railway as fast as possible.

Editorial Notes.

A DISTINGUISHED writer says :—"Christianity is very pacific in itself, but Christians are not always so."

THE Dean of Westminster, we learn, has declined to give the use of the chapter house at Westminster for the Hibbert lectures to be delivered by M. Renan this year.

OUR Lahore correspondent regrets that the Punjab Brahmo Somaj contains so few Bengalis. However painful the fact may be, it is certainly a matter of rejoicing that the membership of the Somaj is composed so largely of Punjabis. That shows what progress theism has made outside Bengal.

IT is said with what truth we do not know that several prominent members of the liberal party in England have banded together to prosecute General Roberts for murder on his return home; they think that hanging Afghans is a criminal action, and are said to have taken legal advice on the subject.

THE Lucknow paper quotes our paragraph in which a pilgrimage to saints is announced. It observes :—"Here is the latest of the queer Brahmo devices. What fanciful prank will they invent next?" Some device which may persuade our Lucknow brother to join the proposed pilgrimage!

CALCUTTA will soon acquire the title of sleepy hollow; for while Madras has already sent Rs. 10,000 to the Lord Mayor of Dublin, and Bombay a similar amount, our city has done literally nothing. At Lahore subscriptions are being raised for the purpose, and even such a place as Kurrachi gave a concert the other day on behalf of the Famine Fund. Is there no public-spirited man among us to initiate a movement?

THE *Bombay Guardian* says of our New Dispensation :—"Of conrse, other nations have no part or lot in this new God, the Mother of India. As ministering to the national pride, this new religion is commended to the sympathy of the Hindus. It leaves other nations where Hinduism leaves them, in the position of *Mlechchas*, ont-siders." But our contemporary forgets that the Mother of India is the Mother of the world and loves *Mlechchas* as well. The saints and scriptures of other countries are honored in the New Dispensation, while Europeans and Mussulmans are free to become, in fact, some of them *are*, Brahmos.

THE cow is venerated and liked everywhere. It is venerated in India and worshipped, and it is eaten by *mlechchas* here and elsewhere. The Shia tribe of Dardistan seem to be the only strange people that abhor the cow. They look on it almost or quite in the same way as that in which an ordinary Mahomedan regards the pig. Of necessity they make use of cattle for ploughing, but they touch them and have to do with them as little as possible. They will not drink cow's milk, nor will they make butter from it. They will not burn that so common fuel in the East, cow-dung. Lastly, when a cow calves, they will put the calf to the udder with a forked stick, and will not touch it with their hands. Mr. Drew, from whom we quote, says that in some cases they would not eat fowls nor touch them.

MR. SHANKAR PANDURANG PANDIT read an able paper at the last Oriental Congress, which has now been reprinted. In it he discusses the question, "Who wrote the Raghuvansa, and When?' The conclusions to which he comes are these :—

1. That the Kalidasa of the dramas was also the Kalidasa of the poems Rughuvansa, Kumarasambhava, and Meghaduta;

2. That this Kalidasa lived considerably prior to the middle of the eighth century; and

3. That, therefore, all stories connecting him with a King Bhoja that reigned at Dhara in the eleventh century are to be rejected as without foundation.

If Kalidasa lived considerably prior to the middle of the *eighth* century how are we to connect him with the age of Vikramaditya?

THAT indefatigable votary of science, Father Lafont, finds time in the midst of his numerous engagements to serve that much neglected class, the ladies of Bengal. Lately, in the course of our anniversary festivities, the revered Father, in an intensely kindly spirit, performed some interesting electric experiments in the presence of a number of Brahmo ladies, for their special benefit. The explanatory words which accompanied the experiments were exceedingly popular, and the learned Father did his best to enlighten his lady hearers. At the conclusion they warmly thanked him for the scientific entertainment and the pleasure and benefit it afforded them, and expreseed their eager desire to be similarly favored in future. Is it not possible to organize a series of popular scientific lectures for the benefit of our countrymen?

A CONTEMPORARY takes us to task for having said that the practice of wearing *pagris* has been almost given up, and to prove that this is not so, mentions a party at which all the Native gentlemen present were seen to put on this head-dress. In reply, may we say that we have seen thousands of men employed in offices who have given up the *pugri*, thousands of young men in colleges and at meetings who wear nothing on the head, thousands of gentlemen everywhere who walk or move bare-headed? The exceptions to this rule are the Zemindars and rich men, when they go to public places, the pleaders and the judicial and executive officers of Government. These last, we may say, are compelled to use the *shumla*. But we suspect, if the choice were given them, all of them, or most of them, or at any rate, a very large part of them, would choose to show their respect by uncovering the head. If a census were taken next year of the number of people who wear *pugris* in Bengal, the fact would come out exactly as we stated, that the practice of covering the head, introduced after the Moslem invasion, has been almost given up in Bengal.

THE *Indian Church Gazette* reviews the Life of the late Bishop Milman. We may quote here a number of facts in connection with this most useful life. During the early years of his ministration, Dr. Milman possessed great physical powers. "Constantly not more than four or five hours in bed, he read diligently far into the night." The Bishop of Oxford thought so highly of his attainments that he used to speak of him as "St. Augustinet he Less." His surprising perseverance and rare mental powers are well known. These were illustrated by his knowledge of languages. This, it is said, he inherited from his father. "Not only could he preach in Hindustani, Bengali, and Hindi, but also make himself understood in conducting a service in Santhali, Mundari, and other languages, spoken in different parts of his diocese." Dr. Milman wrote an excellent review on J. S. Mill's "Three essays on Religion" which is given in the Memoir. Many of our readers will probably like to read it. Some of the

extracts quoted in our contemporary's review are excellent. Here is, for instance, a reference to Buddhism :—

There is to me always something quieter and purer, almost, if the word may be used, holier, in the traces of Buddhism than in those of any other heathen religion. Among the heathen precursors of the truth, I feel more and more that Sakya Muni was the nearest in character and effect of Him who is the Way, the Truth and the Life. There is a fierceness in Islamism, a foulness in Hinduism, but a gentleness and purity, however childish, and even perhaps, almost silly, in Buddhism, which is very attractive.

Yet on page 126 he describes the Buddhist religion as "the hugest and fairest nothing that was ever passed off upon man." His views on Government schools are decisive, as the following passage shows :—

They are and must become more and more schools of infidelity. It is very saddening, especially when we consider what might have been done if Government had been less prejudiced against Christianity officially. Alas ! the fatal adoption of no religion, is a principle in schools ! Its certain result seems irreligion in the teacher. It is, indeed, as far as I can judge, plainly inevitable in the logical sequel of consequences. "To take charge of irreligious schools you must for the most part have irreligious teachers."

The memoir contains a letter from Lord Northbrook which contains an "estimate of the Bishop's character, as it appeared to those in power."

THE GRAND SYNTHESIS.

—o—

IN the interests of theism we should no longer delay collecting and utilising the various conclusions in philosophy and theology which the researches of scholars and scientific men have proved to be true beyond doubt. It is one of the most glorious privileges of our religion that it counts all truths as its own, for while every event in history, duly attested and established, proves the providence of God, every discovery in the regions of physical science confirms the beauty and order of His creation. We cannot ignore facts and truths, every one of which serves to confirm faith and makes men better and more devout theists. The synthesis of the new theism was given in the last anniversary lecture of our minister. It presented our new dispensation in a totality, including the heaven of saints reposing in the bosom of the Almighty. When we remember God, we remember also the many wise, great and good men, who lived the life of godliness and exemplified to the world the best ways of serving Him. When we remember Him, we remember also those that brought Him near to men's homes and lives, and thus led to the establishment of true faith in men. Thus God cannot be thought of apart from heaven. In His bosom rest Christ and all the good men that ever lived. It is, therefore, a part of our religion to honor prophets. Let us consider this a little more attentively. In one sense, religion consists of a number of experiences which bind us to God and the spirit-world. These experiences are contributed by the instincts of all mankind, and particularly by the high faith and singular inspiration of the most holy of our species. Now, the larger the number of these experiences, the greater is the faith and the stronger and firmer the bond which binds us to God. One individual may know by his instinct that there is a Supreme Being whom he calls God. But left unaided and to his own resources, he may stop there, and his notions of Him may be of the most elementary kind. To him God is only a first cause, the creator; but this idea may receive no development. It is only when he hears the spiritual experiences of others more gifted than he—of men who have seen God, and can, therefore, speak of Him—of men who knowing His love, have learnt to die for others—it is then that the horizon of his spiritual life extends, and his faint lispings of praise burst forth in glorious hallelujahs. It is thus from Christ that he learns of the *Father* in Heaven, from Chaitanya of the loving *Hari*, from the *rishi* of the infinate and omnipresent *Brahma*, from Mahomed of the *One* God, the God of fire, jealous of His own dignity. These men having seen God spoke with authority, and their experiences add to the experiences of the world, and bring Him nearer to the faith and conscience of mankind. What man is there whose faith does not become clearer, whose life does not become purer, whose power does not become greater, when he sees sweet Jesus bleeding on the cross ? Is there one who can resist the sacred enthusiasm which Chaitanya's Hari instills in the heart ? The examples, the influences, the experiences of these men are the inheritance of all. In one sense they have perpetuated the religious feelings in men by adding fresh stimulus and material for contemplation from time to time. They come to teach us how to worship God, how to serve Him, how to carry out His sacred wishes. They present to us a more complete knowledge of Him than we possess. In all these that they do they carry God's forces in them, and it is thus that, when they work, they become so irresistible. The religion of the nineteenth century cannot dispense with their aid. Prophets, great men, good men, saints, *rishis*, or whatever you may call them, must be a part and parcel of the future religion of the world. The "impostor" theory must be given up. No nation is to boast of its own truths, its peculiar patrimony of faith. Whatever is true and honest and upright, whatever tends to confirm faith and remove unbelief, whatever is of good report, in all countries and in all ages—that is to be the future religion of the world. Those exclusive forms of faith in which particular nations are known to rejoice will gradually disappear before an all-comprehensive faith which is to swallow them up. There is a grandeur in the prospect which ought to make every theist exceedingly proud.

THE EDUCATION OF INDIAN WOMEN.

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THE writer of the article on this subject in the last number of the *Calcutta Review* lays down at the outset one or two very important principles of female education in this country. We think the principles are correct also, though the practical portion of the paper is open to many objections. Some of the writer's views will appear new to many Indian readers. He considers perpetual widowhood, for instance, an admirable institution, and wonders that patriots should often exhaust their voice in declaiming against this custom, while their time and energies may be better spent in decrying the evils of early marriage. Another peculiarity in the paper is that the writer advocates the teaching of Italian in preference to English or any other European language. "If necessity," says he," did bring them into contact with English ladies, Italian would, or ought to be, the language of intercourse ; it is understood, if not spoken, by every person in Europe with any pretension to culture; it is in direct succession from Latin ; it is the central and sacred language of the West, the most perfect, the most harmonious ; while its acquisition to Indians is easier than that of any European tongue. It has the best claim to be the future common language of the West, and, therefore, the future medium of communication between Indians and Europeans." Being not master of the Italian language ourselves, we are not in a position to pass an opinion on this subject. We may take it for granted, however, that as an instrument of culture, Mr. Edward Nicholson, the writer, does not set any high value upon English. According to him, therefore, we may well assume, the exclusive importance given to the study of English in this country is not either quite proper or desirable. But if this opinion is not clearly expressed, Mr. Nicholson gives out no uncommon sound when he speaks of the system of education generally pursued in our girls' schools. A national scheme of education, according to him, should include science and religion. At the present day it includes neither. "It has thus failed," he says, "in the vast majority of cases to train Indian youths in correct habits of thought, to say nothing of its absolute failure to modify either the principles or the practical life of Hindu life—for good I mean. It cannot be said to have broken up the belief of India, any more than the Khalifs who stripped the pyramids of their marble casing, can be said to have broken up those monuments of a bygone age." This view of the matter appears to us to be eminently just. Whatever may be said of secular education for men, there can be no doubt that so far as women are concerned, the absence of religious training must be an unmitigated evil ; and Government, in undertaking a system of secular education, takes a great responsibility upon its shoulders. "Secular instruction for boys," the writer justly says, "is of course possible ; I think it is mischievous; yet it is given, and it offers attainment of the grand object of what is called education now-a-days. But girls have not to get on in the world. Putting aside those whom their parents might destine for employment as teachers—the object of educating girls can never be other than to make them good wives and good mothers, having a proper influence over their husbands, able to educate their children in every way, up to the age of fourteen. And for this purpose what is the use of an irreligious education ?" Again—"Let us suppose the system of secular instruction brought fairly to a level with that of boys, and that the instruction could be kept up to the same age as in the case of boys. What would this system lead to? It would lead to the end which has always been that of mere cultivation of the intellect in women—disaster." But what is the religion that is to be taught? Mr. Nicholson assumes that it must not be Christian, and it must be national. To meet these purposes he would begin with polytheism itself, and allow the Indian girl to be educated in the idolatrous system of worship. A scientfic education and the contact with an enlightened husband will gradually free her mind from polytheistic belief, substituting in its stead the purely æsthetic part of Hinduism while the main trait of her mind will be strictly national. We do not think this position is tenable. In the first place, we question the utility of cultivating polytheism. Its many evils will counterbalance the shadow of the good that the writer sees in it. In the second place, the parallel culture of science will lead to the very evil which he detects in the present system of male education ; namely, that when the belief in idolatry is destroyed, there will be nothing left to take its place. Add to it the fact that the husband, who is the product of English educa-

tion, may be a sceptic himself, and the frightful consequences of such a union may be more correctly imagined than described. The æsthetic side of Hinduism may be extremely useful or beneficial; but in the absence of a better culture or a purer spirit of religion that side may not be visible after all. It is true that Hinduism is better than no religion—better than scepticism. But the question is, can Hinduism stand before Western Science? We have the experiment of male education before us, and who will say that the Hinduism professed by educated Indians is either sound or solid or sincere? We refuse to believe that Hinduism can maintain its ground with scientific teaching. The result would, thus be the same as in the case of men. Religion in both sexes would be conspicuous by its absence. Mr. Nicholson's object is thus baffled. We agree with him that female education should be religious as also scientific. But we disagree with him as to *the* religion which is to be placed side by side with science.

THE CHARGE OF INCONGRUITY.

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THE *Statesman* says :—

When we said the other day that the annual sermon of the Brahmo minister did not contain anything "new" in the way of doctrine, we did not venture to assert that it contained nothing incongruous. The *Sunday Mirror* puts together a number of detached phrases and sentences used by us, the general effect of which, when thus collated, is to show—more cruelly than we had any wish to do—what a medley of incongruous elements the Brahmo creed (we ought in justice to other sections of the Brahmo community, to say the creed of Keshub Chunder Sen) is, and claims for the system thus represented that is "singularly novel." It unites all *isms*, and in this lies its beauty and its force. We do not quarrel with this way of looking at the matter. What to us seems incongruity to others may seem beauty and force, but our simple remark that the mixture contained no new ingredient in the way of doctrine remains as true as before.

Our object in writing the article last week was to point out the incongruities in the *Statesman's* remarks on the anniversary lecture. We tried to show that our contemporary contradicted himself in his estimate of the lecture at every step, now calling the creed which it preached as least complex, and then actually proving that it was the most complex of any given to the world. Now it is nothing new, then it is all new. But our contemporary says he meant by the latter "new" as something incongruous. Be it so. "What to us seems incongruity, to others may seem beauty and force." Is it really incongruous, however? The collection of *isms* may certainly be presented in the least incongruous form. Read, for instance, what the *Statesman* remarked with reference to this combination of *isms* in one of its issues in November last. Alluding to a sermon preached by our minister it said :—

The object of the sermon appears to have been to demonstrate the superiority of Brahmoism to all other religions and revelations that have ever ministered to the wants and aspirations of the human heart. This was illustrated by a simile which must have appealed very forcibly to the imagination of the hearers. Each of the other religions of the world was described as the bestower of a single precious jewel on the individual or community who embraced it, as if—for we must work out the simile a little—Christianity gave a diadem, Mahomedanism a necklace, Hinduism a nosejewel, and so on; each religion extolling its one jewel as all sufficient for the ornamentation of the whole person. It has been left to Brahmoism to discover in these last days, that it is absurd to put on a nosejewel or even a crown of gold, and parade the whole person as being thus sufficiently arrayed and adorned. Accordingly, it takes from each its peculiar jewel, and arrays the whole person with the spoils of all the prophets and all the gods. The Christian has his peculiar grace, the Brahmin his, the Buddhist his, the Mahomedan his, and so doubtless have the fetish-worshipper and the fetish-worshipper. But among all these stands forth one, and one only resplendent in all the graces, and that one is the Brahmo. The Brahmo is the heir of all the ages, of all the prophets, and all the gods.

Now is there anything incongruous here? Further on it says :—

The simile is slightly varied towards the end of the discourse. Whereas each religion of the world is a precious jewel, Brahmoism," we learn, "is a string of jewels." The meaning of all this is tolerably clear. All prophets hitherto have had but a single idea. Christ, Mahomed, Budddha, were all one-idead men. They and their ideas are all summed up in Babu Keshub Chunder Sen and Brahmoism. The idea which he has added to the general stock is the idea of universality, which, though itself indistinguishable, as the string is hidden by the jewels it displays, is yet surely greater than all, as it brings all together into one, and enables the soul to comprehend them as a perfect and henceforth indissoluble whole

Now, whatever may be said of the idea itself, no one, we venture to say, will call it incongruous. The notion of bringing together all forms of religion and presenting them as one faith to the world may appear incongruous to the *Statesman*, but it does not look so in the two similes which our contemporary used two months ago to explain our position. What is incongruous, for instance, in the picture of "one, and one only, resplendent in all the graces, and that one is the Brahmo?" Or what more natural than the "idea of universality"—the "string" which is "hidden by the jewels it displays?" Incongruity there is certainly none; on the contrary there is much that is natural, according to the *Statesman's* own way of representing it. Our readers will find that our eclecticism is not only natural, but it is inevitable. The world is sure to accept it one day. All speculations, beliefs and examples are tending that way. Even Christians have begun to admit that there may be truths in other religions. And when we say that the acceptance of eclecticism by the civilized nations of the world is inevitable, we say it is one quite in the nature of things that ought to happen—such as is evidently designed by providence to happen. What is this world but a mass of contrary things or contrary forces? Every organised thing in this world is an adjustment of opposing forces. The human body, for instance, has eyes, ears, nose, touch and taste, each of which refuses to do the functions of the others. Yet how beautifully are they adjusted to serve one common purpose—the ends of the higher organisation of man. In the world of religion no two nations have their ideas similar or equal. The wintry north delights in work and sees only the active side of man's religious constitution, while the sunny south delights to revel in imagination and clothe the Heavenly Father in the most gorgeous imagery. One cannot say that the northerner's idea of religion is the true one, nor that the southerner has the monopoly of heaven. To find the truth he should recognise both as facts and draw from thence his synthesis of religion. Christianity itself is a remarkable case in point. Can Christians maintain for a moment that they have been able to imbibe the entire spirit of their master? Or that they recognise and admire all his precepts? While accepting the active side of his character, they ignore those beautiful traits, such as forgiveness and resignation, which form the beauty and splendour of Christ's character. We must, therefore, accept diversity as a fact of creation, and draw from it the universal religion of mankind. The idea of discovering truth everywhere may seem incongruous to the various sects of the world which are accustomed to dwell in their own region of exclusiveness, but it is certainly natural, real and, as we have said, in the nature of things inevitable.

Brahmo Somaj.

WE are requested to state that M. Naval Rai of Sind has remitted the sum of Rs. 40 for the Missionary Home Building Fund and another Rs. 40 towards defraying the expenses of the *utsab*.

BHAI PROTAP CHUNDER's lecture on "Will the Brahmo Somaj last?" delivered in the Brahma Mandir on the occasion of the last anniversary is in the press, and will most probably be published next week. Price, 2 annas.

THE ceremony of instituting a new Order of Brahmos called the *Brahmo Sadhak*, as announced before, took place in the Brahma Mandir on Sunday, the 1st instant. During the course of the Divine service fourteen persons were initiated into this new Order.

THOSE among our brethren who have made up their minds to converse through the Lord with the spirit of Moses are requested to go through the requisite preparation and discipline during the next week. On Sunday next they will be called upon to meet on the spiritual Sinai to hold communion with the prophet of the Jewish dispensation.

THE *Lucknow Witness* kindly suggests that we "should in all fairness issue a separate dictionary of the English language as it is employed by Brahmos, or prefix to every important document a list of the words which are employed in senses not generally given to them, together with an elaborate explanation. But this, of course, is not, and will not be done." Our Methodist brother has a very bad memory. Will he kindly refer to the old file of the *Sunday Mirror* and read the "Glossary?"

THE *Lucknow Witness* observes that there have been sixty-four Brahmo marriages in these fourteen years, and concludes that a community in which there are less than five marriages a year cannot be very large. Yes, but our contemporary forgets that there is such a thing as the law of progress. If our community is not large to-day, it will be large in another decade, and it will grow larger and larger. What is fourteen years in the history of a community? What is even eighteen centuries in the history of Christianity?

ONE result of our extensive anniversary programme is that Hindu families have begun to take an interest in our proceedings. Invitations are being received by our missionaries to sing the Name of Hari in their houses. On Thursday the 5th instant there was service and *Sankir'tan* at the dwelling house of the Dutts of Colutolah. A number of gentlemen from the neighbourhood and elsewhere were present and seemed to be much pleased with what they saw and heard. There was a similar meeting at the house of a respectable gentleman at Simla on Friday last.

AT the Theological Institution yesterday the Minister delivered his introductory lecture for the present session. The following course of lectures was announced :—

Theistic Faith.
Theistic Philosophy.
Theistic Devotion.
Theistic Duty.
Buddhism.
Natural Theology or Nature's Testimony to God's Wisdom and Love.
Rise and Progress of Christianity
" " " " Unitarianism.
Development of Hinduism.
Comparative Method as applied to Religion.
Modern Materialism.
The course will extend to two years.

THE following is the substance of a sermon preached by the Minister at the *Brahma Mandir*, on Sunday, the 11th of January just before the *utsab* :—

THE FESTIVITY OF CELESTIAL SPIRITS.

Want of men often saddens men. The human heart naturally longs for the society of men. If these come round and praise Him, his enthusiasm is doubled; but if otherwise, he is dispirited and rendered unhappy—nay he is almost inclined to forsake his religion. It is no wonder that those whose happiness depends upon men only, should fall into

such distress for want of men. As water is to fish, so is company to one who lives in society. God has given to the mind a craving for society, and he has also provided it with resources for gratifying it. But so degraded is society in these days that in proportion to the growth of religion and spirituality—in proportion to the increase of self-renunciation, the depth of communion and the intoxication of love, is the falling off in numbers of men from one's society. Here, in this world, the more you are attached to God, the more you lose the attachment of men towards you; and the less spiritual you are, the more will your popularity increase. The more you get blessings from God, the less will you find sympathy from men. I believe, when the Brahmo Somaj reached its ideal of perfection, there will, perhaps, be but two or three men in it. The world will try to destroy that ideal *Somaj* as its enemy. What Brahmo is there who does not wish that his Somaj should be powerful? But will the Brahmo Somaj be ever powerful by enlisting in its folds a number of idle, prayerless, worldly-minded men? Just as in the material world there is a law for the recovery of losses, so also in the spirit world. I have said that the devotee has no friends in this world; but from another quarter is his desire of friendship satisfied. The world is opposed to him, but he receives welcome from heaven. The celestial saints are coming down upon his heart. Their happy smiling faces will impart enthusiasm to his soul. From the desolation that is around him, his eyes are turned towards heaven, and he beholds the crowd and the bustle of those saintly souls that reside above. There he sees thousands of *yogis* engaged in that meditation, and as many thousands of love-intoxicated souls singing the name of *Hari*. beatitude. Many communities of devotees, many new dispensations, many heaps of scriptures are there. Seeing these, the faithful dovotee of God no longer mourns for want of men. He distinctly feels that God celebrates daily festivals in heaven along with His innumerable loving devotees, and so he has no more want. In God he has got every thing. What new truths, what saintly examples in Him! The devotee is quite fascinated at the sight of Heaven's extensive family. There is no sorrow in him. He is happy in the company of those saints. One saint in heaven is equal to a hundred here. Brahmos, invite the God of Heaven with open and loving hearts, and He will soon come down with His happy family of saints to your houses.

Do you intend to hold your annual festival? What arrangements have you made for it? Where is your love and holiness? As for wealth, hate that unreal and unholy thing which man gives, but rather seek the wealth of heaven, and surely it shall be given you. Depend upon it, one thing is needful, and that is faith. The root of enthusiasm is faith. By faith you shall get blessings from the saints above. They will come to your house with burning faith and enthusiasm, and love and *bhakti*. As you ascend the hills of devotion on your way to heaven, you leave below the men of this world. The pressing crowd of the world will hardly meet your eyes, but heavenly saints in great assemblies will be ever present before you. In Heaven's daily festival there is such a crowd of saints! There *Sukdeva, Narad, Dhruba, Prahlad*, Jesus, Moses, Mahomet, *Chaitanya* and a whole host of saints are seated together. There the excitement of *yoga* and *bhakti* is great. The *utsab* of those saints is the real *Brahmotsab*. The men of this world do not seek that real *utsab*. Deep meditation and communion, deep, inebriating love, are what the world dislikes. But these are welcome in heaven. Friends, seek after that festival of the Kingdom of Heaven; we do not want the unreal *utsab* of this world. But to be able to join the *utsab* of the saints by removing all barriers that separate earth from heaven, we must have *Living Faith*. Burning Faith is all that is needed, and verily, verily such faith will help us to see the many mansions of peace that lie across the ocean of life. There, long, long ago the ancient *yogis* and *rishis* built their huts to live in. No sooner will they meet you than they will hasten eagerly to take you to the Kingdom of Peace. They will thus accost you:—"For the sake of our beloved God, ye have left thousands of men in the world; brother, come, here you will find millions ready to welcome you; enjoy the *brahmotsab* with them. Come, brother, we will give you all the wealth we possess, and all that our Father possesses." In fact, the devotees of God do not remain in this world at the time of the *utsab*. They live with those heavenly saints. In the streets and roofs of heaven, there is such a crowd and bustle of saints! The festival of the 11th *magh* is going on there every day. Try, my friends, to realize that heavenly bustle in your midst. Go, plunge into the ocean of *bhakti*, and at once reach the Kingdom of *yoga*. Go and enter into the very heart of enthusiasm, devotion, and worship. Join your voices with the eternal chorus of that place. Brethren and sisters, prepare for that heavenly festivity.

THE BRAHMO SOMAJ TEMPTED.

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And behold I was taken into a wilderness, and there the Evil One tempted me. Great indeed was the temptation, but greater my triumph. I was surrounded by hosts of friends and foes, all anxious to dissuade me from the path I have adopted. There were Hindus, Brahmos and Christians, rationalists and materialists, and men accounted wise and great in the world. Some were angry and indignant, others persuasive and conciliatory. Some tried to frighten me, others were anxious to induce me into their opinions. There was din and clamour among these men, and deafening noise, amid which I caught these words repeatedly.—We are from God, hear us. The Lord hath sent us unto thee for thy deliverance. Therefore accept our counsel.

Can these men be emissaries from heaven? Do they come to save or to kill me? I closed mine eyes for a moment in utter perplexity, and turning to my dear God, said, Father, help Thou Thy servant. And in a moment I felt inspired and strengthened. Attentively I listened. Faces I saw not, for it soon became terribly dark, and I suspected there were masks. But voices I heard. An angry voice like the roar of thunder soon reached me. It said;—

Vainglorious deceiver, dost thou venture to regard thyself infallible, and dost thou claim the privilege of seeing and hearing the Lord? Puny mortal, creeping reptile, cast off thy pretensions and humble thyself. Not through pride but through humility cometh salvation. Woe unto impostors! Be humble and confess that man must always waver and can never approach the Deity or attain infallible truth.

The spirit of the Lord caught my tongue and applied to it burning coal, and I replied;—

The humility thou offerest me, O tempter, hath in it the abomination of pride, and is death unto me. True humility saith—heaven and earth shall pass away, but not an iota of the truth which God hath taught me shall pass away.

Another spake as follows,—

O thou hypocrite, fling off the worldliness, which thou hast cleverly concealed under the guise of thy clerical vestments. Dost thou know that we hate thee for thy still clinging to the world, its enjoyments and honors? I will give thee an exalted seat among prophets and saints, if thou wilt renounce all thy worldly possessions and become an ascetic in outward life.

To these words I thus replied in the name and strength of my God;—The honor of an ascetic's position which thou offerest me I heartily detest. The higher honor of cultivating asceticism and *yoga* in the midst of family, riches and honors I always seek. Earthly fame and dishonor are alike in my estimation. The kingdom of heaven I will establish amid the snares and temptations of the world. I will not go away as an ascetic, but will bring asceticism into the world, its homes, its shops and its banks.

Then stepped forward another who thus counselled me;—

Be consistent, and change not thy colors chameleon-like. Thou shalt be as that piece of stone fixed and unchangeable, the same to-day and forever.

Thy counsel I heed not, said I, for the stone that moves not is dead. I am always moving Godward; like a healthy tree, I am always growing, I will not—

Here another votary of the Evil Spirit interrupted me, and said in a friendly spirit;—

One thing or another, my friend. Either a Christian or a Hindu. Either a materialist or a pantheist. If thou art singular, all people will hate thee. Oddities and eccentricities are always disagreeable, and he who tries to please all pleases nobody. It is thy interest to belong to one or other of the many communities in the religious world, and thou shalt have a large following. But if thou goest about fraternizing with all religions and honoring all prophets, thou shalt be derided and despised by all. We shall all be on thy side, and a multitude of sympathizers thou shall have. Wilt thou have Christ? Take from me the old Christ, I mean the old and beautiful statue of the prophet that we have worshipped for ages, though it speaks not and never doth move. Or wilt thou have Chaitanya? Take him as he is among the Vaishnavas. But if thou wilt make thine own Jesus and Chaitanya, neither the Christians nor the Vaishnavas will honor thee. Therefore, brother, come and hold the flag of any one of the old creeds, and do not manufacture a new and strange creed.

My name is the New Dispensation. My creed and character, my church and government are all singularly new. I will harmonize all scriptures and prophets in the True God. I will not repeat or reproduce, but establish a new church out of materials furnished by the older churches. In me they shall all be fulfilled and harmonized. I want not wealth, or men, or principalities. Let all men desert me. My father's work I will do. Ye tempters, get ye behind me. I will trust my God and follow Him.

GOD-VISION IN THE NINETEENTH CENTURY.

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[LECTURE DELIVERED BY BABU KESHUB CHUNDER SEN AT THE TOWN HALL, ON JANUARY 24TH, 1880.]

(Continued from last Sunday's "Indian Mirror.")

Are you not willing to admit that this is a truly scientific vision, not the vision of a deluded idiot, but the modern philosopher's day-light vision. Every little child is nourished by the mother, every tree is sustained by the hidden root. The mainspring causes and sustains the movements of the wheels in every time-piece. Is not each of these truths most scientific? Believe me, I have no other God-vision than is implied in these truths—truths which none can dispute. View the universe as a vast machinery, the Lord is the main spring. Regard it as a mighty tree, God is the root. Look upon it as a child, the Lord is the Mother. It is thus that science enables you to see your God. Science, yes, science shows how Divinity lives in us and everywhere as an immanent and indwelling Spirit force. Every man must believe that he does not sustain himself, he does not nourish himself. The blood in your system cannot go forth without God's command; neither can your hand rise without His command. The Lord is in the muscles of your arms and in all the muscular forces of your body. Take off the outward veil which covers the body, and then you will see the immanent and living God with your own eyes. Men who have neither faith nor science see nothing, but those who honor faith and science must see through the veil, impenetrable to others, and feel that the Lord is here and there and everywhere, in each muscle force, and in every nerve force. He is the central force connected directly with all secondary forces. We are at once struck with astonishment with this central force. What has science done in these days? It has achieved wonders not only in secular matters but also in religion. It has brought Heaven nearer to the earth and shortened the distance. Formerly men used to ascend a long line of causation, inferring a cause from every effect, and from that cause a higher cause, and from that again a still higher cause. There was not one cause, but an interminable series of causes, and men had to go through the tedious logical process of hunting cause after cause till they reached the first cause. The journey was really most tedious, slow and irksome, and many there were among the pilgrims who stopped half way in sheer disgust, and failed to reach the destination. They stopped at some intermediate seventh cause, and had neither the patience nor the good sense to proceed further. But in these days science has killed distance,—in the physical world, by steam and electricity, and in the spiritual world by deep insight and immediate vision. The true Benares with its shrine of Mahadeo, Supreme God, is now within easy reach of us all. A long ladder of many steps led to God's sanctuary in days gone by. Science has cut it short. Instead of many steps there is but one step from earth to heaven. One step from mind and matter to God; one step from the muscles and the nerves, from the eye and the ear to God. From the summit of the Himalayas and from the bottom of the vast deep, there is but one step to heaven. In whatever part of creation we may be, whetever force, material or spiritual, we may arrive at, from there one solitary step leads us into the very presence of the First Cause. We are no longer required to climb up the long ladder of sequence and causation, but move only one step in advance to reach the Godhead. He is so near to us, we can almost touch Divinity. Look with eyes unveiled, and you will see beneath every secondary force that immanent Divine force; that living force, the source of light and heat, of wisdom and power, sustaining all things and keeping up this

vast universe. These are all earthly forces; immediately beneath them and directly connected with them is the central causative power or God-force. So there is one link alone in he chain which binds creation with God. In God-vision we see not a long causal chain connecting objects and beings with a distant Divinity through a series of causes, but a circle in which every thing in creation is directly and immediately connected with the Supreme Force. Thus it is that we see our God here and there and everywhere. What a glorious and beautiful transformation! The world is full of God, full of the fire of Divine Force. I cannot act, I cannot talk, I cannot move, I cannot think except with the power of God, directly and immediately received from Him. Take away the central force, in a moment creation disappears. A mighty and universal deluge sweeps off the length and breadth of the universe. The glory and beauty of all created works sink for ever into chaos and into that primeval nothingness from which they came, because God has pushed away his right arm. Eliminate God-force, and there is an end of all things. So real, so vital and all-pervading. Talk of idealism and pantheism! What you see is neither idealism nor pantheism, but the very Living God sustaining the whole world of matter and mind by His Almighty hand. Oh! that was a fancy, a delusion of ancient time, I mean the popular story of creation. A mere creative power does not explain the universe. An enduring, all-pervading power, that keeps up this vast creation must be recognised. Where is that power? Verily creation and preservation are essentially one. He who creates also preserves. The very force that created the universe upholds it. He who said to the sun "Rise," says the same thing every morning. He who created the planets, still says to them,—"Turn neither to the right nor to the left, but keep to your respective orbits." The Lord commandeth, and all objects from the largest to the smallest obey the command, for the Lord is mighty above all, and who can defy His authority? His force rules all things. His Omnipotence governs the universe. Behold the fishes, how joyfully they play and move about in the sea! And those fowls, how they sing and soar in the sky! So do the sons of men. The Lord says,—Go and play your parts in the theatre of the world, and play your parts well and honorably, for they that do so shall be richly rewarded. Hence is it that men and women run in different directions, each going about his or her business. This is all you do in the world. The power of your intellect and the power of your arm are both Divine, and all the work you do under the normal instincts and impulses of the heart is the Lord's, whether you admit it or not. Why, then, boast of your strength and resources? Know ye not that every moment you are at the mercy of that primary Force that created you, and that you can do nothing of yourselves? Tell me not that an unknown Divinity, after creating the universe, left it to itself and went to sleep behind the clouds. Tell me not that mind and matter work with independent forces, and have no connection whatever with the Creator. An absent deity is a fiction. A self-moving universe is a dream of sceptical minds. There is not an object, not a single creature, not an inch of space in creation which is Godless. Nothing is unhallowed, nothing profane in nature. The whole universe is the tabernacle of the Living God, and everywhere in it you see His bright face. Neither is matter God nor is man God, but the Lord as the Personal First Cause dwelleth in all, animating the myriad forces in nature and brightening its whole face with a heavenly beauty, such as no man can fully conceive, no poet can fitly describe.

But stop. I have said enough concerning that God who reveals Himself unto every one of us in all the ruling and active forces in nature, as the transparent Source of their vitality and energy, the Parent of the universe, suckling and nourishing it. But does this Living God manifest Himself alone? Lord God of the Universe, art Thou alone? I have ventured to take off the dial of this universe and the wondrous things that lay concealed therein have been revealed. Now I ask Thee, O Spirit Supreme, is there any one else with Thee or art Thou alone sitting in solitary glory? Methinks I see another being there. It is my Jesus, yes it is my Christ that is there. There! Where? On the right hand side of God! No, God has neither a right hand nor a left hand. When I say, Christ is there, do I mean the bodily Christ? No. Science tells me that the body is altogether decomposed in a few days after death. Surely the body cannot rise up, yet my Christ is there. Ah! it is the Spirit Christ who is there, reclining on the bosom of the Lord. But the man Christ, they say, was cruelly and ignominiously persecuted and crucified unto death by his enemies, and then he was buried and heaps of stones were placed upon his body. But there was such a thing as a resurrection subsequently. So we are told in the Gospel narrative. Are you sure of it? Are you sure that Christ, after he was buried, soared up to the High Heavens? Where is the testimony? Who are the witnesses? I am proud to be one of them, for I do verily believe and am prepared to testify that Christ has risen from his earthly grave. Do I speak with the authority of an eye-witness? Yes I do. If you think Christ is in the grave, you are certainly dreaming. For where is he to be found on earth? Nowhere. Christ dead and decayed is a deception. Christ risen is Christ indeed. The Spirit of Christ has risen and returned to the Father, Search the place where Christ's body was laid. He is not there. But He is somewhere. In heaven sitting with His Father or rather in Him. If he is not in Heaven where is he? Is he dead and gone? My sweet Jesus, art thou really no more? Art thou dead? Oh Jesus, Jesus, is thy sweet soul for ever lost to us after only three years' ministration? Child of God, a short chapter of life and teachings, is this all that is left of thee? Is the great history of thy life a passing dream, a shooting star? O Christ, it is hard to believe thou art no more. Surely thou livest, thou art in Heaven with thy Father, clinging to His bosom. Thy spirit is in thy Father's Spirit, O Jesus! I again say, Christ has risen. It is no joke, no dream, but a reality, a reality which you can all behold and see. Try and test it for yourselves, every one for himself. Christ is no longer on earth, but he is where he ought to be. Christ is with his Father, indissolubly united. That glorious fact, the resurrection of Christ, every true believer can feel and realize within himself even to-day, aye at this very moment. Whoever has the spirit of Christ in him must feel a heavenward and Godward tendency. It is Christ drawing the believer's soul towards himself and the heaven where he is. There is a desire to soar upward to jump up to the Heaven above where Christ is living with his God. Who is there that does not feel this? Whenever our hearts are drawn by Christ-force, we are drawn towards heaven, for he is not buried but risen. Not only has he risen, but every one can rise with him and in his spirit to the highest heaven. Christ was undoubtedly a typical man, and because he went up, every man true to God goes up too. Every man in whom there is true piety must go up. Where is Moses? Dead and gone! The evangelists record a very strange and wonderful scene in the life of Christ. I mean his transfiguration. Marvellous vision! Moses and Elias on either side of Jesus, as he stood on a high mountain, and they were talking with him. "His raiment became shining, exceeding white as snow." It is said that eye-witnesses saw this. What does all this mean? Are we to believe that Moses, after so many centuries, returned to this earth? Did the prophet of the old dispensation come to do honor to Christ Jesus, the prophet of the new dispensation? Did he really talk with Jesus? Is it a picture that we see with the eye of imagination—two prophets greeting and honoring their elder in the middle? No. It is a reality. No flesh, no bones do I see, but three spirits, side by side, three noble souls holding communion with each other. The incident happened on this earth of ours. Strange, very strange indeed! On earth came Moses, yea, the true Moses, the veritable Moses, and he talked with Jesus! There was a trinity of spirits, and among them there was a deep affinity. Do you not believe that all true spirits have a mutual affinity, a close kinship towards each other? They abide together in the Lord, and together they eat and drink the meat and nectar of heaven.

(To be continued.)

Correspondence.

[We do not hold ourselves in any way responsible for the opinions of our correspondents.—ED., I. M.]

A LECTURE ON PRAYER.

—o—

TO THE EDITOR OF THE "INDIAN MIRROR."

SIR,—As your paper seems to be devoted chiefly to religious subjects, perhaps you will be glad to have the following piece of news.

On the evening of the 5th instant a Brahmo friend of mine delivered a lecture on "The Necessity of Prayer" in the house of a Moulvi, named Fazel Imam, before a large audience of English educated Bengalis, Beharis, and Mahomedans. Mr. Irwin, a gentleman from Tirhut, and I were present. We could not help observing the force of the lecture. It was exceedingly pathetic and full of fervour, showing the desire of the speaker to stir up a concern in the hearts of his hearers on this important point of duty. His delivery in the commencement was vigorous and attractive, but towards the end, his voice broke down and grew husky, which made him lose heart. Otherwise his attempt would have been quite a success, and the impression far more favorable. But as it was, the Mahomedan gentlemen seemed quite satisfied, and stated their approval as to the propriety of the lecture. They appeared to listen to what was said with greater attention than all the other classes there.

I dare say you see the necessity of encouraging the increase of exhortations of this nature, owing to the manner in which our educated young men seem to scout and laugh at the claims of religion, the result of which must, as a matter of course, be destructive both to their present and future welfare.

I have asked the young gentleman for his lecture in writing; and as soon as it comes to hand, it shall be sent on to you for publication. If you please, in the mean time you might publish this.

Yours &c.,
D. P. B.

Bankipore, 11th February 1880.

DR. WATTS, A UNITARIAN.

—o—

THE following is an extract from a sermon delivered by the Rev. W. G. Eliot, Pastor of the Church of the Messiah, St. Louis, published in a book, entitled "Discourses on the Doctrines of Christianity," by W.G. Eliot, Boston, A.U.A., 1866.

DYING PRAYER OF DR. ISAAC WATTS.

"Dear and blessed God! Hadst Thou been pleased in any one plain scripture to have informed me which of the different opinions about the Holy Trinity among the contending parties of Christians, had been true, Thou knowest with how much zeal, satisfaction and joy my unbiased heart would have opened itself to receive and embrace the Divine discovery. Hadst Thou told me plainly, in any single text, that the Father, Son, and Holy Spirit are three real distinct persons in Thy Divine nature, I had never suffered myself to be bewildered in so many doubts, nor embarrassed with so many strong fears of assenting to the mere inventions of men, instead of Divine doctrine; but I would have humbly and immediately accepted thy words, so far as it was possible for me to understand them, as the only rule of my faith, or hadst Thou been pleased so to express and include this proposition in the several scattered parts of Thy book from whence my reason and conscience might with ease find out, and with certainty infer this doctrine, I should have joyfully employed all my reasoning powers with their utmost skill and activity, to have found out this inference, and ingrafted it into my soul."

"Thou hast taught me, Holy Father, by Thy prophets, that the way of holiness in the times of the Gospel, or under the Kingdom of the Messiah, shall be a high way, a plain and easy path, so that the wayfaring man, or the stranger, 'though a fool, shall not err therein.' And Thou hast called the poor and the ignorant, the mean and the foolish things of this world to the knowledge of thyself and thy Son, and taught them to receive and partake of the salvation which Thou hast provided. But how can such weak creatures ever take in so strange, so difficult, and so abstruse a doctrine as this, in the explication and defence whereof multitudes of men, even men of learning and piety, have lost themselves in infinite subtleties of dispute, and endless mazes of darkness? And can this strange and perplexing notion of three real persons going to make up one true God be so necessary and so important a part of that Christian doctrine, which in the Old Testament and the New is represented as so plain and easy, even to the meanest understanding?"

"Such were the last thoughts of a pious and learned man after more than 20 years of examination of the Scriptures."

TO THE EDITOR OF THE "INDIAN MIRROR."

SIR,—I shall be much obliged if you will kindly give the above a corner in your issue of next Sunday for general information. On reading Dr. Eliot's "Discourses on the Doctrines of Christianity" very ably written, I was surprised to find, that Dr. Watts, whose hymns are sung in Trinitarian churches, became a Unitarian before he died, and his dying prayer affords general instruction.

Yours, &c.,
W. T.

BIBLICAL INSPIRATION AND INFALLIBILITY.—NO. XV.

TO THE EDITOR OF THE "INDIAN MIRROR."

SIR,—My last letter treated of the "Temptation of Jesus Christ": the present one will relate to the same subject. It will not point out a "*palpable contradiction*" between one *inspired* (!) statement and another, but it will dwell upon a matter that no man in his senses can believe; and if the dogma of Biblical Inspiration is to be established by a candid examination of the Biblical contents and a just estimate of *pros* and *cons*, then what is there said about the Temptation must have the effect in every reasonable mind of adding to the *cons*.

Matthew begins his account of the second temptation thus:—"Then the devil taketh him up into the Holy City, and setteth him on a pinnacle of the temple, and saith unto him. &c., &c." With this Luke substantially agrees (I don't attach importance to the difference in the order of the temptations as given by Matthew and Luke.) But I beg to ask, *Was Jesus "full of the Holy Ghost"* (Vide Luke *IV—I*) *and under the power of Satan at the same time?*

Matthew says that the devil took him, and Luke that he brought him to Jerusalem. *How* was this done? Were time and space annihilated? Did he lead him by the hand? Did he fly with him through the air as Milton has it?

Let it never be forgotten that the Gospel narratives distinctly teach the personal appearance of the devil in visible form, and the use by him of *articulate words*. See what has been written on the subject by Albert Barnes, the great Evangelical American commentator, and by Canon Ryle, perhaps the most prolific of English Evaugelicals, remembering that I have selected *two out of hundreds*. The latter writes—"It is plain that Satan appeared to our Lord in a visible form." Again "curious speculations have been raised as to the manner in which our Lord was taken *to the top of a mountain*, and brought to the *pinnacle of the temple*. These are matters which we cannot explain. Let it suffice us to *believe* that the circumstances related *really, literally* and *actually* took place." The italics are mine. We know that this is the *quintessence of absurdity*; but at the same time, we must admit that it is fully borne out of the Gospel record, and that it is the view of 999 out of every 1,000 Christians. It may then be affirmed that this view was always held until [not the "infidel" and the "atheist"] but the *pious truth-seeking* "rationalist" began to *focus* the entire question. The consequence has been that Christian Divines, otherwise strictly Orthodox, have made concessions on the subject which are tantamount to denying the Biblical account. Let me give *one* illustration. The most recent English life of Christ is that by Dr. Cunningham Geikie in 2 vols—highly approved by Archbishops and Bishops, Nonconformist leaders, &c., &c. He writes thus regarding the Temptation:—"It is not necessary to suppose an outward presence of the Arch Enemy, * * nor is it necessary to conceive of a bodily translation to the Temple-roof." I maintain that the view here denied *is the natural and all but universal* view—but I rejoice to find that a *Presbyterian* leader in *Presbyterian Scotland* has added his name to that daily increasing number who, in the case of the so-called Temptation at least, are "Rationalists."

I cannot conclude without drawing attention to Mark's account. There is not a *word* here about Jesus having fasted for 40 days. The passage is as follows:—"And he was in the wilderness forty days tempted of Satan; and was with the wild beasts, and the angels ministered unto him." This clearly means that *during* the forty days of the stay in the wilderness he was tempted, was with the wild beasts, *and* was also supplied with food by the angels. Mark was *utterly unaware* of the fast. Had it been otherwise, he *could not have omitted* to mention the *most important* item of the *whole transaction*, seeing that he has not failed to *add* the unimportant one that Jesus was "with the wild beasts."

Yours, &c.,
J. T. T.

THE TERM *HARI*.

TO THE EDITOR OF THE "INDIAN MIRROR."

SIR,—It was, perhaps, the *Bombay Guardian* that once lately put the question;—"Who is the *Hari*" whom the Brahmos now-a-days invoke with so much piety and earnestness? Since then, the question has been gathering force; and it was during the last anniversary festival that the question has assumed a definite shape among Hindus in this part of the country. What the *Guardian* quietly insinuated is being openly declared by the Hindus that the Brahmo Somaj is, after all, retracing its steps, and will, sooner or later, be absorbed in Hinduism. Some have even gone so far as to say that the Brahmos have already become *Vaishnavas*. This is, indeed, a very serious charge, however much our Hindu brethren may rejoice in it. Is it a fact that we are gradually becoming Hindus? Allow me, Mr. Editor, to give my unqualified protest against this almost gratuitous assertion. For, I find that this statement is based simply upon a thorough misconception of the term *Hari*. The Hindus are of opinion that the Brahmo's *Hari* is their identical *Hari*. Let me once for all say no to this. Our *Hari* is neither *Krishna* nor *Vishnu*, neither an incarnation, nor a prophet. It is the same formless, infinite, all-pervading God, whom the Brahmos have been worshipping since the establishment of the Brahmo Somaj. To corroborate what I have stated above I shall here quote a few passages from different hymns, very lately composed, in which the name *Hari* occurs:—

"*Hari* alone is our Saviour, the Giver of all success, Father Everlasting, Loving Master of the universe, the source and seat of all forces;

"Without hands, feet, or body, indivisible intelligence and wisdom, the beautiful, of love and holiness, wonderful and formless,

"Without image, or humour or smell, formless, joy and truth is He.

"In the abode of thy heart, with the eye of love, behold His charming, spiritual presence,

"Endless is His mercy, * * * "

—*The new Dispensation Song.*

Let me quote one more passage from another hymn:—

"*Hari* is all spirit, formless. He never took any physical form; it is by assuming the form of spiritual bliss that he makes our hearts peaceful."

—*Hymn book, part II. Hymn No. 74.*

I could give many more quotations, but it appears to me that in the above there is sufficient refutation of the groundless charge. But the matter will not drop here, for they ask: why, then, this change of terms, why this innovation? In the first place, let me say that this is no innovation. Because the term *Hari* has been used ever since the commencement of Brahmo movement in this country. In the hymns of the Calcutta Brahmo Somaj and in their prayer-book, there are occasional uses of this term. The only thing that can be said of it now is this that at present its use is profuse, more frequent than before. What is the reason for that?—the Hindu will still persistently ask. Why, the reason is quite obvious to every student of the History and Study of Words. It is an admitted fact that there is a natural instinct in man which makes him adopt simpler and smaller words to express his ideas. There are many instances in which large and bombastic terms have almost imperceptibly given way to simpler words to express the identical ideas. Moreover we read in Trench:—"The moral and spiritual conviction of men is often at work upon their words, giving them new turns in obedience to these convictions." Exactly this has been the case with this word *Hari*. In their progress in spiritual culture, the Brahmos *naturally* felt the want of a simple word for *Saviour*, and as *Hari* implies nothing else than *Saviour*, and as it has been already introduced into Brahmo literature, they could not but take this short and sweet word. To Brahmos then this term is not at all tinged with idolatrous and superstitious ideas, derived as it is from the Sanskrit derivation *Hara*, to remove; so to them *Hari* means simply this—He who removes sin and iniquity, and thus saves the fallen. The natural tendency to the use of simpler words has another very apt illustration in the frequent use of the Bengali word *ma* (mother) by the Brahmos now-a-days. This word consists of one letter, and as such is very natural, though highly expressive of God's love.

Mr. Editor, the above explanations will, I am sure, stop the mouth of those who assert that we are becoming, or rather have already become, Hindus, upon no other valid ground than that we use the term *Hari*.

Yours &c.,
A BRAHMO.

The 7th February 1879.

NOTICES TO CORRESPONDENTS.

Persons favoring us with communications are requested to write legibly, and on one side of the paper only.

Unauthenticated communications will not be inserted.

U. C. MITRA says:—"A few days ago I was walking through the Bowbazar Street, when I came to a congregation of young Hindu lads preaching the doctrines of Hindu Theology. I stopped a few minutes to hear them, but to my utter disappointment I came to understand it was a mere child's play. The lads were mimicking the missionaries, who were preaching the Gospel just at that moment on the opposite side of the road."

SUNDERLAL.—The *Review* is now out, and probably it has reached you by this time. If not, pray, address the Mission Office.

KRISHNARAO NARAIN.—Pray, address the Missiou Office.

WITH reference to the Theological Institution we beg to say, in reply to Mr. Dall, that an account of the first meeting will be published as soon as we get the reports of the speeches.

A CORRESPONDENT from Trevandrum asks us if there are any English translations of the Upanishads to be had here. We do not think the Upanishads have been translated entire. Professor Max Müller's first volume of the Sacred Books of the East is, we believe, the first attempt of the kind. Bengali translations of portions of the Upanishads may be had here.

Provincial.

LAHORE.

[FROM OUR OWN CORRESPONDENT.]

The 2nd February 1880.

WITH a view to join in spirit with their brethren of the different Somajes throughout the country in offering thanksgivings to the All-Merciful Father on the occasion of the 50th anniversary of the Brahmo Somaj, the Brahmos of Lahore held special Divine Services in their Mandir both on the morning and evening of Saturday, the 24th January 1880. The evening service was attended by about a hundred persons, including a few ladies, who were, as usual, accommodated behind the screen. During the course of the service, our esteemed minister, Lala Ralla Ram Bhimbhat, delivered a short but impressive sermon on the life and doings of Rajah Ram Mohun Roy, the great Founder of Brahmoism. On the following day, *i. e.*, Sunday, the Brahmos sent a telegram to the Revereud Babu Keshub Chunder Sen, Secretary to the Brahmo Somaj of India, offering their cordial greetings to the brethren at Calcutta on the joyous occasion.

It will, I believe, afford satisfaction to many to learn that the members, who had been entrusted with the duty of increasing the audience at our Sunday evening congregational services, are carrying on their mission in right earnest. As soon as a member is found absent at these devotional meetings, a deputation forthwith attends on him, while friends and sympathisers are likewise now and then, as far as possible, visited at their homes, and persuaded to join in the service. In addition to these visits, Notice Boards have been printed and are duly posted for the information of the outside public every Sunday at the principal gates of the city. The consequence is that the audience is fast increasing; in fact, since these arrangements came into force, it has been no less than double the average of the past year. But it is a matter of deep regret that the Bengali community of this place is lamentably indifferent to these appeals. You will be sorry to hear that of the seventy-three persons who were present at our last Sunday congregational service, with one exception, *viz.*, our esteemed Secretary, there was not a single Bengali gentleman amongst them. Surely, this is not to be expected from men who have the honor to belong to the race from which sprang the illustrious founder of the Theistic Church in India, and whose members elsewhere are, at the present day, so zealously working to promote the cause of the monotheistic worship in the country. I make these remarks in the hope that they will draw the attention of our Bengali brethren here, and that those amongst them who have the good sense to feel that there is something else besides "innocent amusements" which their degraded motherland requires of them at the present day, will not be slow to render the help which their brethren of the Punjab are so eagerly seeking.

There was a time in the history of this Somaj, when it consisted wholly of Bengali gentlemen. Gradually as time rolled on, that element began to diminish, while the number of Punjabis went on increasing steadily, though slowly, till at last we find it quite a Punjabi Brahmo Somaj. This is a most striking instance of how Brahmoism is destined to localize itself amongst the different races that inhabit the country. No doubt, during the past six or seven years, owing to the transfer from the station of most of the enthusiastic and able members of the Somaj, the responsibility o

those left behind has very much increased; but this need not dishearten us, if only we try through God's grace to feel that responsibility, and when we have once commenced helping ourselves, we believe our Merciful Father will arrange everything for our good.

The Sangat Sabha in connection with the Somaj is regularly meeting.

Literary, Scientific, &c.

DUELLING has by no means gone out of fashion across the Channel, for thirty-three encounters took place in France last year.

DURING the last Christmas and New Year's days, flowers were in great request in Paris. One florist alone sold £22,000 worth of blossoms.

THE newspapers of the United States now amount to 7,500—a number nearly equal to that of all the journals published in every other part of the civilised world. In 1721, America had only two newspapers, and between 1770 and 1825 the number rose to 6,000. The Americans are ahead of all the nations in the world in almost all things.

THE invention for enabling deaf mutes to hear through their teeth, lately announced from America, has been improved upon by the Genevese Professor Colladon. Instead of the costly india-rubber apparatus, he uses a simple piece of elastic carboard, thanks to which the deaf mutes can hear most distinctly both the notes of a piano and the human voice.

IN our last Sunday's commendatory notice of Mr. Dall's "Life Pictures,"—in many parts; Part I Twenty Stories,—we omitted to say where they could be found. Twenty-five copies, a gift of the author to our Mission Office, will be sold there at the regular price of three annas a copy. The Monghyr Zillah School has just taken (at 77, Dhurrumtolla Street, Mr. Dall's home) 100 copies for 20 Rs., and we hear at two other schools who use them.

THE *Times* publishes the following statistics from a Bishop's work-book for 1879, along with the remark that the work during last year was by no means exceptionally heavy :—" Sermons preached, 80; clergy ordained 50, churches consecrated, 4; churchyards consecrated, 2; churches opened, 23, confirmations held, 63; candidates confirmed, 7,211; speeches at public meetings, 40; other addresses given, 152; committee meetings attended, 46; interviews, 474, letters received 6,744; letters answered with his own hand 4,529,"

THE *Graphic* of January 3rd contains an engraving of Cetewayo, the dethroned monarch of Zululand, which shows what vast changes may be effected in one's personal appearance by means of a new attire. The *Graphic* says :—" Cetewayo, whom we have been accustomed to think of as a half-naked savage, with tastes and habits altogether too repulsive to contemplate, appears before us decently clad like a civilised being, his get-up being complete, even to a pair of gloves; which, however, he prefers to carry instead of wear. Cetewayo seems to thrive in captivity; he appears very contented with his lot, and anxious to learn all about the many wonders with which he is now for the first time brought into contact. According to the latest news, he is now diligently studying two of the three R's—namely, reading and writing—and may at any moment be seized with a passionate yearning to become familiar with arithmetic."

Review.

CHERRY STONES.*

—o—

MR. GREECE CHUNDER DUTT has written a charming little volume of verses composed at various intervals, under the very unpretending title of "Cherry Stones." The versification is marked by an easy grace and unaffected melody, and the style, while unencumbered by unnecessary verbiage, is pure and lucid, rising at times to a remarkable dignity and force of expression. The greater half of the book is devoted to sonnets. The sonnet, as a rule, is the last form of composition in which a writer of verse is likely to attain continuous or assured excellence. In it he has the necessary misfortune to provoke comparison with the great Italian master, who for a happy combination of form, freedom, and spirit, general simplicity and poetic diction is hardly rivalled by any sonneteer, modern or old. The author has followed the strict Italian form, and has fairly surmounted the difficulties. There is hardly any departure from the law that prescribed only two distinct rhymes for the two quatrains. The tercets never contain more than three rhymes, and are always separated from the second quatrain by a full stop. The thought in each sonnet is worked out with great skill and clearness, and gains in impressiveness as it draws to the close.

The quality of the work is evenly maintained throughout. We are, therefore, under no necessity to pick up and choose for a specimen, but may take one almost anywhere. So let it be the 5th :—

Keep me apart in safe obscurity,
In closest covert hide my lowly nest,
And guide my footsteps, kindest Lord and best,
Through desert places to the realms on high,
For otherwise, so weak and frail am I,
Vain aims, ambitious hopes, shall cross my breast,
And I shall harbour schemes that breed unrest,
Forget Thy Name, and worldward drift and die.
In mercy grant no pitying face but Thine
To cheer my trembling soul in solitude,
And let the Life of life in me and mine,
When clouds and darkness o'er the pathway brood,
Unnoticed burn, as burns at eve's decline
The hermit's taper in a pathless wood.

These lines beautifully reflect the bent of the poet's mind. Reserved and retiring in his habits, he derives that pleasure from solitude and contemplation which faith alone can give.

The sonnets "Near Nyni Tal," "Off Aden," "In Summer," "Gibralter" and others record the sentiments of a keen and ardent mind revelling wild amid the ineffable charms of myriad-shaped Nature. With a mind highly æsthetically developed, the author marks all that is beautiful and picturesque in the scenes that he visits, and describes them with a happy touch and a rare felicity of expression. To quote one on a place nearer home we give that on "Near Nyni Tal," the place being familar to most of us as presenting the most enchanting hill scenery that India can boast of :—

How rich the prospect from this moss-grown seat!
The vine-clad cottage in the warm recess
Shines like a palm tree of the wilderness,
When lone Arabia pants with torrid heat.
Below, where from the lake the hills retreat,
And the wild strawberry woos the sun's caress,
How calm the cattle lie—how motionless!
Lulled by faint warblings from Deoban's feet.
How smooth the fields appear by yonder rill,
Where 'neath the shelter of an old oak tree,
'Mid snow-white sheep, on green turf lazily,
His rod in hand, the patient angler lies,
Arch, innocent, with ruddy cheeks, and eyes
Like its translucent pools serene and still.

Next we turn to the miscellaneous pieces. Mr. Dutt's workmanship is even more satisfactory in these poems than in the sonnets. Unfettered by the bondage of the strict Italian form, the author is seen in his happiest mood. Here it is that he displays that exquisite lyrical sweetness and wonderful simplicity of style which are some of the pleasantest features of his poems, and of which we have but necessarily little evidence in the sonnets The stanzas "Dir wei ze fran" "Absence" and "Sita" give manifest indications of the touch of the craftsman. The stanzas among other, show great tenderness and pathos. We are tempted into quoting the following :—

She stood upon a turret high
To view the deadly fray,
Her dark eyes shaded by her hand,
Her locks in disarray,
And close beside her knelt her son,
His cheeks with roses spread,
The while a burning western sky
Its radiance o'er them shed.
* * * *
Intent she looked—her husband's form
Where fiercest raged the fight,
Where heaviest hung the lurid smoke,
Absorbed her aching sight;
A sash of blue was on his breast,
The symbol of command,
Albania's chosen chief, he led
That day the Christian band.
* * * *
She saw him fall—she clasped her hands—
A haze came o'er her eyes:
That night Albania's chieftain met
His spouse in Paradise.
And firm in faith, though sorely tried,
Before a month had closed,
Upon the noble orphan's brow
The martyr's crown reposed.

We have quoted enough already, and hardly have space left to quote more. We therefore refer our readers to the work of which we can do but meagre justice in a short notice of this kind. It is a pity, however, that the author does not try his powers in an effort of a more sustained nature. Besides the collection under notice we have by the author some more short pieces of similar nature in the Dutt Family Album.

It has been well remarked by an able critic that the Dutt family is "a nest of singing birds." It is in these columns that we had the pleasant task of noticing the marvellous productions of one of the most glorious members of this family—we mean the celebrated Miss Dutt, who passed away from "Earth while yet the light that shone" in her was crescent, depriving the world of the fruits of her matured genius.

* CherryStones.

Calcutta.

WE have been requested to announce that the Twenty-Third Anniversary Meeting of the Burrabazar Family Literary Club will be held at No. 80, Cross Street, Burrabazar, the premises of the late Babu Ram Mohen Mullick on Tuesday evening at 8-30, when a lecture will be delivered by Rev. Father Lafont, S. J., C. I. E., on Magnetism and Electric Magnetism with experiments. The Hon'ble Justice J. S. White will preside.

WILSON'S CIRCUS.

—o—

THERE will be a special performance at the Circus tomorrow night in aid of the Calcutta District Charitable Society. Their Excellencies Lord and Lady Lytton will, we understand, be present.

Selections.

THE REV. C. H. DALL IN BANGALORE.

—o—

(*Madras Mail.*)

THE Rev. C. H. Dall, M. A., Calcutta, delivered three lectures in the hall of the Literary Union, Bangalore. The first on "Where is India?" was given on Thursday evening, and the next on "Christ," was delivered on Friday Night. The lecturer did not discuss the question "Who is Christ?" but "What is Christ?" and from quotations from the Hebrews, St. John, and other portions of the Scriptures inferred his hearers that Christ was one who "hated iniquity and loved righteousness." God pre-eminently displayed

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his perfections in the person of Christ, but on that account, we cannot ascribe supreme Godhead to Jesus. In the same measure as any man or woman reflects or represents the good qualities which characterised Jesus, in the same degree he or she is anointed from above, and may be *a christ*. The religion which Jesus set up was, in Mr. Dall's opinion, a debtor to other great religions. From Hinduism, Buddhism, Confucianism, and other grand systems that then prevailed, Jesus received Heaven's own light, and presented to his disciples, with his own divine inspiration, the best things in each of these. How Jesus became acquainted with these religious beliefs, Mr. Dall explained by saying that during thirty years, the period of his lifetime, he lived upon the great Caravan route between Asia and Europe. Merchants from the East took Dacca muslins, Chinese porcelain, Persian shawls, and other wares of Eastern countries, through the high way of the world to Rome, and the ancient Emperors and the boy Jesus heard these traders and asked them questions. Thus God sent him the great truths of ethnic morality and religion. The more we humanized Christ, the more we honored him. God could do all things easily—but for a man to do what Jesus did—only think of that! The speaker remaked that Jesus said, "greater than I have done shall he do," "ask me nothing; ask the Father in my name." If he were not human, then he would hardly have given us such words as his last and best. Therefore the more we *humanise* Christ, the more we honor him; and to call him the Most High is to wrong him and do him dishonor. Weakness cannot be consonant with omnipotence; omniscience with ignorance.

The third lecture was on "Idolatry," and Mr. Dall began with comparing "Idolatry" to an "iron shoe," the shoe worn by the Chinese woman to beautify her by cramping her feet. This "iron shoe" should be put off, when the infancy of a nation passes away. Again, idolatry was like a "toy house" for children, full of dolls to play with. When manhood arrives, dolls, &c., must be done away. What the late Rajah Radha Kantha once told him is true: "Men never worship idols!" Idolatry is symbolism in excess; and all excess is bad. It is only when ignorance prevails that this excess appears in idolatry, and is dangerous in the extreme. Mr. Dall compared the blessing of a Romish Priest, by which he professed to turn a wafer to the "body and soul and divinity of our Lord and Saviour Jesus," to the act of a Hindu Brahmin vitalising an idol known as "*Franpratista.*" Years of study in India had shown him that here at least stones and stocks are not worshipped, but only such spirit and life within them as came from the dedication ceremony of the priest, and was superstitiously accepted like the wafer by the people. Men took a long time to be weaned from idolatry among the Israelites, and it will need much hard work to eradicate it from India. Symbolism will always be natural and right, we must let the visible lift us to the invisible. Only let it come and go, like spring and autumn leaves. All honor to Christianity, for its abolition of idolatry. All honor to Islam for the same fidality to God, a Sprit truly worshipped in spirit alone. Honor to the Brahmo Somaj, for the same godly work. Honor to all creeds which set their faces against idolatry.

At the conclusion of the second and third lectures, the Chairman, Mr. Krishnasami Iyer, B. A., thanked the lecturer, especially for his discourse on "Christ," which was to his mind more practically and truly handled than he had ever heard it before. Much credit is due to the Librarian of the "Literary Union," Mr. Muthuswamy Mudeliar, for the arrangements, &c., made by him in connection with these lectures, attended by increasing numbers up to 400 or 500.

ECCE HOMO.*

—o—

It is not the Bishop of Gloucester and Bristol, it is Mr. Matthew Arnold, who affirms,—"Try all the ways to righteousness you can think of, and you will find that no way brings you to it except the way of Jesus, but that this way does bring you to it."

It is not Bishop Lightfoot, it is the author of "Supernatural Religion," who asserts,—"The teaching of Jesus carried morality to the sublimest point attained, or even attainable by humanity. The influence of His spiritual religion has been rendered doubly great by the unparalleled purity and elevation of His own character. Surpassing in His sublime simplicity and earnestness, the moral grandeur of Sakya Muni, and putting to the blush the sometimes sullied, though generally admirable, teaching of Socrates and Plato, and the whole round of Greek philosophers. He presented the rare spectacle of a life, so far as we can estimate it, uniformaly noble and consistent with his own lofty principles, so that the 'imitation of Christ' has become almost the final word in the preaching of His religion, and must continue to be one of the most powerful elements of its permanence."

It is not Lord Shaftesbury, it is the author of Ecce Homo, who says,—"The story of His life will always remain the one record in which the moral perfection of man stands revealed in its root and unity, the hidden spring made palpably manifest by which the whole machine is moved. And as, in the will of God, this unique man was elected to a unique sorrow, and holds as undisputed a sovereignty in suffering as in self-devotion, all lesser examples and lives will for ever hold a subordinate place, and serve chiefly to reflect light on the Central and orginal example."

It is no Bampton lecture, it is John Stuart Mill, who says,—"It is the God incarnate, more than the God of the Jews or of Nature, being idealised, has taken so great and salutary a hold on the modern mind. And whatever else may be taken away from us by rational criticism, Christ is still left,—a unique figure, not more unlike all His precursors than all His followers, even those who had the direct benefit of His teaching.

It is not Lacordaire, it is Renan, who affirms,—"In Jesus was condenced all that is good and elevated in our nature. . . . All the ages will proclaim that, among the sons of men, there is none born who is greater than Jesus."

It is not Canon Liddon or Cannon Farrar, it is W. R. Greg who exclaims,—"In reading the sayings of Jesus, we feel that we are holding converse with the wisest, purest, noblest Being that ever clothed thought in the poor language of humanity. In studying His life we feel that we are following the footsteps of the highest ideal yet presented to us upon earth. Blessed he God that so much manliness has been lived out, and stands there yet a lasting monument to mark how high the tides of divine life have risen in the world of man."

* From a Sermon preached before the Synod of Lothian and Tweeddale, by the Rev. Pearson M'Adam Muir, Minister of Polmont.

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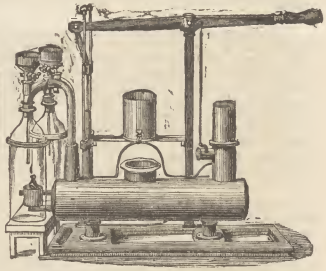

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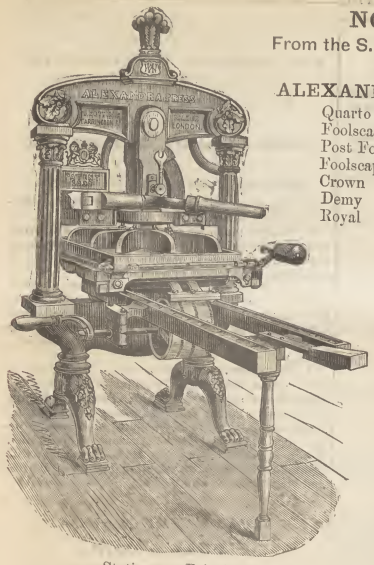

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NOTICE.

THE Manager of the Sen Press will be prepared to undertake any agency business, with which he may be entrusted, promptly and astisfactorily. Remittances to accompany orders, commission will be charged according to the value of the order on a sliding scale of rates which can be ascertained by application to the Manager.

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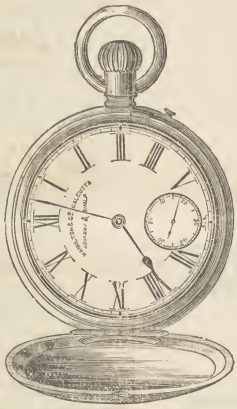

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Of every fashionable pattern now worn, and of the usual lengths, manufactured of the best rich colored Gold. We solicit inspection of our large and varied stock, but a sheet of patterns with prices will be forwarded per post to up-country applicants not able to visit Calcutta.

Silver Guard and Albert Chains, a large assortment always in Stock, Prices on application.

Lockets, Seals, and Watch Keys, charms and Trinkets, &c.

HAMILTON AND COMPANY,
Jewellers, Watch and Clock Makers in ordinary to H. E. the Viceroy and to H. R. H. the Prince of Wales,
a-18 *CALCUTTA.*

DUNN AND CO.

CABINET-MAKERS, UPHOLSTERERS,

AND

BILLIARD TABLE MANUFACTURERS

BY APPOINTMENT TO

His Excellency the Viceroy and Governor-General of India.

Nos. 46 & 47 Bentinck Street,
CALCUTTA.

Every requisite in Household Furniture supplied at the shortest notice.

A large collection of ready-made Furniture available for selection.

Designs furnished for Furniture of special make.

The entire furnishing of house sundertaken at the most moderate rates of charge.

Orders executed for Billiard Tables of all seizes and Billiard Table Requisites of all kinds ; a large stock of both being always kept on hand.

Estimates supplied on application. *a*-10

NATIVE Princes, Cbiefs, Noblemen, and Gentlemen, wishing political and other petitions and papers to be drawn up, are respectfully solicited to address themselves in writing to X, care of the Printer.

COOK AND CO.'S

CRUSHED FOOD FOR HORSES.

Reduction of Price.

COOK & CO. are glad to be able to announce the reduction of the price of their Crushed Food to Rs. 3/4 per maund exclusive of bags.

Cattle Food Rs. 2/4 per maund. } exclusive of
Chaff 1/8 per maund. } bags.

a-7 COOK & Co.

Orange Honey ?

Orange Honey ??

Orange Honey ???

THE purest and Daintest just received from Sylhet. Price very cheap.

Apply sharp to prevent dissappointment.

FRAMJEE & SONS,
a-55 *11, Bentinck Street, Calcutta.*

C. LAZARUS & CO.,

House and Land Agents.

61, BENTINCK STREET, CALCUTTA.

The following properties to let and for sale.

For Sale.

NO. 2, Madge's Lane.

To Let.

A SPACIOUS Dry and Airy Godown, No. 2, Mission Row, with entrance on the Road side.

To Let.

THE flat consisting of 3 large rooms, No. 2-1, Mission Row, admirably adapted for Mercantile Offices, now occupied by Messrs. Stanley & Co., who will vacate the premises on the 1st June next, from which date they are available.

Apply to

C. LAZARUS & CO.

For Sale.

WORTHY the notice of Capitalists, Shipping Agents, Mill-owners, or Noblemen desirous of having a residence on the river bank.

A MANSION on the bank of tbe River Heoghly, with 40 biggahs of beautifully laid-out land attached, baving several tanks of very sweet water. Situated in the southern suburbs of Calcutta, within 20 minutes' drive of Government House. Tbis ground has a river frontage of about 300 feet with water of such a depth as to admit of a sbip ancboring close to the bank.

For Sale.

A VERY FINE BUNGALOW situated at GYA. It stands in its own compound, which is a very large one, is pukka built throughout, and bas a good range of pukka stabling, also an extensive range of out-offices. It can be disposed of at a moderate price, the owner baving left India.

For Sale.

A LOWER-ROOMED House, on the banks of the river at Baranagore (Bhaduri Ghaut), 8 cottabs, 4 chittacks land. Price Rs. 2,800. Government ground rent, Rs. 1-5-3 annually.

For Sale.

A FINE two-storied Mansion, situated at Alipore, within 20 minutes' drive of Government House, well adapted for the residence of a Native Prince or Rajah.

The Ground-floor is marbled throughout, tbe Reception-Room and Hall on the upper-storey is teak-floored. There is a fine verandah to the South, the whole length of the house overlooking a large tank, and a grand pillared portico, the whole height of the house to the North front. It bas excellent out-offices, and stabling with extensive compound. Two fine tanks, one of which to the south of the house, is very prettily embellished with a fine pukka-built marble ghaut, and contains sweet wholesome drinking water. A road with a beautiful avenue of full-grown trees leads from the entrance lodge to the house.

There is a large range of Racing Stables to the south end of the compound, which has a separate entrance.

The whole extent of ground measures more than forty biggahs. The yearly Government rent is Rs. 52-5.

This Mansion, with grounds, has been decorated, improved and laid out, regardless of expense, and is now being offered for sale, consequent on the owner having left for England.

To Let at No. 10, Hare Street.

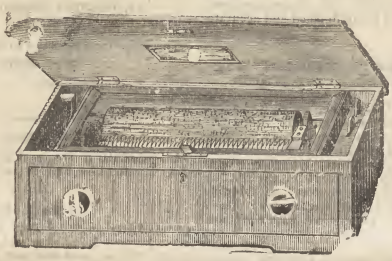
Suitable for Mercantile offices—Barristers' Chambers—Attornies or Brokers.

Four large light airy and lofty rooms—having entrances from either Hare Street or Council House Street—could be let separately, one portion having the Council House Street entrance, and the other the Hare Street.

C. LAZARUS & CO.,
HOUSE AND LAND AGENTS.
61, BENTINCK STREET, CALCUTTA. *a*-28

HAROLD & CO.,

3, DALHOUSIE SQUARE, CALCUTTA.



HAROLD & CO. beg to invite the attention of the Native Nobility and Gentry of Calcutta and the Mofussil, to a supurb invoice of Musical Boxes, with and without the Harp or Setar accompaniment, playing Bengali and Native Tunes. These Boxes have been manufactured to special order, and will be found to be excellent in mechanism, and musically correct of rich tone, perfectly in tune and of beautiful finish. The patent winder is employed in each box.

—o—

Box No. 1073, playing 6 Bengali tunes, 1st series.

1. Poorabee.
2. Imni.
3. Maroo (Dhuma Kauralie).
4. Bassanto.
5. Kalangrah.
6. Peeloo.

Cash price Rs. 100.

Harp or Setar Box No. 1073½, playing 6 Bengali tunes, 1st series.

1. Poorabee.
2. Imni.
3. Maroo (Dhuma Kauralie).
4. Bassanto.
5. Kalangrah.
6. Peeloo.

Cash price Rs. 125.

Box No. 1075, playing 6 Bengali tunes. 2nd series.

1. Sarung.
2. Bhoirabee.
3. Kaffee.
4. Jhinjuttee.
5. Bhoirabee.
6. Kawalee.

Cash price Rs. 100.

Harp or Setar Box No. 1075½, playing 6 Bengali tunes, 2nd series.

1. Sarung.
2. Bhoirabee.
3. Kaffee.
4. Jhinjuttee.
5. Bhoirabee.
6. Kawalee.

Cash priceRs. 125.

Box No. 1077, playing 6 Bengali tunes, 3rd series.

1. Taza Bhee Taza.
2. Doogiree.
3. Hilli Milli Punnya.
4. Denga Chate Ayore.
5. Kia Hoga Bhola Janee.
6. Khambaj.

Cash price Rs. 100.

Harp or Setar Box No. 1077½, playing 6 Bengali tunes, 3rd series.

1. Taza Bhee Taza.
2. Doogiree.
3. Hilli Milli Punya.
4. Denga Chate Ayore.
5. Kia Hoga Bhala Janee.
6. Khambaj.

Cash price Rs. 125.

a-19

BY APPOINTMENT TO
H. R. H. THE PRINCE OF WALES;
To His Excellency the Right Hon'ble Lord Lytton, G.M.S.I.,
VICEROY & GOVERNOR-GENERAL OF INDIA
ALSO TO THE GOVERNMENT HOUSES, CALCUTTA, MADRAS, AND BOMBAY.
The Nizam, Rajahs of Mysore, Baroda, Oodeypoor. and Rao of Kutch, &c., &c.
DESCHAMPS & CO.
CABINET MAKERS,
COACH BUILDERS,
AND
Billiard Manufactures.
MENTION HONORABLE,
Paris and Vienna Exhibitions.

DESCHAMPS & CO. beg to invite particular attention to their New Stock of Furnitures and Carriages, the latest Fashions
FURNITURES IN BEAUTIFUL ROSEWOOD PLAIN AND CARVED,
Teak-wood, Mahogany, Chittagong,
AND
RED AND WHITE CEDAR,
Ebonised and Gilted
Carriages of all Descriptions,
THE LAST IMPROVEMENTS.

DESCHAMPS & CO.,
CALCUTTA.
20, Lall Bazar Street,
Corner Radha Bazar Street,
Near Dalhousie Square, East,
AT
20 Yards of the Scotch Churh.

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[ESTABLISHED 1833.]
H. C. GANGOOLY & CO.,
ENGRAVERS, PRINTERS, STATIONERS, &c.
19, 20, & 24, Mangoe Lane, Calcutta

THE following is a description of some of the works undertaken and goods sold by us:—

Engraving Department.

Zinc Plates for marking cases, Office Seals, Badges, Turban Badges, Door-plates, Seals for Indigo Cakes, Punches for marking on metal utensils, Hammers, with letters cut thereon, Branding Irons, &c., Engraving on plated-ware, Gold, Silver, Ivory, Valuable Stones, Wood, &c., &c.

☞ Rubber Seals are also supplied.

Printing Department.

Books, Mercantile Forms, Rent Dakilas, in any character, Pattahs, Kobuliuts, Wedding Cards, Visiting Cards and other Fancy Printing either from Letter, Lithographic, Copper-plate or Embossing Presses.

Stationery Department.

Writing and Printing Paper in great variety. Blotting Paper, Envelopes, Cards, Visiting, Business, Invitation. Ball Programme, Playing, &c. Writing Inks, Litho-Materials, Drawing Paper, Steel and Quill Pens, Inkstands and Bottles, Birthday Cards, Scrap Books, Scrap Pictures, Photo, Albums and various other Sundries in Stationery Account Books of various descriptions.

TERMS—For Mofussil Cash or reference for payment in Calcutta. Small parcels are sent per Value-Payable Parcel Post. Special terms to the trade.

CATALOGUE ON APPLICATION.

H. C. GANGOOLY & Co.
Mangoe Lane, Calcutta.

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ESTABLISHED 1846.
DRUGGISTS' HALL,
35-36, College Street,
CALCUTTA.

Fresh consignments to hand ex S. S. "Eldorado," "Deccan," "Merkara" and "Sirdhana."

Patent Medicines.

DR. LOCOCK'S PULMONIC WAFERS.
For all diseases of the Breath and Lungs.
Price per phial Re. 1-4. *Packing As.* 2.

FRUIT JULIEN.

This new and wonderful preparation is the mildest Laxative, and at the same time the most harmless Purgative ever introduced, it will be found invaluable in all cases of habitual constipation, Piles, Skin diseases, Bile, Liver complaints, Headaches, &c., and all diseases to which young children are most liable.

Price per box Rs. 2. *Packing As.* 2.

JOHNSON'S SOOTHING SYRUP.
For children cutting their teeth.

This infallible remedy has preserved hundreds of children, when thought past recovery, from convulsions. As soon as the syrup is rubbed on the gums, the child will recover, being as innocent as efficacious. When infants are at the age of 4 months, though there is no appearance of teeth, one bottle of the Syrup should be rubbed on the gums to open the pores.

Price per phial Rs. 2. *Packing As.* 4.

POWELL'S BALSAM OF ANISEED.

This invaluable medicine has the extraordinary property of immediately relieving Coughs, Colds, Hoarseness, Difficulty of breathing and Huskiness of the throat. It operates by dissolving the congealed Phlegm, and thereby causes a free expectoration.

Price per phial Rs. 2. *Packing As.* 2.

DUSART'S SYRUP OF LACTO-PHOSPHATE OF LIME.

It is very efficacious in the treatment of childrens complaints. The child that does not find in its mother's milk, or in that of animals, the phosphate of lime necessary for the support and growth of the various parts of its body, borrows it first of all from the bones of its own skeleton which soon weakened, beeds, grows deformed, and inflames. Under the influence of this Syrup, administered several times a day, after meals, the muscles and bones are repaired, cheerfulness returns and the important work of Teething goes on regularly.

Price per bottle Rs. 2 Packing As 4.

Proprietory Medicines.

Dr. S. P. Bannerjee s Sanjivani.

It cleanses the blood of all its morbid and effete materials, and thus purifying the blood gives healthy stimulus to the nervous centres. It is marvellously efficacious in the following diseases:—Chronic fever, chronic indigestion, nervous debility, Piles, Dysmenorrhœa, Spermetorrhœa, Leuchorrhœa, Hysteria, &c.

Price per phial Rs. 4, *postage and packing Re.* 1

DR. GHOSE'S WATER PURIFIER.

Capable of purifying water within an hour.

Price Re. 1 *and Packing As.* 2.

DR. GHOSE'S OXYGENINE.

The long sought antidote for the most fatal poison of Asiatic cholera.

Price per bottle Rs. 2-8, *and packing As.* 4.

Ærated Waters.

Cash rates. Rs. As. P.

Soda water,	per doz.	...	0 12 0	bottles returning.
Lemonade	,,	...	1 0 0	
Tonic	,,	...	1 0 0	
Roseade	,,	...	1 8 0	
Gingerade	,,	...	1 4 0	

Wholesale rates on application. Price list supplied to Moffusil dispensaries and medical practitioners.

Moffusil orders promptly executed when accompanied with remittance or on a respectable reference in Calcutta.

GOBIND CHUNDER DUTT & CO.,
Proprietors.
W. BIRD,
Superintendent.

a-11

THE undersigned beg to inform the Public that they have the undermentioned goods in large quautities in stock, and orders supplied,—and contractor.

Pewter Bed Pans, Urinals, Spirit Lamps, Syringes from ½ oz. to 3lb., Mugs, Salt Cellars, Ice Moulds, Pint Measures, Wine Coolers, Imperial Gallons, Freezing Pots, and other Pewter Articles of every description.

Terms—CASH.
Price moderate.
BISSONAUTH CHUNDER & SONS,
1, Bentinck Street, Calcutta.

a-78

COOKE & KELVEY,

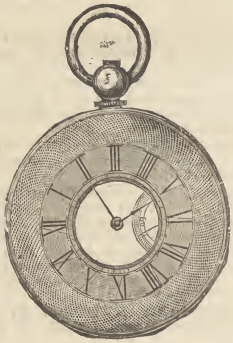
20, OLD COURT HOUSE STREET, CALCUTTA,

MANUFACTURERS OF FINE AND COMPLICATED WATCHES,
WACTH-MAKERS TO H. E. THE VICEROY OF INDIA.

MODEL WATCHES FOR INDIA.

The Model Watches are constructed upon the most scientific principles, combining simplicity, strength, durability, and timekeeping qualities.

These watches have attained a reputation for accurate timekeeping fully equal to those of the best known makers. They are entirely of English manufacture having powerful full-plate, Lever movements, Capped, Jewelled, Gold Balance, Maintaining Power, &c.



Silver Half Hunting Case,
Cash Rs. 90.
Gold Half Hunting Case,
Rs. 230 to 250.

Silver Hunting Case,
Cash Rs. 80.
Gold Hunting Case,
Rs. 230 to 250.

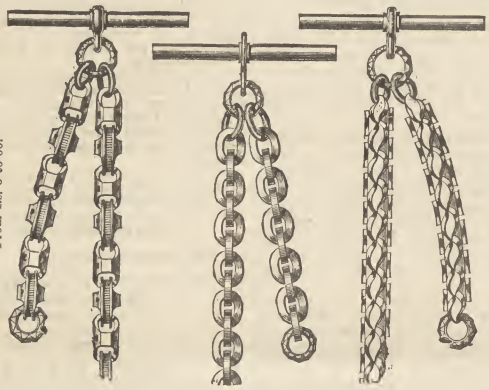
COOKE AND KELVEY'S GENEVA WATCHES OF GUARANTEED QUALITY.

Silver Half Hunting Case, Rs. 40 cash. Ditto Lever Escapement, Rs. 50 cash.	Silver Hunting Case, Rs. 35 cash. Ditto Lever Escapement, Rs. 45, 5 cash.	Silver Crystal Case, Rs. 35 cash. Ditto Lever Escapement Rs. 45 cash.

GOLD ALBERT CHAINS.

A magnificent assortment, many of the pattern being recently designed and of a novel character From Rs. 40 to 300.

For the drop pieces attached to the Chains we have a splendid variety of Lockets, Seals and Keys in pairs or single, Pencil Cases, Charms, &c. From Rs. 5 to 60.



A NEW INVENTION
The New Luminous Dial Watch
Shows the time by night as well as day, without the aid of Artificial Light.
Rs. 50.

The attention of the Native nobility and gentry is invited to a magnificent selection of massive elegant Gold Guard Chains of pure quality and exquisite workmanship.

COOKE & KELVEY,
a-9 *CALCUTTA.*

Notice.

The Hookah-shop carried on by Radha Nath Chowdhry, in Jorasanko, has been removed to 81, Bentinck Street, and will henceforward be conducted by the undersigned.

A large assortment of Bengalee and Mahomedan shaped Hookahs of new designs just to hand at moderate prices. Inspection invited.

Prices ranging from Rs. 2 to 10 each, inclusive Chillam.

ISSUR CHUNDER BEED,
81, Bentinck Street, Calcutta.
a-36

NATIONAL BANK OF INDIA, LIMITED.

THE Bank's present rates of interest are.

On Twelve Months' Deposits	5%
„ Six Months' Deposits	4%

Special rates are allowed on Deposits for short periods.

On Current Accounts Interest at 2% is allowed on the *daily* balances over Rs. 1,000 and under one lac.

J. WINDRAM,
Manager.
a-34

NO MORE PAINS!!!

DARLINGTON'S PAIN-CURER

WARRANTED to cure pains of every description arising from whatever cause, on any part of the human frame. A certain cure for Pains in the Back, Lumbago, Pains in the Chest, Sore Throats, Coughs, Colds, Tightness of the Chest, Bronchitis, Diptheria, Headache, Toothache, Earache, Deafness of the ear, Neuralgia, Colics, Rheumatism, Paralysis, Pains in the Groins, Contracted Joints, Gout, Sciatica, Bad Legs, Bad Breasts, Swellings, Old Sores, Ulcers, Piles, Ringworm, Pimples and Eruptions on the Skin.

Pains of every description have been cured by the outward application only of this medicine, when all the skill of the medical art has been tried without effect.

Per bottle Re. 1, Large side Rs. 2, packing As. 8
DARLINGTON & CO.
Dhurrumtollah Street, Calcutta.

*** The words Pain-Curer and No More Pains!!! are our trade marks. Unprincipled parties infringing on our trade rights will be criminally prosecuted.

☞ ☞ Beware of a base worthless fraudulent, native imitation of Darlington's celebrated Pain-Curer.

☞ CAUTION TO THE PUBLIC. Beware of ignorant imitators who cannot express their thoughts in their own words, but servilely imitate Darlington & Co.

☞ Call for DARLINGTON'S PAIN-CURER and see that you get it. Thousands of Testimonials of the marvellous cures by this remedy.

Mr. George Ostocke, Manager, Collingeerah Indigo Concern, N. W. P., took a large bottle of DARLINGTON'S PAIN-CURER, found it efficacious, & twice sent orders for half a dozen large bottles at a time.

Mr. Edward Brown, an influential Zemindar, & Vice-Chairman of the Municipality of Burisaul, has from time to time taken over 2 dozen large bottles of Darlington's Pain-Curer, & writes :—"Please send me 2 bottles more (large size) of DARLINGTON'S PAIN-CURER. I am happy to observe that I have witnessed beneficial results from its application. Some of my friends used it, & I also gave to some of my servants : I was pleasingly surprised to see that in every instance it kept true to its name."

The Rev. Mother of St. Joseph's Convent, Bandora, Bombay Presidency, writes :—"We find DARLINGTON'S PAIN-CURER efficacious, and are glad to know of it as being a useful medicine. SISTER THEODORINE, *Superioress F de la Croix.*"

The Lady Superior of St. Mary's Convent, Allahabad, writes :—"DARLINGTON'S PAIN-CURER has been found most beneficial in a case of local Paralysis. M. J. SCHMIDT, *Superioress.*"

His Excellency Sir Salar Jung, G. C. S. I., after ordering for a couple of large bottles of Darlington's Pain-Curer, approved of the medicine, and ordered for 6 more large bottles of Darlington's Pain-Curer through Captain Percy Gough, his Private Secretary.

General Jeet Jung Bahadoor, Rana, of Nepaul, after ordering one large bottle of DARLINGTON'S PAIN-CURER, expressed his approbation, and ordered for a dozen large bottles of the same.

Rajah S. S. Ghosal, after taking more than 20 large bottles of Darlington's Pain-Curer, said that he found the medicine efficacious in every instance.

"Gentlemen,—I beg you will kindly send me another bottle of DARLINGTON'S INFALLIBLE PAIN-CURER which is undoubtedly worthy of its name, P. THORPE, 39, Anderson Street, Black Town. Madras."

Mr. G. Dessa, of Howrah, has used more than a 100 large bottles of DARLINGTON'S PAIN-CURER, and finds it his only friend that affords him an immunity from disease, or rids him of it when he is attacked.

Mr. E. C. Kemp, Editor & Proprietor of the *Bengal Times*, writes from Dacca. "I have lately witnessed a speedy and complete cure of a swelled foot attended by great pain, for the removal of which DARLINGTON'S PAIN-CURER was prescribed. Swelling and pain abated after a couple of applications, and in about 4 days disappeared. This is one of several instances in which I have noted the efficacy of Darlington's Pain-Curer."

Capt. Heath of the Steamer "Bombay," a Master Mason, writes—"I gave a bottle of DARLINGTON'S PAIN-CURER to a friend of mine who was ill. It having relieved him greatly, he wrote to me for another bottle. Kindly let bearer have a large bottle of DARLINGTON'S PAIN-CURER."

DARLINGTON & CO.,
Dhurrumtollah Street, Calcutta.
a-12

Hooghly Bridge Notice.

THE Bridge will be closed for traffic on Tuesday, the 17th February, 1880, from 1-30 to 4-30 P. M.

G. H. SIMMONS,
a-6 *Secretary to the Bridge Commissioners.*

To Printers, Contractors, Builders and Planters.

A EUROPEAN is open to an engagement either to put up or look after machinery, and is prepared to undertake any other work in his line of business. Terms moderate.
Address M. C/o Printer. 240

INDIA GENERAL STEAM NAVIGATION COMPANY, "LD."

SCHUKE, KILBURN & Co.—*Managing Agents.*

ASSAM LINE NOTICE.

Steamers leave Calcutta for Assam every Friday, and Goalundo every Sunday, and leave Debrooghur downward every Saturday.

THE Str. *Tezpore* will leave Calcutta for Assam, on Friday, the 13th instant.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Thursday, the 12th instant.

THE Str. *Sudiya* will leave Goalundo for Assam on Sunday, the 15th instant.

Cargo will be received at the Company's Godowns, No. 4, Fairlie Place, up till noon of Friday, the 13th instant.

Passengers should leave for Goalundo by Train of Saturday, the 14th instant.

CACHAR LINE NOTICE.

REGULAR WEEKLY SERVICE.

Steamers leave Calcutta for Cachar and intermediate Stations every Tuesday, and leave Cachar downward every Thursday.

THE Str. *Assam* will leave Calcutta for Cachar on Tuesday, the 17th instant.

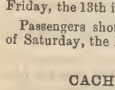
Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Monday, the 16th instant.

For further information regarding rates of freight or passage money, apply to

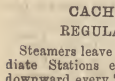
4, FAIRLIE PLACE, } G. J. SCOTT,
Calcutta, 11th February, 1880. } *Secretary.*
a-23

RIVERS STEAM NAVIGATION CO., "LIMITED."

The Steamers of this Company run weekly from Calcutta and Goalundo to Assam and back.



THE Steamer *Nepaul* will leave Calcutta for Assam on Tuesday, the 17th February.



THE Str. *Punjab* will leave for Assam from Goalundo on Thursday, the 16th February.

For further information regarding rates of freights or passage, apply to

MACNEILL & CO.
a-32

THE POCKET CODE OF CIVIL PROCEDURE;

TO WHICH ARE ADDED

THE MOFUSSIL SMALL CAUSE COURT ACT,

THE INDIAN REGISTRATION ACT,

AND

THE INDIAN LIMITATION ACT

(WITH THE LATEST AMENDMENTS).

Price Rs. 2. With postage, Rs. 2-4.

A handy and highly useful publication for constant use and ready reference.

TO BE HAD OF

(1.) Messrs. Thacker, Spink, & Co.
(2.) Messrs. Brown & Co.
(3.) Librarian, Vakeel's Library, High Court.
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THACKER, SPINK & CO.

CALCUTTA.

Recent Books of Special Interest in India.

THE LIFE OF ALEXANDER DUFF, D.D.,LL.D. By George Smith, C.I.E., LL.D., in two volumes. With portraits by Jeens, Rs. 17. Volume II. just published, sold separately.

JUNGLE LIFE IN INDIA; or the Journeys and Journals of an Indian Geologist. By V. Ball, M.A., Geological Survey of India. With maps and illustrations, Rs. 17-14.

AKBAR. An Eastern Romance. By Dr. P. A. S. Van Limbug-Broneder, translated from the Duch by M. M. With notes and an introductory life of the Emperor Akbar by Clements R. Markham, C. B., Rs. 7-8.

EPISODES OF ANGLO-INDIAN HISTORY. A Series of Chapters from the Annals of British India, showing the Rise and Progress of our Indian Empire. By W. H. Davenport Adams, Rs. 7-8.

OUR VISIT TO HINDOSTAN, KASHMIR AND Ladake. By Mrs. J.C. Murray Argusley, 8vo., Rs. 10.

A GUIDE TO INDIAN HOUSEHOLD MANAGEment. by Mrs. Eliot James. Hints on Outfits, Packing, Bungalows. Furnishing, Servants, &c., &c., Re. 1.

A MANUAL OF FAMILY MEDICINE FOR India. By W.J. Moore. Deputy Surgeon-General, H. M.'s Indian Medical Service. Third Edition, Rs. 8.

THE HAPPY VALLEY: Sketches of Kashmir and the Kashmirees. By W. Wakefield, M.D., with Maps and Illustrations, Rs. 10-12.

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A SANITARY PRIMAR FOR INDIAN Schools. By J. M. Cunningham, M.D., Sanitary Commissioners with the Government of India, As. 4.

THE QUARTERLY BENGAL ARMY LIST, to which is added a supplement, containing the latest corrected Civil List, war services of Officers and the Military Regulations, Rs. 4.

THE QUARTERLY CIVIL LIST FOR BENGAL, corrected to 1st January 1880, Rs. 3.

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FROM THE PRESS COMMISSIONER.

CALCUTTA, 21st FEBRUARY.

General Bright's force has moved up to Tigri in Lughman and encamped to the South of the Alishang river near the meeting of Alishang and Alingar valleys which are both well cultivated and densely populated and contained numerous forests and enclosures of different Khans and Chiefs.

From Candahar.—The ringleader of the revolt of the Iskhakzais against the representative of Sirdar Shere Ali, is said to have been executed, and the tribe fined 15,000 Candahari rupees which had been paid. These measures are said to have restored order in the district. All the high hills round Candahar are covered with snow. The fall has been very heavy and continuous at Kelati-Gilzia, Quetta and in the Khojuck and Peshni valleys. The health of the troops is good. All quiet through Candahar, Kelati-Gilzai and Zamindawur districts.

Editorial Notes.

IN the State of Illinois, there are more than six hundred towns in which there are no licenses granted for liquor selling.

THE neatest verdict on the Government was that passed by Mr. Chamberlain at Birmingham the other day. He parodied the satire on Charles II and made it the epitaph for the present ministry. The lines are :—

Here lies a Tory Ministry,
Whose word no man relied on ;
Who never said the thing they meant,
And never did a wise one.

IT is not generally known that while the Queen is in residence at Windsor, a certain number of deserving persons attend daily at the Castle, with the exception of Sundays, and receive the surplus food and broken victuals unconsumed by the royal household, and which are carefully distributed among the applicants by an officer duly appointed for that benevolent purpose.

DEAN STANLEY performed the ceremony of marriage of the Right Rev. Dr. James Fraser, Bishop of Manchester, and Miss Duncan of Bath. At the close of the service the Dean substituted, for the usual exhortation, a short address, in which he spoke of Christian matrimony as not only the blending of two souls for mutual society and comfort, sympathy and support, but a new starting-point in life for a more holy and more consistent walk before God.

THE *Christian Life* says :—Some of our English papers are a little excited about Keshub Chunder Sen assuming the office of a prophet. We can assure our neighbours that Mr. Sen assumes nothing more now than he did when in England, and nothing more than those who take up the office of the Christian ministry assume when they say they have been moved to this by the Holy Ghost."

WE are glad to learn that the *Indian Spectator* of Bombay has been revived. It was started some three years ago, and during its career showed ample signs of vatality and usefulness. In rescuing it now from its grave, the editor hopes to invest the paper with at least "some tangible local interest." The *Spectator*, we find, has entered upon its new career with moderate pretensions. We sincerely wish it every success.

A VALUABLE collection of skulls and skeletons is shortly to be added to the Hunterian Museum of the Royal College of Surgeons, including some 1,800 specimens of all variations of the human race scattered over the world. They belong to a physician, who has been gathering them for over forty years, having himself exhumed from barrows most of the crania and skeletons of the early inhabitants of England, and having obtained the majority of the foreign specimens from British travellers.

IRELAND presents a curious spectacle at the present moment. On the one hand there is famine reducing the people; on the other there is lawlessness threatening the land-owners. Thus there are people starving and ryots killing; and there is also a Government helping and a Government fighting. Sympathy is strangely neutralised in this manner. The *Spectator* greatly regrets the comparative failure of the English subscription. There is an impatient demand in England, says the same paper, that those who plead for aid should first of all obey the law.

THE Bishop of Manchester preaching before his congregation, said :—"The question could not but force itself upon Englishmen.—What business had we with our armies either in Zululand or in Afghanistan ? Could it be pretended that either of them was a just and necessary war ? Apart from all consideration of interest or policy, he as a Christian Bishop must distinctly say, if he was to be faithful to his mission, that the English nation had a misdoing to repent of for having been the first to draw the sword in those two wars."

ONE of the most original games of chess ever heard of was played a few days ago at Prague. Four young officers divided a billiard table into 64 squares with the aid of a piece of chalk, and then used bottles of wine to represent chessmen. A bottle of champagne was the king, a bottle of Bordeaux the queen, and other kinds of wines represented the rooks, knights, &c. ; the rule of the game being that whoever made a move must drink the bottle of wine which he touched. The game was not a success, for, says the Austrian paper which tells the story, only a dozen moves were made before the four players were under the table. What fools!

THE last attempt on the life of the Czar was the most horrible and dastardly yet reported. Having tried every means to frighten him elsewhere, the conspirators came to St. Petersburg and endeavoured to blow him up in the dining-room of the Winter Palace. A mine was dug underneath, and it was fired by means of electricity. What a miserable life the Czar of Russia must be living ! The conspirators have evidently recognised the maxim that a desperate disease requires desperate remedies. The despotism of the country does require a desperate attempt to overthrow it. But all that is most horrible. Is a crown worth living for after all ? We wonder the Emperor does not think of making concessions to the national demand for liberty.

THE Tay Bridge disaster by which an entire train was thrown headlong down into the river, is one the significance of which every man and woman in this country may understand. It is as if an entire mail train of the E. I. R. were thrown down into the Sone. No wonder that the sensation created by the disaster is intense. People are knocking about for causes in every direction. A commission has been especially appointed for the purpose. But there are some people who have no patience with earthly nonsense of that kind. The most distinct theory on the subject has been raised in Scotland, and there it is maintained that Sabbath-breaking in railways is the moral cause of the disaster. How any considerable number of educated people could be brought in to swallow such a theory is more than we can understand.

DEAN STANLEY is taken to task by an American contemporary for having said the following thing of Christ : —

It was amongst these various elements that, in the reign of Augustus Cæsar, there was born into the world One who was to be above all these jarring

elements, because he would have an affinity with each and a subjection to none, who would give to the discord of his own age, to the traditions of the past, and to the hopes of the future a note of heavenly harmony. a touch of universal significance, an upward tendency of eternal progress; the last and greatest prophet of the Jewish race; the first and greatest prophet of the races of the distant times to come; to mankind the best likeness of the eternal God, because to God the most perfect example of humanity.

The objection to the above, as pointed out by the American contemporary, is that Christ is here shown to be a superlatively excellent man, and not God. We think it is no defect, but a merit in the writing to attempt to prove the humanity of Jesus. Mankind have lost much and gained little by elevating the "son of man" to the level of divinity. Yet it is true that not by carrying him up, but bringing him down below, that is, by representing him as a human being that men may hope to have a surer heaven before them. Christ as God removes God away from the world; but Christ as man brings the Father to the heart of every individual heavy-laden with sins.

——:o:——

THE *Indian Church Gazette* refers to the altered tastes of the Native aristocracy of Calcutta. Time was, says our contemporary, when a Rajah "was contented with a visit to Osler's, and the purchase of few works of art in glass. Now he is breaking out in new places. A four-in-hand which would not disgrace the annual muster at Hyde Park Corner, 'a pair of noble large Bronze Storks' (to quote the catalogue) purchased at the *brica brac* sale for something less than a thousand rupees, a Monster Ball at the Town Hall which costs as many rupees for the single night's amusement as would pay the salary of a Member of Council for twelve months, are some of the new ways in which the money goes." The most curious thing about this imitation of English mannerism is the clever adaptation of Indian ideas to foreign institutions. The invitation card to one of these balls bore the monogram of a Rajah with the device and inscription of a Hindu god below. This must have struck every observer as a curious compound of orthodoxy and heterodoxy. Though dancing is not dissociated with Krishna, yet the fact of his name being invoked in connection with European balls is significant, indicating the progress of ideas in Hindu society.

——:o:——

THE January number of the *Bengal Magazine* which has just come to hand,—why not call it honestly the February number?—is full of "jocativeness" though not of a very respectable order. Rev. Babu Lal Behari is well known as a humourist, though his wit is rather buffoonery in many instances. We had thought that he had given up the practice of showering vulgar abuses and sarcasms upon the Brahmos since he apostatized from the Christian ministry and undertook secular work. But he is at it again. Where was he vegetating during the past decade! His first joke is splendid. He speaks of *sankirtan* as a "solemn force," and referring to processions asks,—"Is this religion, or is it all *tamasha?* Is it all mere animalism?" One of the devoutest Christians in India lately had a European kirtan in the streets of Calcutta, and only the other day our Native Christian brethren had a similar demonstration on a much grander scale. Is this all "animalism?" Perhaps this pious critic thinks in his heart that Christ was animal and faith and spirituality nothing but "animalism."

THE *Inquirer*, in a notice of Miss Collet's "Year-Book," says :—

On the other hand, the Brahmo Somaj of India, with Chunder Sen as its leader, has less of outward activity to show, but claims to have been devoting itself, on the part of its members, with increased earnestness to the culture of the religious life. They are entering, so they say, upon a new and more advanced stage of that life. "The foundations of the Brahmo Church," says Mr. Mozumdar, (Mr. Sen's able ally), "are being laid upon one single point—the felt nearness of the Divine Person. . . . Our Church is on the way to that vantage-ground of faith, from where the sights and sounds of the higher world are distinctly seen and heard." To all but themselves this may seem to be illusion, but to themselves it is reality. In regard to this phase of religious sentiment we said what we thought about it when commenting on Mr. Sen's lecture, "Am I an Inspired Prophet?" From the opinion then expressed we have nothing to retract. The evidence afforded by man's religious history convinces us that the possibilities of illusion, most sincerely held, in regard to matters of religious faith, are simply boundless. It is impossible to draw the line where honest illusion ends and conscious imposture begins.

We believe the Brahmo Somaj of India never showed more activity than last year. Of course, the effects of this are not mirrored forth in the "Year-Book;" but being the dearest heart experiences of the Brahmos, they are none the less real. The *Inquirer* is so positive about the "possibilities of illusion" among the Brahmos, that we think we have a right to ask our English contemporary to explain himself more fully than he does. We know that the present dispensation has brought God considerably nearer to the Brahmo heart. We know that under its gracious auspices the theists have had their faith enlarged, their character purified, their sympathies widened and their morals improved. Are faith and character, sympathies and morals, illusions to the London *Inquirer?*

——:o:——

MR. BRIGHT, M. P., delivered a very interesting address to the members of the Junior Liberal Association in Birmingham. Speaking of war he said :—"Well, we come to one other question, which is a very pressing one just now, that is the question of the habit which the people of this country have had for a long time past, but specially lately, of entering into savage and cruel wars—I believe all wars are savage and cruel—but I mean wars with remote, or half-civilized, or quite civilized tribes or races of men." In his righteous indignation the great champion of peace thus forebodes punishment on England :—"I believe, whether I read history, sacred or profane, that the punishment which has fallen upon ancient empires, on the rulers and their people, will visit modern realms, with their rulers and their people, if they persist in the pursuit of empire and glory, sacrificing uncounted and countless multitudes of human lives. It seems to me that that which has taken place in past times must in this respect take place in times to come. The retribution, sometimes of individuals and sometimes of nations, comes slowly, but it is sure to come. A great Italian poet has said:—

The sword of Heaven is not in haste to smite,
Nor yet doth linger.

"We may be quite sure, therefore, that, in some shape, if we, the people of England, tolerate the bloody and the sanguinary crimes which are committed in our name—if they are so committed, and we do not remonstrate and condemn, we shall have no acquittal at the tribunal by which the actions, not of individuals only, but of nations and peoples, are finally judged." Referring to the Afghan war, Mr. Bright strongly denounces the English people in his usually vehement style. He says :—"At this moment in the Afghan country, in a country, I am told, as large as France, and as mountainous as Switzerland, you read of the hanging of scores of men, you hear of villages burnt, of women and children turned out into the snow and the cold of this inclement season, and all done at the command of a Government and a people professing to be wiser, more intelligent, more humane, and more Christian than those upon whom these attacks are made. I say let us abandon our pretensions, let us claim no longer to be Christian, let us go back to the heathen times while we adhere to the heathen practices. As I see some of the leading men of this country, within the last few weeks, at the opening of churches, the laying of foundations of churches, join in all the apparent regard for the Christian religion—well, I say, "take down, at any rate, your Ten-Commandments from inside your churches, and say no longer that you read or believe in or regard the Sermon on the Mount. Abandon your Christian pretensions or else abandon your savage and your heathen practices."

NEW OR OLD.

——o——

Is there anything new, asks the sapient and sneering critic, in the so-called "New Dispensation?" We have often heard it said that the Brahmo Somaj deals with the oldest and commonest truths of theology, and cannot make the slightest pretensions to originality, whatever its other merits might be. Its dogmas and doctrines are common to all systems of Faith; and so its ethical principles. Its God and heaven, its devotion and discipline are any thing but remarkable. Hence, they argue nothing would warrant the assumption that this Brahmo Church is a New Dispensation. Men there are who go so far as to hold that there is not a single idea in it which has not been borrowed from some religion or other. We, on the contrary, have always urged, and do still most emphatically affirm that the present dispensation of the Heavenly Father is entirely new, and as unlike any older forms of faith as Mahomedanism is different from Christianity and Christianity is different from Hinduism. We need not enumerate here the deeper peculiarities of the higher life of faith as manifest in the devotion, *yoga*, God-vision, and communion with saints daily practised by the more advanced Brahmos. Nor need we advert to our peculiar doctrines regarding our future home, inspiration, regeneration and salvation. Let us speak only of the central principle of the Theistic Dispensation. Its wonderful novelty cannot fail to strike even the most superficial observer. Its originality lies in its catholicity. Such all-embracing, all-including, all-loving catholicity belongs to no other creed. The other religions exclude each other. The New Dispensation includes all. The Hindu does not recognise Christ, the Christian treats Mahomed as an impostor. The Theist honors both. It is not the spirit of that boastful and spurious liberalism which characterizes the latitudinarians of the present age. His catholicity is devout and sweet, and achieves the chemistry of united spirits in the soul's inmost communion. The Brahmo really embraces and loves with his whole heart and soul, both Christ and Chaitanya, the spirit of Christianity and of Hinduism. With him though a Hindu, "to live is Christ." His eclecticism is a fact of life; his liberality is the heart's passionate attachment to all truth and goodness. To him the fraternal alliance

of the saints and prophets of the world is a heavenly dance, full of beatific joy. Let our readers read the subjoined hymn of the New Dispensation, and they will comprehend our meaning :—

The gods dance chanting the name of Hari ;
Dances my Gouranga (Chaitany.) in the midst of the choral band,
The eyes full of tears, oh! how beautiful.
Jesus dances, Moses dances, dances Mahammeda.
With them dance all Brahmo devotees.
John dances, Paul dances, dances Sakya Muni ;
The divine *rishi* Narad dances, playing on the harp.
In the centre of the dancing group dances the Lord Hari Himself
Entranced with His own love.
&c., &c., &c.

PILGRIMAGE TO MOUNT SINAI.

—o—

Not by moving from land to land in quest of a sacred stream or mount, does a man perform the real act of pilgrimage. Not by walking many miles, or by bathing, or by the offering of flowers or gold does a man fulfil the object of real pilgrimage. He is a true pilgrim who travels in spirit, and in search of the spirit-land, who seeks for the promised country within the heart, where the true Brindaban is, and to which Christ pointed as the Kingdom of Heaven. There is an Egypt inside the breast where the children of the chosen people are bondsmen still, bound in slavery to a despot worse and more ungodly than Pharaoh himself. The name of this despot is Self. There are task-masters, more cruel than those who worked the Hebrews of old, who make us labor hard all day and night, and oblige us to make bricks without straw, and reward us with stripes after the work is done. The names of those task-masters are a legion; we may in short call them bad habits, bad passions, doubts and despair. From the land of Self, from customs, usages, habits, associations, friends and relations that enslave us more and more to the inhuman Pharaoh who knoweth not the Lord, and doth not want to obey Him, from evil task-masters who reward us with stripes for a life-long service, the men and women of the chosen people are to make a pilgrimage to the holy and promised land, the spiritual Canaan that overfloweth with milk and honey. Yea, the pilgrimage has already commenced. These many years have we walked through the deary desert with our wives and children, with our furnitures and cattle. We have often rebelled and often disobeyed, we have often clamoured for meat, drink and comfort, and found grievous fault with our leaders. Now the Lord hath shown us marvels and taken us safely through sand and through sea, the Lord hath fed us with manna, and like a pillar of cloud and fire hath gone before us day and night. Who among us can deny the bounties of the Lord? Now the holy mountain of Sinai, the elevated region of living communion and vision, covered with the glory of God, like a devouring fire stands before us. In our onward pilgrimage we must ascend it in spirit, we must stand there and wait for forty days and nights if need be, and receive the commands and communications without which further journey seems well-nigh impracticable. On that holy mountain the spirit of Moses must carry us, carry us to the inspiration which that great prophet himself enjoyed carry us to that favor and that presence which shone upon him, and upon those whom he led. To us the Lord must cry, as he cried to Moses, "My presence shall go forth with thee, and I will give thee rest." We must have in our onward pilgrimage those commandments, those laws, those directions, that detailed and every day guidance in everything without which we cannot be the people of God, nor live in the holy land of promise. We must be prepared to change everything, even our modes of eating, drinking, and dress, our abodes, and our neighbourhoods for the sake of our glorious Lord's pleasure. We must consent to have new relations, new institutions, new usages, new forms, new ideas, new images, new sacrifices—in fact, we must be prepared for a New Dispensation altogether. But will the New Dispensation unhinduize us. Will it defeat and bring to nought older dispensations? No. On the contrary, all old good things will be revived in the new. To this new land then let us make, or rather resume our pilgrimage. From the Pisgah of our new festival, this land appears in its brightness, as a land overflowing with all that is good and handsome. But we can enter it only with new hearts, and new laws, as new men and women, whose happiness and success will spread through generations unborn. Our pilgrimage is to that land. Let all of us be pilgrims there, with our wives and children, let us seek that guidance which Moses obtained, let us have the faith and patience which he taught his people to have. Let us be earnest pilgrims.

THE HISTORY OF A SCEPTIC.

—o—

MR. ROBERT BUCHANAN has written a poem in the *Contemporary Review* which deserves careful perusal. It is the sad story of a man called Professor Day, who

Knew all that science and the schools could teach,
Lived for Truth only, and, had these been days
Of any necessary martyrdom,
Would cheerfully have given his life for Truth.

A thorough-going sceptic he thought the world to be weary of idolatry and superstition. Soon he wedded,

Hoping for a child,
A tender toy to cut his creed upon.

A babe was born but died immediately after —"flickering like a taper through the night." Another child was born, and as the wise man dandled the babe in his arms, he said—

How naturally mammals love their young!
Thus, even thus, the archetypal ape
Dandled its rough first-born!

The time came when the mother naturally wished to "Christen" the child.

Stung by the word,
The wise man murmured, "Christen?—christen him?"
Then, flushed with wrath, "The very word is rank
With superstition and idolatry—
Do not repeat it, as you love the child."

Yet as the child must have a name, the parents "named the names of men from Adam down to Peter, Paul, and John ; and scorning these as over-Scriptural, they counted o'er the legion heathen names, but found these fraught with superstition too." After awhile the Professor lighted, in his library, upon the famous Institutes, and chose the learned name Justinian. The naming took place on a Sunday morning, not in church, but in the laboratory.

Well the boy grew up and at eight years he could lisp Greek—and

Had read the great stone book, whereon is writ
The riddle of the world from age to age ;
Knew the fair marvels of the Zodiac,
The stars and their processions ; had by heart
The elemental truths of chemistry. . . .
And zealously, within a mental maze,
As dense as that which covered Rosamond,
His teacher guarded him against the creeds.
For Gospel, he had knowledge, and for God,
His gentle human father ; and indeed
No child that lisps a heavenly Father's name
Could lisp it with a fonder fairer faith
Than fill'd him when he named his earthly one.

At ten his mother died "leaving a great void within his heart only the father's larger love could fill." The strain upon the youthful mind became too great, and Justinian's cheek became pale and betokened the arrival of death. "Take him to the sea," said the physician, and

They went together to the sea, and there,
Fann'd by the potent breath, the young man's cheek
Grew brighter, and the father's heart took cheer.
But one day, as they sat upon the beach,
Watching the great smooth billows break themselves
With solemn lapse upon the shell and sand,
Justinian said, not loudly, in a voice
As if communing softly with himself,
"Father, if I should *die!*"
The very word
Seem'd sad and terrible and fraught with fear.
And starting at the sound, the wise man cried,
"Die? and so young!—that is a foolish thought!
You cannot, will not, die!"
But with his eyes
Fix'd on the ever-breaking line of foam,
Justinian answered, "Soon or late, Death comes—
A little earlier, or a little later,
What matter? In the end we falter back
Into the nothingness from which we rose.
Well have you thaught me, father, that our life
Is but the climbing and the falling wave.
I do not fear to die. No foolish tale
Of priest or pope affrights me ; I have read
The secret of the world, and know indeed,
That death is silence and an end of all."
"But you will live!"
"For what? To read again
A tale thrice told ; to hear a few more years
The same cold answer to my questionigs ;
To be a little wiser possibly.
And being so, a little sadder? Nay!
I am weary of it all—I have lived my life!"

One day the boy tells his father that "his time has almost come."

Then in a voice that seemed the very sound
Of his own reading heart, the father cried,
"My son! Justinian! child of mine old age!
Sole comfort of my dark and dreary days!
You cannot go! you cannot fade away!
No, no, you must not die! How shall I live
Bereft of you? Where shall my soul find rest,
When all I cherish, all the loving mind
That I have nurtured so, depart so soon?
No, I will hold you—I will clasp you to me—
Nothing shall part us, nay, not Death itself ;
For if you die, my only boy, my pride,—
I will die, too!" Then, as he clasped his son,
And looked into the thin and tearful eyes,
And felt the slight frame tremble through and through
As if with chill of some cold blighting breath,
He suddenly raised up his face to heaven,
And unaware, with a great gush of tears,
Moaned, "God! God! God!"

Then when the son died, a pallid Sister from the convent came to do the last sad offices of death.

Fair as a star,
Justinian lay upon his bed of death,
And seeing him so young and beautiful
The Sister gathered lilies in the garden
And strew'd them on his breast; then reverently
She bless'd him; and the old man look'd at her,
Trembling as in a trance; but suddenly
Uprising, in a hollow voice he cried,
Pointing her to the door with quivering hands,
"Begone! profane him not! from life to death
I kept him safe from Superstition's touch!
My boy! you shall not take him from me *now!*"

We may stop here. The poem is a powerful one and gives a very faithful picture of the sad experiences of an unbelieving heart.

THE BRAHMO CRITICS OF THE BRAHMO SOMAJ OF INDIA.

—o—

WE have received a copy of the last Report of the Ahmedabad Prarthana Somaj. It embodies within a short compass the theological views of its members. These views seem to us to be unsound, and not very clear. Nevertheless as the pamphlet before us really represents the opinions of a cer-

tain class of our fellow-religionists, we think it would, on the whole, be very good, if we were to examine a little minutely the arguments which it contains. We enter into our task with some degree of alacrity, because the Report is, on the whole, very sober in its statements and is free from those personalities and influences of sectarian rancour which unfortunately characterise the utterances of Brahmos at the present moment. We should begin by giving in all friendliness a bit of warning to the members of the Ahmedabad Somaj. Our friends occupy a position which will sooner or later lead them to rationalism and—may we say?—to scepticism also. For we perceive there is a tendency to magnify the workings of law and separate God as much as possible from the world He governs. As it is, no religion is free from the tinge of rationalism which does not lay the fullest emphasis upon the existence of a *personal* Being. To say that God's workings are uniform is to utter a simple truth; but to state that He cannot violate His own laws in the sense that He cannot directly influence a man for good, or that He cannot immediately respond to prayers, or that He has no special ways of meeting special circumstances, is to state an error utterly mischievous in its tendencies and results. No devout man is hampered in the exercise of his spiritual functions by the sense of what God can or cannot do. He knows that God is before him ever ready to minister to his wants, and that if he but throw himself in a prayerful attitude towards Him, the infinite Father will reveal Himself unto him, and hear and respond to every word he utters. We advise every Brahmo to assume this attitude before he ventures to descant on the duties of religionists to their particular community. Mere reliance upon the intellect and its resources is of no use. The pamphlet before us gravely discusses how far we should prefer Hinduism to Christianity, or to what extent the decided preferance for Christianity is advisable. Now, we confess we know nothing about this. We believe the entire movement of the Brahmo Somaj is in the hands of God, and that it is He who, by His special grace, will keep our body on the right track. If we were left to our own intellect to find out the way to salvation, the Somaj would be a wreck before long. No, no. We presume no such thing. In every matter that concerns the stability or usefulness of our religion, we depend entirely upon Heaven's guidance. We are no philosophers, no logicians; but the best logic and philosophy are supplied to us by His grace. The report before us ignores this attitude altogether, and it is to this that we attribute the intellectual confusion which characterises its utterances. We are told to guard ourselves against three things, Revelation, Incarnation and Idolatry. That is very simple. Brahmoism does come to guard men against these. Where then was the necessity for referring to them? If there is idolatry in the Brahmo Somaj, it ceases to be a *Brahmo* Somaj. Evidently the writer of the report means that our body is tending towards idolatry, for are not man-worship and hero-worship mollified forms of that evil, and has not the Somaj tolerated these? We say, No! Brahmoism tolerates the worship of *none* but the Father. Why then this harping upon idolatry? A few pages further on we observe that the writer objects to the doctrines of "divine dispensation," "special providence," "great men" and "inspiration." If it is these that he means as tokens of the advent of idolatry in our midst, we should protest against this misuse of words. For we hold that no religious man can deny the truth of these doctrines. Even if his tongue declaims against them, his life, his example, the very blood of his body will be proclaiming their absolute truth. Let us see. Does the writer really mean to say that there are no great men? Certainly not. Here are his words:—

> We believe that there is such a thing as *divine nature* in man. * * * It is true that a few blessed souls are found, who, by exercise aided by their divine nature, *can*, to a very great extent, *resist all these evils, conquer them and be above them.* In short, men are found in this world, in whom the divine nature is intensified to a very extraordinary degree. * * * Whatever might be the general acceptation of the term, its original and true meaning seems to be a great religious teacher, who has conquered his passions and propensities, but who, notwithstanding all that, is but a man.

Great men are not, therefore, ignored. Does the writer scout "special providence" and "divine dispensation"? No, again. He speaks of the "power" of a great man "which, *as far as his divine mission is concernd, is delegated to him from the King of the Universe.*" Here the *divine mission* of a prophet is distinctly admitted, and that *mission* is *delegated* to him from the King of the Universe. Could we have said anything stronger? If there is a mission upon which prophets are sent to this world, and if the prophets who are sent are men whose "divine nature is intensified to a very extraordinary degree," it is rather strange that the writer should, immediately after making these concessions, think them capable of being "self-willed and blind through religious frenzy." Now, these men cannot be self-willed, simply because they have no will of their own. It is God's will that they carry out, and in carrying out God's will they have merged their own will in His. Nor can they be blind, for that would be contradicting the fact of their being Heaven-sent. That they are men is clear; but there can be no mistake about their mission, and so far as this mission is concerned, they speak with the voice of authority and truth. But the writer denies that a prophet is a special dispensation or special providence of God.

> A prophet, therefore, though not a divine dispensation or special providence of God, in reality is, to all intents and purposes, so in some degree, that is, as far as his good nature is concerned. In consequence of this, though he may be a great, a very great upholder of religion, he is not, therefore, a necessary or unavoidable compliment, a central portion, or prominent part of any religious system.

Here the writer contradicts himself queerly. For he admits a prophet is one who has a mission, and that his power is delegated. Is not the mission special, and is not the delegation self quite exceptional in its character? If not, the words "mission and delegation" should not have been used. For by the very nature of things, a delegate must be a "necessary or unvoidable," "a central portion" of the mission. Whether "God in His omnipotent perfection can create and spread religious knowledge by any and every means," we do not care to enquire. The fact is that in particular instances He did "in His omnipotent perfection" spread religious knowledge by means of prophets, and we must accept the fact, or we ignore His providence and become infidels. The writer brings us next to the subject of inspiration, and while on this topic we may say again that the confusion of the intellect becomes worse confounded. He is certainly not clear as to what he means. The following passages taken at random will best illustrate what we mean:—

> It follows, as a necessary consequence, that the inspiration which he draws from God, or which is given to him, cannot be all-powerful.
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> * * * *
>
> Inspiration is breathing into, and as regards God, it means the breath of God which is all-pervading. It signifies, in fact, that essential attribute or power of the Divine nature which enables goodness to hold its own and prosper in this world.
>
> * * * *
>
> It is, in short, the inherent principle, the chief faculty of conscience by which it is enabled to perform its active duties as intuition enables it to perform its passive duties of perception and distinction.

The hopeless confusion of the sentiment is evident. If inspiration is the "breath of God," it follows, as a matter of course, that it is "all-powerful," or God is not "all-powerful." In the next place, we want to know what the writer means by inspiration. He says in one place it is "that *essential attribute or power of the divine nature* which," &c., and in another he defines it as the "inherent principle, the chief faculty of conscience." What is it then—an attribute of God or the chief faculty of human conscience? We hold conscience to be the voice of God. Is the writer of this opinion? If so, he is bound to consider conscience to be authoritative, infallible and "all-powerful" also. A mission presupposes a delegate. In the political world, we are pretty familiar with these terms. A delicate who is sent on a mission to another country necessarily speaks with authority. Whatever his own opinions may be—and he is a perfectly free agent himself—whatever his weaknesses, yet so far as his mission is concerned, he represents none but his masters. For the moment he loses his personality, and is merged in his employers. There is no mistaking his functions. He may be incapable himself, yet his voice loses none of its authority for all that. And if he be in doubt about any thing, he has every moment to refer to his superiors and draw his instructions from them. This is exactly the case with prophets. When they have any tidings to announce, they merge their entire personality in God. They give forth no uncertain sound, and what they speak they speak with authority. There may be, and are, moments of weakness. But can they not speak to God? Do they not get their responses? Yes, they do. They are inspired, just as ambassadors are; and they cannot be mistaken, because it is God that speaks to them with the voice of thunder. This question of individuality ought to be clearly understood. In his lecture on "Who is Christ?" our minister clearly explained the doctrine in reference to that great prophet. Christ had no self in him. He was so merged in God that he did not recognise his own person home and family. When he said "I and my Father are one," he echoed a grand fact in the life of all prophets. What we call inspiration or special providence becomes clear when this doctrine of self-abnegation is understood. We fervently pray our brethren to enter into the spirit of these particular teachings. By prayerfulness and resignation, by humility and modesty, they will understand what mere learning and empty worldly knowledge have not enabled them to grasp. They are great things—the questions which are discussed by Brahmos at this hour, and for that very reason they ought to be approached with a prayerful and humble spirit.

Brahmo Somaj.

THE minister's addresses to the Brahmicas have been collected and printed in a pamphlet form. It may be had at the Mission Office.

THE seventeenth anniversary of the Berhampore Brahmo Somaj was celebrated on Wednesday, the 4th instant. The local Brahmos were delighted to have in their midst the venerable Babu Devendro Nath Tagore who conducted the anniversary service. Besides the usual devotional exercises, there was *nagar kirtan* which seems to have turned out very well.

WE are glad to learn that our friends at Dacca have set on foot the movement which in Calcutta is found to be so useful. The *Banga Bandhu* says that last week a number of Brahmos with *Kartal* and *ektara* went about singing the Name through the streets early in the morning. Bhai Banga Chunder and a few others have been singing and preaching at the houses of respectable gentlemen.

OUR attention has been drawn to a clever squib in the columns of a Native coutemporary, which we are glad to reproduce below for the delectation of our readers. So humorous and effective an exposure of the sins and wickedness of the subject of the satire cannot fail to do good, and it, therefore, deserves a wide circulation :—

KESHUB'S ARITHMETIC.

ENUMERATION	... Number One.
ADDITION	... Claims and assumptions.
SUBTRACTION	... Theism from Brahmoism, remainder equal to the New dispensation.
MULTIPLICATION	... Lectures and speeches and flags.
DIVISION	... Secession of the Sadharan Brahmo Somaj.
RULE OF THREE	... As verbiage is to vacuity so is vacuity to vanity.
PRACTICE	... Early marriage.
SIMPLE INTEREST	... The Maharajah of Cuch Behar.
PROFIT AND LOSS	... Luxury in the Lily Cottage against asceticism in the Mandir and *Mirror*.
DISCOUNT	... Col. Ponsonby. (Private Secretary to the Empress.)
GREATEST COMMON MEASURE	... A lecture for an hour and a half.
LEAST COMMON MULTIPLE	... 39 (Articles of the Somaj.)
PARTNERSHIP	... Messrs. Sen and Mozumdar (Company Limited.)
VULGUR FRACTIONS	... Self ½, Great men ¼, remainder to half a dozen followers=the one true Somaj.
SQUARE ROOT	... Adesh and vision.
CUBE ROOT	... Claim to infallibility; search for popularity; effort at singularity.
EVOLUTION	... "Devotional" in the Sun day *Mirror*.
RECURRING DECIMALS..	Inconsistencies.

Shubhankar's Nephew.

MISSIONARY EXPEDITION.

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TWENTY-THREE soldiers, brave and strong, proceeded to Burdwan on Monday last, by the 3 P. M. up-train. As soon as they reached the station, the flags were unfurled, and the singing Missionary commenced *Sankirtan*. On the way a number of Hindus came and prostrated themselves before the procession and applied the dust of the street to their heads with the greatest reverence. The next day, refreshed and roused by the animating service, held in the morning, the Expeditionary Force started in the afternoon, with flags, trumpets, mridangs and cymbal, and a large following. The number increased greatly and the singing which was all along spirited reached its climax as the party neared the maidan where the flag of the "New Dispensation" was waving. Standing on a small platform the minister addressed upwards of fifteen hundred persons, among whom were the elite of the town, first in English and then in Bengali, for nearly an hour. He told them that a great revival of the ancient saints of India was at hand, and earnestly exhorted them to prefer the spiritual to the carnal life. The Hindus and the educated classes all went away satisfied, and the general feeling seemed to be that if a similar demonstration took place the next day no less than five thousand men would come to hear. After the address *Sankirtan* was resumed with even greater spirit and earnestness, many of the residents taking part in the singing. The party left Burdwan the next morning at 6 o'clock. There was *kirtan* singing all the way from Burdwan to Howrah, a distance of sixty-six miles, for nearly three hours and a half. Never was there a more effective Railway *Sankirtan*. There was great excitement among the passengers in the carriage, some of whom actually joined the chorus.

GOD-VISION IN THE NINETEENTH CENTURY.

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[LECTURE DELIVERED BY BABU KESHUB CHUNDER SEN AT THE TOWN HALL ON JANUARY 24TH, 1880.]

(*Continued from last Sunday's "Indian Mirror."*)

Behold a whole family of saints and prophets, all united with each other and united in the Lord. Not only is Christ there, but there are also Moses and Elias, and all the Jewish prophets of olden times, and Paul and all the apostles. And Chaitanya, too, the blessed prophet of India, and the immortal Sakya Muni, and Confucius and Zoroaster too. All our masters are there assembled. Seated on smaller thrones they surround the throne of the Great Spirit, whose glory is in them and in whose glory they dwell. Oh blessed confraternity of disembodied souls! How they all shine in the light of the Central Sun and reflect His glory! Celestial spirit-forces animated by the Supreme Spirit! None lives apart, none can live apart from God. In Him they live and move and have their being. The son has no life apart from the Father. As here all terrestial and material forces, so above, all celestial and moral forces honored as prophets, are vivified by the primary moral Force. This is no delusion. The picture of this saintly family is a reality. If these saints have departed from this world, they must have been translated to the regions above, where they surround the throne of the Almighty God. The venerated founders of all the systems of religion which prevail in the world are all assembled in heaven. There they do not disagree, there they do not contend with each other, but they are all as one in their God. Whatever differences there may be among their followers here, they know no contention above, but are as one united family in heaven. Christ-force and Moses-force and Paul-force, though distinct personal forces, are indissoluhly connected with the root-force in God. Thus it is that heaven, the dwelling place of departed saints and prophets, is included in God-vision. In true vision we do not see an abstract solitary deity wholly separated from the universe, but a Living Force in which all great moral forces are held together. All the prophets dwell in God, and draw their spiritual nourishment from Him. Jesus cannot be dissociated from the spirit of Truth in the Father from the spirit of Love and Wisdom in the Father, for Jesus' purity was God's purity, his wisdom was God's wisdom. The son of man had no power of his own. Try to separate God and Christ if you can. O ye rationalists of the present day, prove if you can that Christ's glory was his own, not the Father's, that Christ-force was independent of the Father. There can be no Christ apart from God. Verily, verily the son liveth in the Parent, the second force in the First Force, the two united in one.

This is the philosophy of God-vision in modern times. It is a vision in which Divinity and heaven are realized together. As you open the spiritual eye, the glory of heaven bursts upon the view, and you see all the blessed martyrs and saints clinging to the Lord, their God as so many secondary spirit-forces clustering in the primary force. As on earth, men and women, beasts, birds and creeping things and myriads of inanimate objects are kept up and constantly quickened by Divine force, so in heaven all departed spirits are sustained by God's living and animating Force, the source of all things here and above, the fountain of all life and vitality. He is heaven itself, for in His living force is held the entire confraternity of blessed saints and martyrs of ancient and modern times. It is impossible to conceive any prophet-spirit apart from God. He has gathered unto Himself every prophet's soul, and whoso sees Him may see in Him Jesus Christ in all his glory, and all the inferior saints and martyrs in the measure of their glory. Whenever the Father presses me to His bosom, I feel there are others in His bosom. Whenver He appears in the temple of the devotee's heart, He comes with His children. Such is the vision of God and heaven which men in these days see, The heaven I hold up before your eyes is not the fabled heaven that we used to hear of from the lips of our old grandmothers, a fairy palace hid above the clouds, but a heaven near to us all, a present reality, a city of enfranchised spirits within, loved saints dwelling in the loved Father. There is no delusion; the whole thing is as palpable and clear before your eyes as any thing can be. Lo! the God of heaven and earth is before you with all the martyrs and prophets and saints reposing and reclining upon His bosom. He is resplendent in a special sense in every prophet you honor, every saint you love, and in every martyr you revere. In a more general sense He is in all living beings and in all inanimate things. He is in that object and in this. He is there and here and everywhere. Remember, I have told you, He is a Person—our Father and Mother,—present in all things, suckling all martyrs, saints and prophets in heaven, and suckling all men, young and old, poor and rich, humble and great, feeding even sinners,—the very nourishment and vitality, the strength and energy of the universe. There is not one drop of blood in you, but it cometh from the Lord; not one breath you draw but the Lord is in it. Thus you see a burning God everywhere, a devouring fire in heaven above and on earth below. How did men form their conceptions of Deity under the old dispensation? They dealt with separate attributes of God, which they personified and made into separate deities. In the East as well as in the West, different attributes of Divinity, different forms of goodness and purity have been embodied in symbols, and have formed the subjects of exclusive adoration and worship among different sects. But there was no unity. There you see multiplicity; here unity. There men lost themselves in an endless maze of pheuomenal multiplicity; here we have a complete personal unity apprehended in perception. There fancy painted many gods, each representing a particular attribute; now you have One God, One Person, in whom all ancient gods and goddesses seem to have melted away and crystallized in a Supreme Person. Here you have no prophet-god, no incarnate deity, no pantheistic diviuity, no polytheistic pantheon, no serpent-worship, but all the root ideas of these are seen personified and unified in the Living God. Men of all religions see their conceptions realized in Him, the sum and substance, the complete personification of their limited ideas. Let me say emphatically that the true and scientific vision of the Supreme God, excludes no attribute, no force, but realizes the unity of all attributes and the harmony of all creation in the Creator.

Is such vision possible? We have heard of prophets aud seers of ancient times who saw the Lord, often and often. Let us believe that we, too, can see as they saw. But there is this difference. The measure of vision is unequal. Even the best among us cannot be likened to the master minds of antiquity, to such men as Ahraham and Moses, Ezekiel, Daniel and Paul. These great names have no parallel in these days. We have no prophets, no apostles now. The least among them has no equal in our age. Instead of greatness we have mediocrity. This is true both of the intellectual and the religious world. Whatever the conceited might say there is no Homer, no Socrates in our midst. Nor is it possible to reproduce in modern history such exalted characters as Jesus or Moses. How many Shakespeares, how many Miltons are there among you? Alas! towering genius is rare in modern times. In these days of levelling and leavening education has spread over a wider area, and there is a greater number of enlightened men and women than in any former period of the world's history. But extraordinary greatness is hardly to be found among a multitude of wise men. Thousands of stars shine in the firmament, but no great luminary like Jesus shines now. In our days, there are men who see their God and hold communion with Him. But is there any one among us who can venture to say I have seen God, as they in ancient times did? No one can say so. I say that there are thousands who can see God to-day and who do see him. It is a privilege and an honor for minds and souls like ours to hold communion with God and see Him, as we see each other with all the immediacy and vividness of direct vision. Unto the least among us Heaven has mercifully vouchsafed the joys and benefits of such vision. I say without the least hesitation we can see God face to face. We do not make any pretence. There is no conceit, there is no arrogance in the assertion, though it may seem very bold. We do

not see as the prophets saw, we see in a much smaller measure. Our vision, sinful and unworthy as we are, is nothing compared to their beatific vision. Yet I say we see God. We may not be Homers or Shakespeares; we may not be great geniuses. Yet we may put forth reasonable claims to be ranked among educated men. For we know a little of the literature and grammar, arithmetic and philosophy comprized in the standard of popular education, and we may fairly claim to be raised above the masses of uneducated and illiterate men and women in the world. The very little that we possess in the shape of knowledge we will not deny. Rather shall we rejoice. So we may not be able to see God as Moses and Jesus saw. We may not have the eyes of prophets. Yet not the less true and real is our God-vision Because God does not manifest Himself to us as vividly as He did to ancient prophets, does it, therefore, follow that we do not see Him at all? No. To every humble believer, to every man and woman who believes in the Living God, He reveals Himself in these days. Whoever can with the force of faith remove the mantle from the face of creation, and apprehend God force immanent in himself and in all surrounding objects as a Real Person, may be said to see Him. We may not perceive a great deal, but the little that we see is real. The vision I speak of, and which the humblest believer is privileged to enjoy, is eminently scientific and philosophical, and at the same time most sanctifying and gladdening. Therefore, let us all rejoice, let all the scientific and enlightened men of the age rejoice that such wonderful vision of God and heaven is not only possible in these days but a veritable fact.

(To be continued.)

Correspondence.

[We do not hold ourselves in any way responsible for the opinions of our correspondents.—ED., I. M.]

A SUGGESTION.

TO THE EDITOR OF THE "INDIAN MIRROR."

SIR,—Is it possible to correct the word Brahmo Somaj to Brâhma Samâja? The Hindi organ of the Arya Sâmâja, Bombay, has been ridiculing the use of *o* instead of *a*.

Yours, &c.,
BASANT RAM.

Multan, 13th February 1880.

☞ The existing spelling is peculiarly Bengali. With us *a* has always the broad sound as in *tall* or the sound of o as in *pole*. *Brâhma Samâja* is certainly more correct, but it is less in accordance with usage. We speak of Bengal exclusively. There is no reason, however, why other provinces which boast of a greater approximation to Sanskrit in the matter of pronunciation, should be compelled to adopt our spelling. For our part we think the Hindi or Mahratta pronunciation of Sanskrit far superior to the Bengali.—ED. *I. M.*

SOCIAL MORALITY.

TO THE EDITOR OF THE "INDIAN MIRROR."

SIR,—I have read with interest, in your issue of February 1, "Anglican's" remarks on my letter published on the 18th January. In my opinion he was wrong in contending that "the grand object of existence is marriage." It is certainly good to teach that "social morality is in danger," if the marriage tie ceases to be binding; but it is equally good to bear in mind that, as brother Dall says, "just ideals grandly assist right actions." If, "speaking after the manner of men, and in the moral and material interests of the people of India," one teacher were to ventilate the idea that "marriage is undoubtedly the great object of existence," I am at a loss to conceive what fault "Anglican" would find with another teacher inculcating the precept—(and when I say this I do not mean any disrespect to your correspondent) that the object of existence is to earn money.

In para. 3 of his letter "Anglican" says—"I will not attempt to describe perfection, as your correspondent has not done so. But if it means living alone like a hermit in solemn meditation on the highest attributes of the Deity, or in marvellous groping after special attainment..... I must consider that this laudable object is impracticable by the world in general." My reply is that it is beyond my power to give a definition of perfection in my own words. Comparing, however, little things with great, I must say that I believe with Sir William Hamilton (and our Minister, Babu Keshub Chunder Sen, is of the same opinion *vide* his published lectures) that perfection means the full and harmonious development of all the faculties, corporeal and mental, intellectual and moral. Thus then rank and wealth, servants and dependants, *wife* and children are not an end in themselves, but only a means towards a great end, and that end is to be perfect as God himself is perfect. "Anglican" says:—"In the interests of the people of India I think that the family ties which have lasted so long among them should not be exposed to the risks of modern innovations, unless, which is extremely doubtful, some substantial advantages are to be gained thereby." Having never visited England, I can form but only a vague idea of the "modern innovations" your correspondent speaks of; but so far as our own young countrymen are concerned, they have, despite the *ipse dixit* of the *Indian Mirror*, my sympathy if, in obedience to the dictates of God-given reason, they have been "selecting their own time of getting married." Early marriage and "marriage without money" is the rock on which are being split the health and well-being of our deluded countrymen.

Yours &c.,
KULIN KAET.

Murshidabad, 8th February.

THE GOD OF HOSTS AND HIS PEOPLE.

ON that day I saw the Lord as a flame of consuming fire. and I was full of lightning. The Lord called me saying, son of man.

And I answered and said, Lord, speak, for Thy servant heareth;

And the Lord said, Arise and gird up thy loins and tell my people that I am the Lord their God. and they are my people.

Tell them to remember the tender mercies which I have shown unto their fathers, for is not the country which I gave them to inherit great, and do not milk and honey flow continually therefrom?

Was I not the Lord their God when all other people bowed their neck before the fowls of the air and the beasts of the wilderness or worshiped images of clay and stone? What other people could vie with them in the riches of wonders which I wrought among my people?

Were not Shiva and Shuka my servants? Who taught Yagnavalka to know me and see me face to face? Did not my chosen servant Narad please me by the music of his harp?

Janak and Yudhisthir were my servants, and the things which I did unto my little children, Dhruba and Prahlad, are still a marvel in the land.

I the Lord their God appeared before them in sundry times and in diverse manners, and spoke unto them as man speaketh with man. They may number the stars of the firmament, but my mercies they cannot number. Tell them, therefore, that they are my chosen people and I delight to see them.

But lo! they are now in a land of bondage. They live in unclean places and eat the husk that is food for swine. They have forsaken me and offer sacrifies to strange gods. Their young men and young women and their virgins have gone astray and their children have become drunkards Lying, deceit, envy, angry strife and the devouring of widow's mites have become the practices of my people. My bowels are grieved to see them thus oppressed. Therefore have I made a covenant with them that I should deliver them and abide with them for ever.

For, behold, even in these days when they are captives in a strange land, my hands are not shortened. I sent my prophets Chaitanya, Nanak and Kabir and many others to tell them my ways.

For I rejoice when they rejoice. Cursed, therefore, be he who will curse them and I shall bless and multiply them that shall bless my people, for I am the Lord their God.

Therefore, go, my servant, and tell my people that the evil days of their sojourn are no more. I shall redeem them and go before them as a pillar of fire, and they shall go and inherit the land which I promised unto their fathers.

Have I not dealt plentifully with other people? Tell them to remember the wonders that I wrought when I delivered my people Israel from the bondage of Pharaoh. What marvels were not done to them in the wilderness, and how I gave them for inheritance the land which I had promised unto their forefarthers.

Tell them, therefore, to prepare for the journey, every man and every woman, every child and suckling, every man servant and every maid-servant—every beast of burden and cattle shall go, for I shall not suffer any thing that is of my people to be stayed behind. Tell my people to wash themselves and be clean, for I the Lord their God am holy.

I shall show them signs and wonders, that they may know me the Lord their God. The waters of the great deep I shall divide, and the waters thereof shall stand as walls on either side, and my people shall pass through dry shod. The chariots and horses of them that shall pursue them I shall drown in the sea, and the waves thereof shall devour their armed men, for my name is Jehovah, the Lord of hosts.

And their daughters shall prophesy and sing songs of praise and glory to my name. They shall ascend the holy hill, and I shall write my laws on the tablets of their hearts, and my statutes shall be the light of their path.

I shall tell them what things to eat and what things to eschew. I shall also tell them what to drink and what not to drink, and they shall learn of me what things to put on.

Their food I shall rain from heaven every morning and evening, and their drink I shall strike out from rocks of stone. I shall wash their clothes and suckle their babes, and do all manner of things for my people, for I am unto them father, mother and all.

On that day when I shall show signs the heavens shall tremble and the earth shall reel to and fro like a drunkard to witness what things I shall do for my people, that the whole world may know me, for I am the Lord their God for ever and ever.

Review.

THE LIFE OF RAM MOHAN ROY.*

To those who want to have an accurate knowledge of the various labors connected with the life of the late Rajah Ram Mohan Roy, we earnestly recommend Babu Rakhal Dass Haldar's edition of Mr. Adam's lecture on the subject. Mr. Adam was a personal friend of the departed Rajah, and his estimate of his worth must, therefore, possess a value all its own. The Editor says he obtained the original manuscript of the lecture (delivered at Boston in America) from the author in 1862, and it is presented to the public for the first time in a printed form. Babu Rakhal Dass Haldar has taken the most suitable opportunity for bringing out the pamphlet, when so much anxiety is evinced on all sides to do something perpetuating the memory of the departed great man. We believe every educated Native will feel grateful to the editor for this opportune present. In this notice we are convinced we can do nothing better than present our readers with a number of extracts from the pamphlet. We shall put them here under proper headings, so that our readers may acqure at a glance all the salient features in the Rajah's character.

HIS FATHER.

His father was a man of strenuous orthodoxy: of an acute mind, he early perceived the budding infidelity of his younger son; and of an affectionate heart, he deeply lamented it. He died, as Ram Mohan Roy himself informed me, with the most religious devotion, and trust, calling on the name of the God in whom he believed.

HIS MOTHER.

His mother was equally earnest in the religious faith in which she had been educated, and when the death of Ram Mohan Roy's elder brother made him the head of the family, she instituted suits against her son both in the King's and Company's Courts, with a view to disinherit him as an apostate and infidel which, according to strict Hindu Law, excludes from the present, and disqualifies for the future, possession of any ancestral property, and even according to many authorities, of any property that is self-acquired. She was defeated in this attempt, and afterwards being reconciled to her son, although not so to his errors, she died in the performance of menial services in the temple of Juggunnath in Orissa to which she voluntarily subjected herself as a penance.

* A Lecture on the Life and Labors of Ram Mohun Roy. By W. Adam, Esq., Commissioner of Vernacular Education in Bengal, Behar and Orissa, during the Administration of Lord William Bentinck, Governor-General; and Author of the Educational Reports. Edited by Rakhal Dass Haldar, Uncovenanted Civil Service. Bengal. Formerly of the University Hall, Gordon Square, London. Calcutta: G. P. Roy & Co. 1879.

THE FIRST SOURCE OF LIGHT.

The Koran of Mahomed and the communications he held with Mussalmans first threw a flood of light on his mind, but Mahomedanism exists in India under two forms; one very corrupt, and the other more pure, and attaching himself to the latter, he was amongst them also made an object of persecution. From this he took refuge in Calcutta, where he associated largely with Europeans, generally of comprehensive and enlightened minds, whose communications probably tended still further to expand his views, and to open up to him the duty and the prospect of awakening and enlightening his Hindu countrymen.

THE RITE OF *Sati* AND RAM MOHAN ROY.

The extent to which human life was annually sacrificed may be estimated from the returns made by the Police to the Bengal Government for a single year. Those returns show that in the year 1823, the number of widows who burned on the funeral piles of their husbands within the Bengal Presidency, was of the Brahman caste 234, of the Khatri caste 35, of the Vaisya caste 14, of the Sudra caste 292, total 575. Of this total, 340 widows thus perished within the limits of the Calcutta Court of Circuit, which shows that the returns were given with accuracy only for the immediate neighbourhood of Calcutta.

The ages of the different individuals are also included in the returns to which I have referred, and they exhibit another feature of this horrible picture. On the 575 victims of 1823, 109 were above sixty years of age; 226 were from forty to sixty; 208 were from twenty to forty, and 32 were under twenty years of age. Thus the tenderness and the beauty of youth, the ripened years and affection of the venerable matron, and the feebleness and decrepitude of old age alike fell victims. Travellers in India recorded the facts of these widow burnings, but no one had the courage to protest against the toleration of such crimes, as far as I am aware, until Dr. Johns, an able and intelligent Baptist Missionary, published a pamphlet on the subject. Other Missionaries seem to have been afraid to raise their voice against the practice, since that would have been to raise their voice against the Government, at whose pleasure they might legally be instantly deported from the country, as Dr. Johns actually was, although for another reason.

Such was the state of public opinion on this subject amongst Europeans in India, when Ram Mohan Roy arose, himself a Native and thoroughly acquainted with all the details of the practice, and the motives of the perpetrators—a learned Native and intimately conversant with the sacred authorities on which it was made to rest. In a series of publications, which were extensively circulated both in India and in England, and in India, both in English and Bengali, *i. e.*, for the information and conviction both of English rulers and Native subjects, he exposed the villanies that were practised and tolerated under the name of religion. He showed that it was to obtain possession of the property to which the widow was legally entitled that her death was sought, and that the officiating Brahmans, the instruments whose autbority was employed to obtain the consent of the widows, were sharers of the spoil. He showed that the consent was often wrung from her while she was in the paroxysm of grief for the loss of a beloved husband, or in the delirium of intoxication produced by herbs purposely administered to her, or under the exhaustion of inanition from want of food purposely withheld, and consent once obtained was irrevocable. He showed the illegality of the practice of binding down the victim with ropes to the pile which prevented her escape, instead of being permitted in a state of freedom to enter the flames as a voluntary sacrifice which Hindu law requires.

His arguments on these and other collateral topics were irresistible, and public opinion in the European community gradually changed, until at last, an energetic and benevolent noble man, Lord William Bentinck, was sent to exercise the powers of Government in India, about 10 years ago, and he, in consultation with Ram Mohan Roy and other friends of humanity, but not without much opposition and many forebodings from some of his own countrymen belonging to a class who are the friends of every abuse, because they are the enemies of all change, finally prohibited and abolished the murderous rite throughout the whole extent of the British dominions in India.

ENGLISH EDUCATION.

In July 1823, in conformity with a provision contained in an Act of the Imperial Parliament, a General Committee of Public Instruction was constituted in Calcutta by the Government of India for the promotion of the education of the Natives. These gentlemen, not unnaturally gave too partial an attention to the promotion of that sort of learning in which they were themselves adepts, without much reference to its practical utility or to the wants of the millions, who were and are destitute of the very elements of knowledge. Ram Mohan Roy early saw the devious path in which the Committee was treading, and in the name of his countrymen, early in 1823, addressed an able and spirited remonstrance to the Government of Lord Amherst, then Governor-General of British India. Extensively conversant himself with Native learning, he earnestly protested against the almost exclusive appropriation of the educational fund to the mere encouragement of the study of its grammatical niceties, its metaphysical distinctions, its mystical philosophy, and its ceremonial theology, pouring contempt, in no measured terms, even on the Vedant system or doctrines, of which he has been mistakenly deemed a special advocate, as being abstruse in its speculations and unnatural in its tendencies, and soliciting on behalf of the Hindu people, a more liberal and enlightened system of instruction, embracing mathematics, natural philosophy, chemistry, anatomy, and other useful sciences. This document was handed over to the Education Committee, and by the Secretary of that body, a profound but self-sufficient oriental scholar, was answered with a few contemptuous remarks, as if the deliberate sentiments of such a man as Ram Mohan Roy could be put down with a sneer.

A LOVER OF LIBERTY.

His inquiries respecting this country were frequent, earnest, and minute; and as far as he knew or understood, he admired its institutions, and loved and respected its people. When information reached Calcutta of the insurrection of the Isla de Leon in 1821, and of the consequent establishment of constitutional Government in Spain, he gave a public dinner in the Town Hall of Calcutta, in honor of the auspicious event. Within the period of my own acquaintance with him, I well recollect the enthusiasm with which he heard of the similar temporary establishment of constitutional government in Portugal, and the fervant good wishes with which he watched the struggle of Greece against Turkish power. The French Revolution of 1830 was another of those events that gave him very high satisfaction. Connected as India is with England, it was natural that he should share in the anxieties of British politics, narrowly watch the fluctuations of British parties, and endeavour to trace the causes and consequences, of the success or failure of great public questions. The repeal of the Test and Corporation Acts, the removal of Catholic disabilities, the accession of the Whigs to power in 1830, and the introduction and success of the Reform Bill which occurred whilst he was in England—all of these were subjects which attracted and fixed his most earnest attention, and called forth his ardent wishes, and in the case of the Reform Bill his most active exertions.

A CHAMPION OF THE PEOPLE.

A learned Chief Justice of Bengal, Sir Charles Grey, attacked, by one of his decisions on the Bench, the law of inheritance bitherto in force in the province of Bengal, and declared every dispossession by a father of his ancestral real property, without the sanction of his sons and grand sons, to be null and void. Ram Mohan Roy forthwith appeared to the rescue, and published an elaborate essay on the Rights of Hindus over ancestral property, according to the Law of Bengal, in which, by a masterly and admirably reasoned legal argument, he showed that the decision in question, if not reversed, would be not merely a retrogression in the social institutions of the Hindu community of Bengal, mischievous in disturbing the validity of existing title to property and of contracts founded on the received interpretation of the law, but a violation of the charter of justice, by which the administration of the existing law of the people in such matters is secured to the inhabitants of India. The decision was reversed by the highest court of appeal, and the people of Bengal continue to enjoy their proper law of inheritance inviolate.

BRITISH PARLIAMENT.

While he was in England, the discussions preliminary to the removal of the East India Company's lease of India for another period of twenty years were in progress. In those discussions, Ram Mohan Roy warmly engaged; he was consulted by the British Ministers of the day; his evidence was given before Parliamentary Committees; and that evidence was embodied with some valuable additions in an exposition of the Revenue and Judicial systems of India, which he published in England and which received much attention. Some of the judicious reforms which he suggested in that publication have been, and others deserve to be, adopted.

RAM MOHAN ROY AND THE LORD BISHOP.

He was personally acquainted with Dr. Middleton, the first Bishop of Calcutta, who naturally endeavoured to convert him to Christianity; but not content with the usual arguments drawn from the truth and excellence of our religion, he presented the inducement, at least as Ram Mohan Roy understood him, of the honor and repute, the influence and the usefulness he would acquire by becoming the apostle of India, the first great promulgator of the Christian doctrine to his countrymen. I think it quite probable that the Bishop may have merely expressed the pious but inconsiderate wish that Ram Mohan Roy might become the apostle and promulgator of Christian truth in India, without meaning to offer a worldly motive which just so far as it influenced his mind, would have rendered the desired conversion worthless. But Ram Mohan Roy did not so understand it; and in relating the circumstance to me, spoke in language and with the feelings of bitter indigation that he should have been deemed capable of being influenced by such a consideration or by any consideration but the love of truth and goodness. I do not recollect that he informed me what answer he made to the Bishop, but he stated that he had never afterwards visited him.

Literary, Scientific, &c.

MR. GLADSTONE'S recent speeches in Scotland are to be published in Gaelic.

A CREMATION society has just been constituted in Rome.

IT is rumoured that Mr. Cross, the Home Secretary, contemplates including in the next census of Great Britain a return of the religious denominations to which people belong.

THE Shah of Persia proposes to build a library at Teheran on the model of the Paris Corn Market which greatly took his fancy when he was visiting Europe, and has sent over an engineer to draw out the plans and engage workmen.

WE read in an English paper :—"It is difficult to understand why those of our fellow creatures who have the misfortune to be fat should be mercilessly ridiculed by their thinner brethren. Some nations look on a considerable *embonpoint* as the last perfection of female beauty. But the Western nations appear to incline to the Spartan opinion that there is something almost discreditable in fatness When Brummel wished to mortify his Royal patron, he spoke of the Prince Regent as "our fat friend."

PUBLIC ENGAGEMENT.

TUESDAY, 26TH INSTANT AT 4-30 P. M.—Lecture by Babu Krishna Bibari Sen, M. A., at the Theological Institution, Albert Hall. Subject "The Comparative Method and its Utility."

Calcutta.

THE distribution of prizes to the successful students of the American Useful Arts School will take palce at the Unitarian Mission House, No. 77, Dhurmtollah Street, to-morrow, Washington's Birth day, at 12 o'clock, noon. Mr. Rowe, Inspector of Schools, Presidency Division, will preside.

IN the note on the executions at Cabul which was issued from the Press Commissioner's office on Friday last, there was a clerical error: the word "ultimo" was misused for "October." The passage should run "the instructions of the 9th October." The statement contains all the executions since the arrival of General Roberts at Cabul.

WE are requested to announce that the next meeting of the Band of Hope will be held at the Albert Hall on Wednesday next, the 25th instant, at 5 P.M., when the Rev. N. G. Cheney of the American Methodist Episcopal Mission will deliver a lecture on "Total Abstinence." Babu Keshub Chunder Sen, the President of the Band, will preside. All friends of temperance are invited.

Selection.

HAPPINESS AND HOLINESS.

—o—

(Christian World.)

WE have read nothing from Mr. Mallock's pen—whether in form of book or of article—so satisfactory as his essay entitled "Atheistic Methodism," in the current *Nineteenth Century*. The only thing objectionable about it is the name, which sounds almost discourteously towards a universally and deservedly esteemed branch of the Christian Church, and which is so far from explaining the nature of Mr. Mallock's article, that he finds it necessary to insert into the article an explanation of itself. He tells us that he discerns in the virtuous emotions of the Positivists "a survival of the religion they deny, not the first fruits of the irreligion they profess," and adds that, as French Positivism has been called by Professor Huxley "Catholicism *minus* Christianity," so English and American Positivism may be called "Methodism *minus* Christianity." That is to say, as we understand him, the English and American Positivists are trying to educate men to emotions which, in practical outcome, are Christian, while discarding Christianity both in belief and in name.

The purpose of his essay is to bring into clearness the point of vital difference between Positivism, as taught by Miss Bevington and the late Professor Clifford on the one hand, and Christianity on the other. He adds to these names that of Mr. Herbert Spencer.

The Positivist creed, stated in its best form, is that man's chief end is to glorify man and to enjoy himself now; man the individual attaining to glory, or "bliss," in and through self-sacrfice for the race; and that virtue consists in the subordination of a lower happiness, enjoyable by man in the gratification of his selfish propensities to a higher happiness, enjoyable by man when he consciously resists and overpowers the lower craving, for the sake of sympathy with the happiness of the race. The Christian creed is that man's chief end is to glorify God, and to enjoy Him, now and for ever, and that this glory, which is virtue or heaven (Chalmers pronounce these to be convertible terms), is attained in and by the subordination, through faith in Christ, working by love, of all selfish and sin-tainted thirst for happiness to thirst for holiness. Now Mr. Mallock seems to us to prove, in this long and carefully-reasoned essay, that it is totally impossible, in a coherent and symmetrical account of virtue, to make happiness fill the place of holiness, or to show that the adoration which, applied to the individual, would be basest self-worship, is, when applied to the race, sublime and ennobling. "The mass of human beings, as an object of work and ardour, can never," he urges, "supply the place of God, nor does it even go the smallest way towards doing so. Every effort made by the Positivists to invest it with the Divine glory and to raise it to the Divine eminence fails. They attempt to perform the feat in many ways, but each effort ends in its own discomfiture; and the logic they invoke to aid them by-and by turns round and confounds them." Virtue, they say, consists in the attainment of a maximum of happiness; but selfish happiness, they add, is ignoble; only such happiness is noble which arises from sympathy with the happiness of the race. But if the selfish happiness of one man is ignoble, why should sympathy with the selfish happiness of a million of men be noble? A million blacks won't make a white. Mr. Mallock finds the difficulty annihilated for the Christian by the simple circumstance that the joy of holiness is noble, whether it exists in one man or in a million of men. Holiness is "no mere delight in the fact of the human race existing, though under one of its aspects it may coincide with that. Primarily it is a delight in the will of God, and a conformity with it, more or less impassioned. Man is on this theory, the child of God, and part of the child's nature is an innate love for his Father, and an innate longing to please Him."

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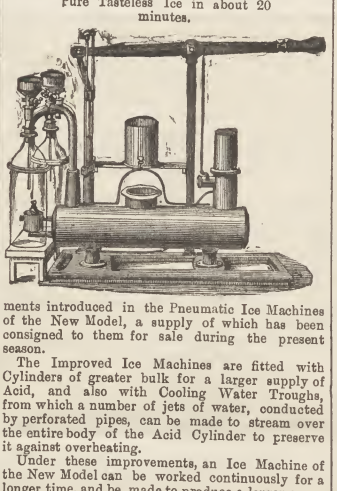

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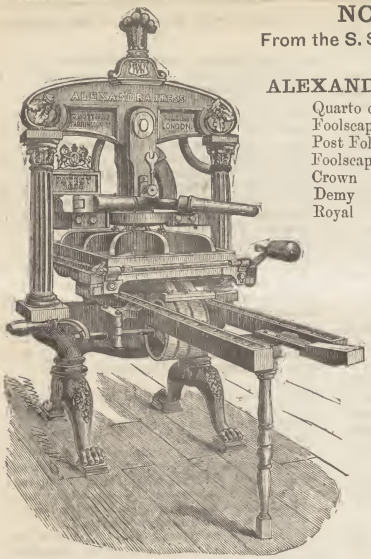

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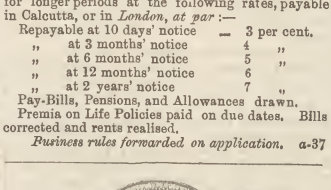

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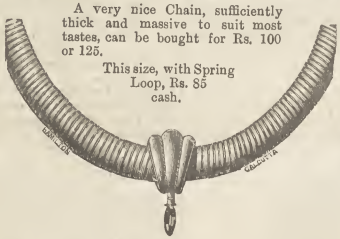

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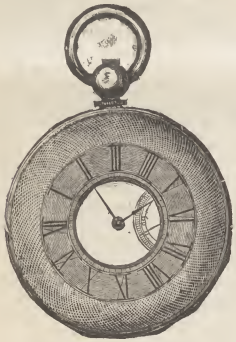

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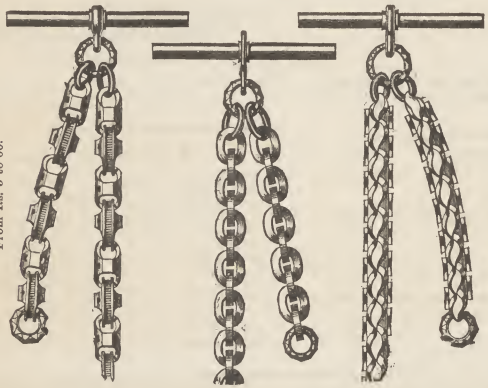

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This new and wonderful preparation is the mildest Laxative, and at the same time the most harmless Purgative ever introduced, it will be found invaluable in all cases of habitual constipation, Piles, Skin diseases, Bile, Liver complaints, Headaches, &c., and all diseases to which young children are most liable.

Price per box Rs. 2. *Packing As.* 2.

JOHNSON'S SOOTHING SYRUP.
For children cutting their teeth.

This infallible remedy has preserved hundreds of children, when thought past recovery, from convulsions. As soon as the syrup is rubbed on the gums, the child will recover, being as innocent as efficacious. When infants are at the age of 4 months, though there is no appearance of teeth, one bottle of the Syrup should be rubbed on the gums to open the pores.

Price per phial Rs. 2. *Packing As.* 4.

POWELL'S BALSAM OF ANISEED.

This invaluable medicine has the extraordinary property of immediately relieving Coughs, Colds, Hoarseness, Difficulty of breathing and Huskiness of the throat. It operates by dissolving the congealed Phlegm, and thereby causes a free expectoration.

Price per phial Rs. 2. *Packing As.* 2.

DUSART'S SYRUP OF LACTO-PHOSPHATE OF LIME.

It is very efficacious in the treatment of childrens complaints. The child that does not find in its mother's milk, or in that of animals, the phosphate of lime necessary for the support and growth of the various parts of its body, borrows it first of all from the bones of its own skeleton which soon weakened, beeds, grows deformed, and inflames. Under the influence of this Syrup, administered several times a day, after meals, the muscles and bones are repaired, cheerfulness returns and the important work of Teething goes on regularly.

Price per bottle Rs. 2 Packing As 4.

Proprietory Medicines.

Dr. S. P. Bannerjee s Sanjivani.

It cleanses the blood of all its morbid and effete materials, and thus purifying the blood gives healthy stimulus to the nervous centres. It is marvellously efficacious in the following diseases :—Chronic fever, chronic indigestion, nervous debility, Piles, Dysmenorrhœa, Spermetorrhœa, Leuchorrhœa, Hysteria, &c.

Price per phial Rs. 4, *postage and packing Re.* 1

DR. GHOSE'S WATER PURIFIER.
Capable of purifying water within an hour.
Price Re. 1 *and Packing As.* 2.

DR. GHOSE'S OXYGENINE.

The long sought antidote for the most fatal poison of Asiatic cholera.

Price per bottle Rs. 2-8, *and packing As.* 4.

Ærated Waters.

Cash rates. Rs. As. P.

Soda water,	per doz.	...	0	12	0
Lemonade	„	...	1	0	0
Tonic	„	...	1	0	0
Roseade	„	...	1	8	0
Gingerade	„	...	1	4	0

} bottles returning.

Wholesale rates on application. Price list supplied to Moffusil dispensaries and medical practitioners.

Moffusil orders promptly executed when accompanied with remittance or on a respectable reference in Calcutta.

GOBIND CHUNDER DUTT & CO.,
Proprietors.
W. BIRD,
Superintendent.

a-11

THE undersigned beg to inform the Public that they have the undermentioned goods in large quantities in stock, and orders supplied,—and contractor.

Pewter Bed Pans, Urinals, Spirit Lamps, Syringes from ¼ oz. to 3lb., Mugs, Salt Cellars, Ice Moulds, Pint Measures, Wine Coolers, Imperial Gallons, Freezing Pots, and other Pewter Articles of every description.

Terms—CASH.
Price moderate.
BISSONAUTH CHUNDER & SONS,
1, Bentinck Street, Calcutta

a-78

NEW GOODS! NEW GOODS!

FURNISHING DEPARTMENT.

F. W. BAKER & CO.

BEG TO CALL ATTENTION TO THEIR

Splendid Stock of Furnishing Requisites.

VELVET PILE AND TAPESTRY CARPETS, made to order in any size. HEARTH RUGS, Rs. 6-8 to 35 each. COIR MATS, Rs. 3 to 12-8. COCOANUT MATTING, Rs. 1-8 to 2 per yard. OIL FLOOR CLOTH, Rs. 2-12 to 3 per square yard. STAIR CARPETS, Rs. 1 to 3 per yard.
SHEEP SKIN RUGS, &c., &c., &c. BRASS CURTAIN POLES, from Rs. 16 to 25 per set. BRASS CORNICING, Rs. 10-8 to each window. BRASS CURTAIN HOLDERS, Rs. 2-4 to 7-8 per pair. BRASS PURDAH RINGS, in all sizes. BRASS CURTAIN RINGS, &c., &c., &c.

A CHOICE ASSORTMENT OF

LACE, MUSLIN AND LENO CURTAINS. Rs. 7-8 to 30 per pair. PURDAH REPPS, DAMASKS AND CRETONNES, at all prices.

Our selections of these for variety, richness of design, and cheapness are unsurpassed.

We shall be happy to supply Estimates and send Patterns post-free to any part of India.
N. B.—SPECIAL RATES TO MESSES AND LARGE CONSUMERS.

Brussels Tapestry and Velvet Pile Carpetings.

An immense *stock* now on view, comprising the newest designs and in various qualities to suit all *Carpets* planned and made in the most economical manner, to avoid wastage, and ensure the fullest value to the purchaser.
The present stock is well worth inspection.

Cretonnes.

We have a very large stock in various makes and the newest designs for *Furniture, Purdahs, Long Curtains, Screens, &c.*
The largest assortment in India.

Window Curtains,

Lace and Muslin.

We have just received a new stock fully assorted, in new and handsome designs,

In great variety.

Blankets.

We are now showing our *new stock* of real Whitney Blankets in all sizes, also some fine Saxony Blankets very soft and fleecy.

Scarlet Blankets in various sizes, Infants' Coat Blankets.

Door Mats.

English—made from West India Fibre.

Strong Cocoa Fibre Mats, 32 by 20 inches.
" " " " 38 by 24 "
Best Cocoa Fibre Mats 32 by 20 inches.
" " " " 38 by 24
Cocoa Fibre Mats, with colored wool borders. Green, Blue, Crimson, &c.

In several sizes.

Half circle Mats, plain and bordered.

Hearth Rugs and Sofa Carpets.

Felt Carpets in several sizes, Felt Carpeting by the yard.

Purdah Repps.

Green, Blue, Crimson. Maroon, Plain, and Fancy Bordeaux Tapestry Repps, Goblin Tapestry Repps and several other Materials.

The largest and most varied Stock of Furnishing Drapery in India.

F. W. BAKER & CO.,

HOSIERS, DRAPERS, SILK MERCERS, &c., &c.,

NORTHBROOK HOUSE,

CALCUTTA. *a*-51

J. G. HANHART,

CHRONOMETER, WATCH AND CLOCK-MAKER,

NO. 13, GOVERNMENT PLACE, EAST,

Begs respectfully to announce the receipt Ex "Meinam" of a splendid Assortment

OF

CLOCKS, GILT, MARBLE, TRAVELLING, AND DRAWING ROOM, WITH PERPETUAL ALMANAC,

AND

A large assortment of TIME-PIECES of all descriptions and for all requirements.

Also some Gold and Silver Watches of English and Geneva Manufacture; Ladies' Gold Enamelled Diamond Set, Engraved Engine-turned and plain cases, Keyless Watches; Gentlemen's Gold and Silver Hunters and cut Hunters' Open-faced and Reversive Watches, Repeaters, Striking Hours, Quarters, and Minutes, Independent Seconds with Chronograph, Keyless Watches by James McCabe, William Webb, Thos. Russel and Son, &c., &c. Each Watch has its certificate signed by the maker. Also Railway, Racing, and Alarm Watches.

Also Ladies' Gold Guard and Neck Chains, Necklets, Chatelaines, Bracelets, Brooches, Earrings, Lockets, Charms, &c., &c.

Gentlemen's Waist-coat and Albert Chains, Breast Pins, Studs, Links, Scarf Rings, &c., &c., of the most elegant designs.

An extensive and splendid assortment of Musical Boxes recently received, some with full Orchestra accompaniments: others with Flute, Drum, and Bells; and Castanets accompaniments; also with Harp or Setara accompaniment; all of the very best description. *a*-17

THE PAIN SPECIFIC!

THIS Medicine acts as a "Specific" for Pains in the chest, Pains in the back, Pains in the upper extremity, Pains in the lower extremity, Pains in the neck, Pains in the groins, Pains in the joints, Neuralgic pains Gout, Rheumatism, Lumbago (Muscular Rheumatism), Catch in the breath, Paralysis of every kind, Contracted Joints, Colics, Glandular Swellings, Inflamed Parts, Coughs, Colds, Bronchitis, Headache, Earache, Deafness of the Ear, Sciatica, Ringworm, &c.

Pains of every kind have been successfully cured by the external applicatian only of this medicine when every other medicine has failed.
Price, Rs. 2 per bottle (2 oz.), and Rs. 4 (4 oz.); per doz. Rs. 20 and 40. Packing As. 4.

☞ Thousands of Testimonials of the marvellous cures effected by this medicine.

NOTE.—*Cure guaranteed in each case.* In failure the money will be returned.
Apply—W. Rooder & Co., at No. 1, Shib Narain Das Lane, Simla, Calcutta.

☞ Beware of a spurious and *worthless* imitation. ☜ *a*-69

NOTICE.

THE Manager of the Sen Press will be prepared to undertake any agency business, with which he may be entrusted, promptly and satisfactorily. Remittances to accompany orders, commission will be charged according to the value as the order on a sliding scale of rates which can of ascertained by application to the Manager.

NOTICE.

THE Press at No. 2, British Indian Street, at which the *Indian Mirror* has been printed since the 1st January, 1878, being distinct from the Press at No. 6, College Square, where the Paper before that date was printed, it is hereby announced for public information that the Press in British Indian Street, where the *Mirror* is now, and will hereafter be printed, is henceforward to be called the "Sen Press." All communications for the *Indian Mirror* Newspaper and the Sen Press to be addressed accordingly.

a

C. LAZARUS & CO.,

House and Land Agents.

61, BENTINCK STREET, CALCUTTA.

The following properties to let and for sale.

For Sale.

NO. 2, Madge's Lane.

To Let.

A SPACIOUS Dry and Airy Godown, No. 2, Mission Row, with entrance on the Road side.

To Let.

THE flat consisting of 3 large rooms, No. 2-1, Mission Row, admirably adapted for Mercantile Offices, now occupied by Messrs. Stanley & Co., who will vacate the premises on the 1st June next, from which date they are available.
Apply to

C. LAZARUS & CO.

For Sale.

WORTHY the notice of Capitalists, Shipping Agents, Mill-owners, or Noblemen desirous of having a residence on the river bank.

A MANSION on the bank of the River Heoghly, with 40 biggahs of beautifully laid-out land attached, having several tanks of very sweet water. Situated in the southern suburbs of Calcutta, within 20 minutes' drive of Government House. This ground has a river frontage of about 300 feet with water of such a depth as to admit of a ship anchoring close to the bank.

For Sale.

A VERY FINE BUNGALOW situated at GYA. It stands in its own compound, which is a very large one, is pukka built throughout, and has a good range of pukka stabling, also an extensive range of out-offices. It can be disposed of at a moderate price, the owner having left India.

For Sale.

A LOWER-ROOMED House, on the banks of the river at Baranagore (Bhaduri Ghaut), 8 cottahs, 4 chittacks land. Price Rs. 2,800. Government ground rent, Rs. 1-5-3 annually.

For Sale.

A FINE two-storied Mansion, situated at Alipore, within 20 minutes' drive of Government House, well adapted for the residence of a Native Prince or Rajah.

The Ground-floor is marbled throughout, the Reception-Room and Hall on the upper-storey is teak-floored. There is a fine verandah to the South, the whole length of the house overlooking a large tank, and a grand pillared portico, the whole height of the house to the North front. It has excellent out-offices, and stabling with extensive compound. Two fine tanks, one of which to the south of the house, is very prettily embellished with a fine pukka-built marble ghaut, and contains sweet wholesome drinking water. A road with a beautiful avenue of full-grown trees leads from the entrance lodge to the house.

There is a large range of Racing Stables to the south end of the compound, which has a separate entrance.

The whole extent of ground measures more than forty biggahs. The yearly Government rent is Rs. 52-5.

This Mansion, with grounds, has been decorated, improved and laid out, regardless of expense, and is now being offered for sale, consequent on the owner having left for England.

To Let at No. 10, Hare Street.

Suitable for Mercantile offices—Barristers' Chambers—Attornies or Brokers.

Four large light airy and lofty rooms—having entrances from either Hare Street or Council House Street—could be let separately, one portion having the Council House Street entrance, and the other the Hare Street.

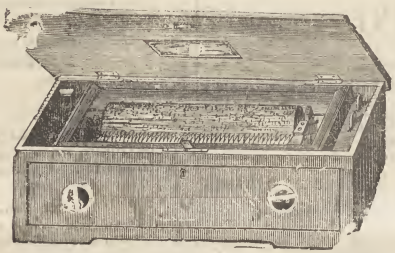
C. LAZARUS & CO.,

HOUSE AND LAND AGENTS.

61, BENTINCK STREET, CALCUTTA. *a*-28

HAROLD & CO.,

3, DALHOUSIE SQUARE, CALCUTTA.



HAROLD & CO. beg to invite the attention of the Native Nobility and Gentry of Calcutta and the Mofussil, to a supurb invoice of Musical Boxes, with and without the Harp or Setar accompaniment, playing Bengali and Native Tunes. These Boxes have been manufactured to special order, and will be found to be excellent in mechanism, and musically correct of rich tone, perfectly in tune and of beautiful finish. The patent winder is employed in each box.

—o—

Box No. 1073, playing 6 Bengali tunes, 1st series.

1. Poorabee.
2. Imni.
3. Maroo (Dhuma Kauralie).
4. Bassanto.
5. Kalangrah.
6. Peeloo.

Cash price Rs. 100.

Harp or Setar Box No. 1073½, playing 6 Bengali tunes, 1st series.

1. Poorabee.
2. Imni.
3. Maroo (Dhuma Kauralie).
4. Bassanto.
5. Kalangrah.
6. Peeloo.

Cash price Rs. 125.

Box No. 1075, playing 6 Bengali tunes, 2nd series.

1. Sarung.
2. Bhoirabee.
3. Kaffee.
4. Jhinjuttee.
5. Bhoirabee.
6. Kawalee.

Cash price Rs. 100.

Harp or Setar Box No. 1075½, playing 6 Bengali tunes, 2nd series.

1. Sarung.
2. Bhoirabee.
3. Kaffee.
4. Jhinjuttee.
5. Bhoirabee.
6. Kawalee.

Cash priceRs. 125.

Box No. 1077, playing 6 Bengali tunes, 3rd series.

1. Taza Bhee Taza.
2. Doogiree.
3. Hilli Milli Punnya.
4. Denga Chate Ayore.
5. Kia Hoga Bhola Janee.
6. Khambaj.

Cash price Rs. 100.

Harp or Setar Box No. 1077½, playing 6 Bengali tunes, 3rd series.

1. Taza Bhee Taza.
2. Doogiree.
3. Hilli Milli Punya.
4. Denga Chate Ayore.
5. Kia Hoga Bhala Janee.
6. Khambaj.

Cash price Rs. 125.

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[ESTABLISHED 1833.]

H. C. GANGOOLY & CO.,

ENGRAVERS, PRINTERS, STATIONERS, &c.,
19, 20, & 24, Mangoe Lane, Calcutta.

THE following is a description of some of the works undertaken and goods sold by us:—

Engraving Department.

Zinc Plates for marking cases, Office Seals, Badges, Turban Badges, Door-plates, Seals for Indigo Cakes, Punches for marking on metal utensils, Hammers, with letters cut thereon, Branding Irons, &c., Engraving on plated-ware, Gold, Silver, Ivory, Valuable Stones, Wood, &c., &c.

☞ Rubber Seals are also supplied.

Printing Department.

Books, Mercantile Forms, Rent Dakilas, in any character, Pattahs, Kobuliuts, Wedding Cards, Visiting Cards and other Fancy Printing either from Letter, Lithographic, Copper-plate or Embossing Presses.

Stationery Department.

Writing and Printing Paper in great variety, Blotting Paper, Envelopes, Cards, Visiting, Business, Invitation, Ball Programme, Playing, &c. Writing Inks, Litho-Materials, Drawing Paper, Steel and Quill Pens, Inkstands and Bottles, Birthday Cards, Scrap Books, Scrap Pictures, Photo, Albums and various other Sundries in Stationery Account Books of various descriptions.

TERMS—For Mofussil Cash or reference for payment in Calcutta. Small parcels are sent per Value-Payable Parcel Post. Special terms to the trade.

CATALOGUE ON APPLICATION.

H. C. GANGOOLY & Co.
Mangoe Lane, Calcutta.

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BY APPOINTMENT TO
H. R. H. THE PRINCE OF WALES;
To His Excellency the Right Hon'ble Lord Lytton, G.M.S.I.,
VICEROY & GOVERNOR-GENERAL OF INDIA
ALSO TO THE GOVERNMENT HOUSES,
CALCUTTA, MADRAS, AND BOMBAY.
The Nizam, Rajahs of Mysore, Baroda, Oodeypoor, and Rao of Kutch, &c., &c.

DESCHAMPS & CO.
CABINET MAKERS,
COACH BUILDERS,
AND
Billiard Manufactures.
MENTION HONORABLE,
Paris and Vienna Exhibitions.

DESCHAMPS & CO. beg to invite particular attention to their New Stock of Furnitures and Carriages. the latest Fashions
FURNITURES IN BEAUTIFUL ROSEWDOD
PLAIN AND CARVED,
Teak-wood, Mahogany, Chittagong,
AND
RED AND WHITE CEDAR,
Ebonised and Gilted
Carriages of all Descriptions,
THE LAST IMPROVEMENTS.

DESCHAMPS & CO.,
CALCUTTA.
zar Street,
Corner Radha Bazar Street,
Near Dalhousie Square, East,
AT
20 Yards of the Scotch Churh.

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THE GREATEST
WONDER OF MODERN TIMES!

HOLLOWAY'S PILLS

LONG experience has proved these famous remedies to be most effectual in curing either the dangerous maladies or the slighter complaints which are more particularly incidental to the life of a miner, or to those living in the bush.

Occasional doses of these Pills will guard the system against those evils which so often beset the human race, viz:—coughs, colds, and all disorders of the liver and stomach—the frequent forerunners of fever, dysentery, diarrhœa, and cholera.

HOLLOWAY'S OINTMENT

Is the most effectual remedy for old sores, wounds, ulcers, rheumatism, and all skin diseases; in fact, when used according to the printed directions, it never fails to cure alike, deep and superficial ailments.

The Pills and Ointment are Manufactured only at
533, OXFORD STREET, LONDON,
And are sold by all Vendors of Medicines throughout the Civilized World; with directions for use in almost every language.

☞ Beware of counterfeits that may emanate from the United States. Purchasers should look to the Label on the Pots and Boxes. If the address is not **533, Oxford Street, London**, they are spurious.

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Registered trade mark.

IT is known to all that the canisters bearing my brass "Hatrass" marks written in the Nagree character contain Buxar Ghee of excellent quality; but some dishonest shopkeepers have commenced cheating their customers by either taking off the brass marks from my canisters and affixing them to other containing ghee of inferior quality, or by abstracting my superior ghee and substituting in its place that of bad quality. To guard against this fraud my name and address as given above have been engraved on the canisters themselves, and on the bung holes are affixed my seal and brass Hatrass mark. Now if the purchasers would take care to examine these seals, there is no chance of their being defrauded. My thee is of good taste and flavour, and the inside of he canister is clean, and there is no water in it.

SOKILOL JOHORILAL,
Calcutta, Burrabazar,
No. 7, Doyahatta Street.

For Sale.

ADDRESS delivered by Colonel Olcott, President of the New York Theosophical Society, on the 23rd March 1879, at the Framji Cowasji, Institute, Bombay. Price two annas a copy apply to the *Indian Mirror* Office.

ADVANTAGES OF ASSURING WITH THE

ORIENTAL LIFE OFFICE

All that Experience has proved Practicable and Prudent in the Modern System of Life Assurance, Annuities, Endowments and Pensions, can be obtained with perfect safety,

COMBINED with the following

FIVE NEW AND IMPORTANT FEATURES, Not granted by any other Company whatever :—

(1.) Policy-holders can Vote at Meetings.
(2.) Amalgamations IMPOSSIBLE.
(3.) Funds in Government Securities only.
(4.) Native Lives assured at European Rates.
(5.) Premiums reduced to English Rates from date of leaving any Port in India, Ceylon, or China.

Annual Premium for Assurance of Rs. 1,000 under New System.

Age.	30	35	40	45
Premium	Rs. As. P. 21 5 4	Rs. As. P. 24 8 8	Rs. As. P. 28 10 0	Rs. As. P. 33 14 8

Lower Safe Rates than any other Office.

(6.) Office young, and therefore free from Old Liabilities.
(7.) Premiums can be paid Yearly, Half-yearly, Quarterly, Monthly, or for a Limited Number of Years.
(8.) CLAIMS PAID ONE MONTH AFTER PROOF OF DEATH.
(9.) Liberal Surrender Value of 35 per cent.
(10.) Policies in the Form of Promissory Notes, and thus easily NEGOTIABLE AS A MARKETABLE SECURITY.
(11.) Entire Direction in India.
(12.) Special Protection to Assignees.
(13.) The Most Economical Management.
(14.) Preliminary Expenses Rs. 970-15-0 only.
(15.) Lapsed Policies Revived without Fine.
(16.) Policy-holders can appoint their own Trustees, Auditors, or Consulting Actuary.
(17.) Medical Examinations arranged anywhere to suit Assurers.
(18.) PENSION BRANCH open to all Races.
(19.) No Restriction on Travel.

POLICY-HOLDERS IN THE "ORIENTAL" ARE UNDER NO LIABILITY WHATEVER.

Unequalled Liberality.

Being established in India, all arrangements for the conduct of the business of the "Oriental" are made with a view to the convenience and benefit of its own members,—European and Native,—who alone participate in the advantages arising from its successful progress.

Yearly list of new Assurers closes 31st December.

Special attention is invited to the Peculiar System of Life Assurance introduced by this Company, and to the New and extremely favorable Conditions (as regards RATES, PROFITS, LIMITS OF RESIDENCE, NON-LIABILITY TO FORFEITURE, &c.) under which its policies are issued.

The next Valuation takes place in 1880, when Entrants before 31st December 1879 will rank for Profits.

"THE 'ORIENTAL,' BY ITS CAREFUL AND EQUITABLE MANAGEMENT, IS RAPIDLY GAINING THE CONFIDENCE OF THE NATIVE COMMUNITY."

Intending Assurers—Native or European—are invited to compare the Rates and Conditions of the "Oriental" with those of any other Company.

Detailed Prospectuses, Proposal Forms, Reports, and full particulars on application to—
F. A. COHEN, *Agent for Bengal*, 7, WELLESLEY PLACE, CALCUTTA.
OR D. McLAUCHLAN SLATER, F.I.A. MANAGER & ACTUARY, BOMBAY.

P. W. FLEURY & CO.,

BUILDERS, ENGINEERS, SCIENTIFIC INSTRUMENT MAKERS
AND
CONTRACTORS FOR ELECTRIC LIGHT ILLUMINATION,
No. 63, DHURRUMTOLLAH STREET, CALCUTTA.
Appliances for Electricity, Chemistry,
Optics and Photography on hand.

Telephone with a Microphone Complete	Rs.	20 0
2 Telephones with 200 feet Copper Wire	,,	20 0
Woodbury's Patent Sciopticon or Improved Magic Lantern ...	,,	85 0
Patent Slide Tinter for above ...	,,	8 0
Tank for chemical effects do. ...	,,	5 0
Microscope attachment for magnifying small objects and projecting on a screen for above	,,	25 0
Woodbury's Patent Pyro Hydrogen Lime Light a capital substitute for the Lime Light	,,	50 0
Woodbury's Patent Lantern Slides of the Paris Exhibition, from Re. 1, As. 8 to	,,	2 8
Coloured Magic Lantern Slides, from Re. 1 to Rs. 5 each.		
Patent Scenograph; for pictures 4¼" × 3¼" with stand	,,	25 0

Chemistry.

Pneumatic Trough for preparing Gas	Rs.	8 0
Glass Test Tubes of sizes, from As. 2 to As. 8 each.		
Glass Retorts, from As. 8 to ...	,,	3 0
Brass Retort Stands, from Rs. 2 to	,,	4 0
Bansen's Patent Burner ...	,,	6 0
Crucibles from As. 4 to ...	,,	1 0
Pestles and Mortar from Re. 1 to	,,	2 0
Glass Bent Tubes, from As. 4 to	,,	1 0
Large Gas Bags each	,,	45 0
Copper Retorts for preparing Oxygen Gas, from 6 Rs. to	,,	12 0

Hire of Magic Lantern for amusement of the Young.

Large Magic Lantern with 6 dozen assorted selected slides, comprising magnificent views of cities, Comical sliding moving figures, Chromatropes and beautiful photographic slides, including one workman's attendance for one or two hours. Rupees 6.

Electricity.

Zanni's Patent Magneto Electric Bell complete (I dispensing with the use of Voltaic Batteries and Chemicals)!	Rs.	50 0
Bunsen's Galvanic Cells 8" × 4" ...	,,	7 0
Callan's Galvanic Cell 6" × 4" × 2"	,,	4 8
Daniell's Galvanic Cell 6" × 3" ...	,,	3 8
Le Clanche's Patent Cells	,,	4 8
Bicromate Battery, small	,,	5 0
Magneto Electric Machine, for Cure of Nervous diseases with single magnet	,,	13 0
Magneto Electric Machine, with double Magnet	,,	18 0
Magneto Electric Machine, with treble Magnet	,,	20 0
Electric Light Apparatus complete, worked with 50 large Bunsen's Cells	,,	400 0
Electric Light Apparatus with 40 Cells	,,	320 0
Electric Light Apparatus with 44 Callan's Cells	,,	250 0
Oxy Hydrogen Light Apparatus complete	,,	200 0
Electric Bells from Rs. 9 to Rs. 20 each.		
Rumkorff's Coils of sizes from Rs. 16 to Rs. 75 each.		
Giesler's Vacuum Tubes, of sizes, from Rs. 4 to Rs. 8 each.		

Photography, &c.

Thoma's operating Box or dark Tent, measuring when closed 3" × 1"-6" × 1"-6"	,,	80 0
Operating Tent for out door work	,,	25 0
Camera by Ottwell and Collis for pictures 7" × 4½"	,,	80
Portrait Lens by Lerebour for above	,,	45 0
View Lens for pictures 7" × 4½" ...	,,	30 0
Large Portrait Lens by Lerebour	,,	80 0
Improved Kaliedescope with patent Lamp	,,	30 0
Stanley's Educational Microscope	,,	5 0

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PRESERVE YOUR SIGHT.

EUREKA

SPECTACLES & EYE-GLASSES.

THE determination of the proper spectacles for any defect of the eyes, is undoubtedly a matter of the greatest importance.

This importance is increased on the one hand by the number of patients requiring such assistance—a number that throughout the civilised world, may be reckoned by millions—on the other by the actual injury inflicted by unsuitable glasses, and lastly by the customary sale of most spectacles by persons who have no adequate knowledge of the conditions of their utility.

For the guidance of those who cannot conveniently visit me, I have published a pamphlet giving all necessary instructions.

The Second Edition of my Pamphlet, "How to preserve the Sight," with testimonials explaining the construction of the eye, the defects of vision, and how they can be properly remedied, free on application.

N. LAZARUS,

5, OLD COURT HOUSE STREET,

CALCUTTA.

Consulation Free.

Hooghly Bridge Notice.

THE Bridge will be closed for traffic on Tuesday, the 24th February, 1880, from 1-30 to 4-30 P. M.

G. H. SIMMONS,
a-6 *Secretary to the Bridge Commissioners.*

To Printers, Contractors, Builders, Indigo Planters, Rajahs, and Native Princes.

AN Engineer is open to an engagement either to put up or look after machinery, and is prepared to undertake any other work in his line of business. Terms very moderate.
Address M. C/o Printer. 240

INDIA GENERAL STEAM NAVIGATION COMPANY, "LD."

SCHORNE, KILBURN & Co.—*Managing Agents.*

ASSAM LINE NOTICE.

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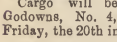

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CALCUTTA, 28TH FEBRUARY.

Sir James Fergusson succeeds H. E. Sir Richard Temple as Governor of Bombay.

Editorial Notes.

THE *Bombay Guardian* maintains that of eighteen infidel writers and orators in London, fifteen have become Christians. We should like to know who they are.

DR. NORMAN KERR, in a lecture on female Intemperance, said "it was only in England that the evil had attained almost everywhere those terrible proportions that appalled even the most callous, and raised a blush of shame on the cheek of the patriot and the Christian."

THE *Unitarian Herald* considers the case of the Brahmo Somaj of India is "growing more and more questionable under the growing eccentricity of its minister, Mr. Sen." Unfortunately, truth is always eccentric. Jesus' declamation against the doctrine of "an eye for an eye" is practically held to be a crotchet by most of the Christians of the earth.

THAT there is an evident and unmistakable revival of Roman Catholicism in England, none can question. For it is stated in an English paper that "the English converts to the Church of Rome contemplate raising subscriptions to the amount of £ 250,000, for the purpose of erecting, on the banks of the Thames, a Metroplitan Roman Catholic Cathedral which shall rival St. Paul's."

A STARTLING assertion is made by the *Times* which states that the "British Government is the means by which a most active Moslem propaganda is carried on, and that wherever the English standard is carried among a previously unannexed 'infidel' people, there a wholesale conversion to Mahomedanism at once begins." We are sure the statement is exaggerated.

IT is said, but with what truth we do not know, that the Christian missionaries of Calcutta are almost dead set against the Brahmo Somaj, now that the charge of decline and decay is once more held to be untenable by its opponents. The recent squib upon our Minister is said to be the production of a Christian Missionary. Would it not be better in the interests of truth and fairness for our opponents to come forward and repeat their challenge in public?

THE *Scotsman* caricatures the Scotch joke which asserts that the falling of the Tay Bridge was due to the driving of railways on Sundays, by saying that the Bridge fell for another cause. "It turns out that the train which perished contained a Unitarian, who had been at Perth spreading his deadly poison, and who joined the train shortly before it left Fife. A Unitarian, fresh from his heresies, breaking the 'Sabbath' by railway travelling—what bridge or train could resist such a combination? The North British Railway Company, accordingly, should give earnest heed to the words spoken by Dr. Begg, and if they desire their bridge, when re-erected, to be left alone, and not cast down again, they must stop Sunday trains and stop Professor Robertson Smith."

MR. LAL MOHUN GHOSE'S reception is *rather* tardy. He returned from his good work in England nearly six months ago, and his admirers of the Indian Association announce they are going to receive him publicly next Friday! They have taken a long time evidently to make up their minds to give their delegate the honor of a reception. The public mind has cooled very much during these long winter months, we fear. What are we to conclude? From what appeared in print sometime ago, the functionaries of the Indian Association were not overgenerous in their treatment of Mr. Ghose. Have they been making up their differences with him so long before they could receive him publicly; or do they consider that a reception, like the extreme unction, may be administered at any moment, provided it only takes place before a man has actually given up the ghost?

THE *Lucknow Witness* does not think the present management of the *Calcutta Review* to be creditable, as in a sense undoing the work done by it during a period of twenty years under such men as Sir John Kaye, Dr. Duff and Dr. Mackay. Our contemporary advises all Christians to withdraw their subscriptions from the periodical. In justice to the *Review*, however, we must say that the articles on the "Religion of the Future" and the "Education of Indian Women" (noticed in these columns) which form the basis of the charge brought against it, are productions for which the editor is not responsible, having found a place in what is called the "independent section." In the present state of Anglo-Indian society, where there is a greater diversity in opinions on matters religious than is to be found elsewhere, we think it would be better if the practice of making writers responsible for their own articles were adopted by the editor.

AN interesting improvement has just begun in America. The Jews of Keokuk, in Iowa, invited the Unitarians to hold their meetings in their synagogue. We read that Rabbi Bogen was cordially welcome to the privileges of the Conference, and his voice was greeted with applause; and on the 14th December, Rev. John Andrew, of the Unitarian Church, joined with him in the celebration of the Jewish Feast of Lights, in the synagogue, commemorating the triumphs of the Maccabis. Lights were kindled, with songs and benedictions, and Mr. Andrew preached to an overflowing house from the text, "Behold how good and how pleasant it is when brethren dwell together in unity." It would be a news, indeed, to hear the Jews getting less exclusive and more tolerant of other creeds, and this cordiality between them and Unitarians must be reckoned as another token of the grand movement of monotheistic thought in the world.

A CURIOUS phase of the question of marriage with a deceased wife's sister has just transpired in connection with a published correspondence. The Bishop of Bath and Wells having, in a letter to Mr. John Edwards, of Cheddar, endorsed the action of the Rev. Richard Beadon, Vicar of Cheddar, in refusing to admit Mrs. Edwards to the Holy Communion, on the ground that she had married her deceased sister's husband. Mr. Edwards, in reply, asks His Lordship to kindly prescribe a course for the lady, and ultimately applies to the Archbishop of Canterbury. The Primate replying, says: "In similar circumstances my advice has been that persons so circumstanced desiring to communicate should go to some church where their history is not known." Mr. Edwards, in a further letter, says this advice is somewhat startling, as it recommends persons so situated to obtain the benefit of the Church sacraments, if not by false pretences, at any rate by a concealment of the truth. Yes, startling to be sure, especially when it proceeds from the pen of an Archbishop of Canterbury.

DR. RAJENDRALALA MITRA read a very elaborate and interesting paper on "the Parsis of Bombay" on Thursday last at the Bethune Society. An attempt was successfully made to trace the ancient history of the Parsis and the circumstances under which they were obliged to leave their native land, and become domiciles in Western India. Speaking about Parsi names, the lecturer remarked that they were essentially

Hindu with the addition of *jee* at the end. This *jee* is an honorific term, derived from the Sanskrit word *jeeba*—a living man—or directly from *jeu*. Thus Bomanjee is no other than *Brahman-jee*. Among other important facts the learned Doctor gave, in his usually happy style, a very graphic description of modern reformed Parsi homes, in which the ladies of the house mix freely with the male members of the family. There were a few Parsi gentlemen present at the meeting, one of whom stood up and said that the old practice of using cow's urine to besmear the face, early in the morning, might be explained upon sanitary principles.

—:o:—

OUR Christian friends are beside themselves with wrath for the liberty we have taken to put forth some of our beliefs in biblical phraseology. Of course, "modesty," "simplicity" and "consistency" we have long lost, because we have the hardihood of avowing our own faith. But now we are accused of plagiarisms, caricatures, conceit, and impudence. So much fury is poured upon our heads, simply because we have borrowed "the time-honored phrases of God's word." Our conduct is offensive, distasteful, and silly to the *Lucknow Witness*. We are incapable of producing anything half as energetic as the protests and effusions of our contemporary. But can he be unaware that the language of the Bible has been imitated on various occasions by various men? The notable instance to which we can point is the case of a book called the New Koran. It is a theistic publication of about 200 pages in which the phraseology of the Christian scriptures is most closely borrowed. It is used by theistic and some Unitarian congregations in England. The Bible is not the monopoly of the *Lucknow Witness*. It belongs to the whole world, and may be used for every good purpose which may require its aid.

—:o:—

A GOOD deal of sensation has been caused, says a London correspondent, by the fact that Mr. Capel has gone to grief. He was a Roman Catholic priest who had attained celebrity as an eloquent preacher and maker of converts. His effects have been lately sold under a Judge's order, including the religious emblems in his private oratory, such as figures of the virgin, busts of Jesus, and the like. His principal altar was privately purchased, but two smaller altars were included in the sale. Of course, it is obvious that if a man of his position had merely got into pecuniary difficulties, his rich Roman Catholic friends would have found some means to avoid this public exposure. It is clear, therefore, he must have alienated his friends by some misconduct, and rumours of the worst description have been printed at least in one newspaper, and they go uncontradicted, while the gentleman himself is said to have left the country. His high position in the Roman Catholic Church is shown by the fact that the Roman Catholics always spoke of him as "Monsignor" Capel. The irregularities of prominent Roman Catholics are the worst disadvantage that that much-abused community has had to encounter occasionally. One such defection as that of Mr. Capel nullifies the effects of a hundred conversions to the Roman Catholic faith.

—:o:—

THE Unitarian congregations of London have in many instances shown a tendency to become theists. The congregation of the Unitarian church in Little Portland Street unanimously passed a vote in favor of the adoption of a new prayer book which has been prepared, and which Mr. Wicksteed, the minister, pronounced to be in accordance with his views. It will be recollected that Mr. Wicksteed, as noticed in No. II. of the *Theistic Quaterly Review*, gave a discourse on the old Unitarian Prayer Book of the Ten Services about a year ago, and therein pronounced himself in effect a theist. The correspondent in the *Theistic Quarerly Review* expressed an opinion that Mr. Wicksteed had merely uttered the common sentiments of the congregation; and this is now proved to have been the fact. This is probably the first instance in history of a congregation formally passing from Christianity to Theism, but we have good reason to hope that it will not be the last instance. We believe that the virtual transition has actually taken place in the minds of thousands of Englishmen, Churchmen as well as Unitarians and members of other denominations, and we venture to predict that as soon as the Theists of England have made a definite statement of their views and organized their church, they will receive avowed adhesions in no small numbers.

—:o:—

IT is a good sign of the times that men of the liberal school of the English Christian Church like Dean Stanley, Dr. Abbott and Canon Farrar have begun quietly to ignore the supernatural in Christianity and recognise the moral grandeur of the life of its founder as his only claim to the love and veneration of mankind. This phase of religious thought in Europe is to be welcomed, though the fact of its getting greater prominence and recognition among learned divines does not exert a very soothing influence upon the less tolerant members of the church militant. The *Guardian*, for instance, does not like the way in which Canon Farrar overlooks the miracles of the New Testament. Says the journal :—

When we bear in mind the facility and delight with which he expands the simple story of St. Luke into his graphic and highly colored periods, it strikes us as at least singular that events lending themselves so readily to picturesque description as the miracles in the earlier portion of the Acts should be passed so nakedly. All that he has to say of St. Peter's release from prison is that it was "a Divine deliverance, so sudden, mysterious, and bewildering, that to Peter, until he woke to the sober certainty of his rescue, it seemed like a vision."

Again :—

We notice the same "uncertain sound" with regard to the supernatural in Dr. Farrar's observations as to the nature of the circumstances accompanying St. Paul's conversion, and the other visions and revelations with which he tells us he was favored. The description of the whole scene of the conversion is magnificent. We know not where we could point to a more characteristic example of Dr. Farrar's graphic power. But, after all, he leaves it in doubt—a doubt which St. Paul's repeated assertions of his having with his bodily eye seen the risen Christ and thus received his Apostolic credentials as a witness of His resurrection, forbids us to entertain—whether, in modern language, the vision was objective or subjective; whether it was to the eyes of the body or of the soul that he refers, when he appeals to the Corinthians, "Am I not an Apostle?"

The experiences of the spirit serve to confirm the opinion that it is the soul that saw the vision, and not the eye.

BEHOLDING MOSES.

—o—

WE tried to explain in our last issue what is meant by a pilgrimage to Moses. And on that very day that our article appeared, our missionaries, led by the minister, went to see Moses. They did so in a prolonged devotional rapture, for certainly it was more than what would be commonly called a service, which lasted four hours and longer. The attitude of the glorious Hebrew prophet, while holding communion with Jehova, on Mount Sinaih they tried to realize. Yet how could that be done? Is it not an absolute stretch of imagination to think of beholding a man who has been dead these three thousand and three hundred years? The attempt would be fanciful no doubt, if it was a *dead* Moses we desired to see. Neither Moses, nor Elias, nor Christ could be seen as departed spirits. That would be superstition and error. But the *living* Moses *can* be seen. How and by what process can he be seen? Men can see him, if they devoutly, prayerfully, faithfully *grow in his spirit*. Thus did one see Moses, who was greater than Moses, on the holy mountain, in heavenly ecstacy, when the world around, nay even when the watchful disciples, were hushed in deep sleep. Those to whom daily life means Moses, who have carefully cultivated his ethics of cleanliness and simple purity, can alone behold him. Those who have assiduously sought, in their every day lives, from the spirit of God the light and the guidance, the "favor" and "the presence" which the Lord alone can give, and without which any advance in the journey of life for the individual and for the community is impossible, can alone see Moses. Those who earnestly acquire the trusting, law-abiding spirit of Moses and are meek above all men, who, like him, place the tables of Divine commandment in the ark of the covenant of their hearts, whose feasts and festivals, ordinances, institutions, customs, and costumes are all regulated by the voice of the Most High, and who speak their troubles to the Lord alone, can behold Moses. Those who are free from jealousy, and, like Moses, nobly wish that all the children of God were prophets unto God, who are quickened with indignation when the spirit of the Lord and his promises are dishonored, and who burn with the sense of shame and wrath when men who have enjoyed every bounty from God, and have been led by Him from slavery and misery to liberty and joy, dare to rise in rebellion against the Holy One, those only can see Moses. No one can see Moses until and unless he becomes like Moses. Those who are the same flesh and same blood as Moses, can behold him. Should not Brahmos, then, cleanse their flesh according to the holy will of God, and consecrate it to his glory as Moses did? Should not Brahmos attain the spirit and character of Moses, and transform themselves into the spiritual resemblance of the noble Hebrew prophet, in whose mouth were the words of God, and who beheld the similitude of the Divine Spirit, as no one had done before him or at his time? For thus alone can Moses be beheld. Let us daily eat and drink the spirit of Moses. Let his holy doctrine rain upon us, and his recorded speech be distilled as dew to our souls. Let us walk with him through the dreary desert of life, and let us find admittance which he did not, into the land of God's promise and grace.

MR. VOYSEY'S STATEMENT.

—o—

MR. C. C. MACRAE, who not long ago was known in Calcutta as one of our most successful practising Barristers, has, since his return to England, become a regular attendant of Mr. Voysey's congregation. We gladly publish his defence of Mr. Voysey's position, and are pleased that he has such a willing and influential advocate as Mr. Macrae. In connection with this subject we subjoin the following statement of Mr. Voysey's principles which he

and his friends consider to be sufficiently positive and constructive.

(1) *The right and duty of every man to think for himself in matters of religion.*

(2) *The absolute unity of God*; involving the denial of the doctrine of the Trinity.

(3) *The natural humanity of Jesus*; involving the denial of his miraculous birth and of his having been in any way more than a man.

(4) *The Fatherhood of God to all mankind, irrespective of race, creed or moral difference*; involving the denial of the doctrines of the primæval curse, of the necessity for an atonement, and of all punishment except such as is corrective.

(5) *The hope of an everlasting life of ever-increasing goodness for every human soul*; involving the denial of the doctrine that this life is only probationary and that any one will be condemned to endless torment.

(6) *The paramount duty of brotherly love, and of practising all virtue uninfluenced by fear of punishment or hope of reward here or hereafter*; involving the denial of the orthodox idea of "Salvation by Faith only," and making Religious Belief entirely subordinate to Morality,

(7) *The supreme authority of man's reason and conscience*: involving the denial that God has given to man any Revelation which ought to be accepted without question.

(8) *The progressive character of our knowledge of God as of all our other knowledge*; involving the denial of finality in Revelation, and declaring it to be incumbent on all men to keep their hearts and minds in constant readiness to receive every fresh ray of light which may lead them to a clearer perception of their duty, their destiny, and their Adorable Creator.

With a few of these principles we agree, such as the absolute unity of God, the humanity of Jesus, the fatherhood of God to all mankind. But they "involve" and are hedged in with so many "denials," and the denials take up so much more space and assume so much greater theological importance than the principles themselves, that Mr. Voysey has naturally devoted much more time and energy in substantiating his negations than his affirmations. Besides with Mr. Voysey the "everlasting life" is only "a hope," and the authority of man's *reason* is "supreme." With us the everlasting life is as much a certainty as the existence of God himself, and the highest authority in religious life is that light of the spiritual revelation of God which the intellect is not only incompetent to attain, but which often contradicts and goes beyond the utterances of what is known as mere reason. But we do not wish to enter into a controversy with Mr. Voysey. We have from time to time indicated that our differences with him are sufficiently wide, though his work has a good deal that is common with our work. We do not deal with denials but with positive and profound affirmations which are sufficient for our life and aspirations during the few years of our mortal life.

BISHOP COLENSO, DEAN STANLEY AND THE S. P. G.

—o—

If the members of the Society for the Propagation of the Gospel had consulted their friends as to the proper time for persecuting the poor Bishop Colenso of Natal, the answer would certainly have been some thing like this —Not now! Never was Bishop Colenso more popular, more highly respected than when the S. P. G. convened a meeting to fulminate its wrath over his devoted head. But ineffective as was the artillery aimed at him, the Society's philippics fell flat when they had for their proposed victims two such personages as the Archbishop of Canterbury and the Bishop of Worcestor. A few months ago, Archdeacon Colley waited upon the Primate before leaving for Natal to accept a missionary appointment under Bishop Colenso. Both the Archbishop and the Bishop alluded to wished him Godspeed in his new work. This was too much for the squeamish tastes of the members of the Society for the Propagation of the Gospel. An outcry was raised, and a meeting was held at which many of the leading divines and dignitaries of the church were present. The object of the meeting was to proscribe Bishop Colenso, as also to censure the Archbishop of Canterbury. The first resolution was as follows :—

Whereas it has been alleged that a person in holy orders has recently gone out from England with the intention of acting ministerially under the authority of Dr. Colenso as Bishop within the Colony of Natal, and has publicly made a statement as to the sanction given to such intention :

The Society hereby solemnly reaffirms the several resolutions by which it ceased to recognise the Episcopal authority of Dr. J W. Colenso, and records its firm determination to uphold and maintain, so far as lies in its power, the sole Episcopal authority of Bishop Macrorie within the Colony of Natal, as committed to him by the Church in South Africa.

Amendments were proposed ; but they were lost, and the resolution was passed by an immense majority. The language used in the course of the discussion was sometimes of the choicest description, as for instance the following, spoken by the Rev. Dr. West of Paddington :—

He thought they ought to remember the words of the Apostle, "For he that biddeth him Godspeed is partaker of his evil deeds (cheers.) And when people talked of peace, he replied, in the words of Holy Scripture—"What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many ?" It was of no use to cry "Peace, peace, when there was no peace." In the Bible peace and truth always went together ; and there could only be real peace when it was based upon truth—(Cheers.)

It is a relief to find that amid this exhibition of bad taste and unwholesome rancour, there was one man that stood dauntless before the infuriated audience, and spoke boldly and manfully in the face of opposition. It is a relief, we say, to contemplate the calm and undaunted features of Dear Stanley who, in the midst of frequent interruptions and indignant cries of "order," boldly vindicated the rights of conscience and scornfully declined to subscribe to the opinions of the meeting. When the first amendment was moved, he rose and said :—"With regard to Mr. Colley, whose name has caused so much ridicule, I am proud to say that any support or any encouragement which I can render"——the rest of the sentence was lost in loud cries of "Shame!" and "Order." Nevertheless the noble-minded Dean went on. The following was the fiery speech he delivered :—

I trust you will allow me at a little greater length to state why I am anxious to free myself from all complicity either in the resolutions or in the amendments—(Laughter). I do not enter into the questions of ambiguities—into such questions as how far the venerable Archbishop of Canterbury, how far the excellent Bishop of Exeter—(cheers)—or how far the wise and prudent Bishop of Worcester—(laughter)—has been condemned by the speakers, or would be condemned by the resolution of this Society. I leave those who deal with ambiguities to settle that as they can. Neither will I enter at length into the question whether the distracted Church of South Africa is schismatic from the Church of England, or the Church of England from the Church of South Africa. I will only say that, speaking to you as a Society for the Propagation of the Gospel, I am ashamed that the questions should occupy your attention, relating as they do to one who, as a propagator of the Gospel, will be remembered long after you are all dead and buried—(roars of laughter) —I know that everything I say will be received with ridicule and contumely ; nevertheless, I say that long after we are dead and buried his memory will be treasured as that of the one missionary Bishop in South Africa who translated the Scriptures into the language of the tribes to which he was sent to minister ; the one Bishop who, by his researches and by his long and patient investigations, however much you may disapprove of them, has left a permanent mark upon English theology—(laughter)—yes, though you may ridicule, I say the one Bishop who, assailed by scurrilous and unscrupulous invective unexampled in the controversy of this country, and almost in the history, miserable as it is, of religious controversy itself, continued his researches in a manner in which he stood quite alone, and never returned one word of harshness to his accusers ; the one Bishop that was revered by the natives who asked him to intercede for them with the Government, and that without reference to any other Bishop of South Africa—("No, no")—the one Bishop to whom the natives came long distances to place themselves under his protection, or even to have the pleasure to look upon his countenance. (Laughter and "Order!") You need not call "Order!" I will not be restrained by this mockery, these jeers, this ridicule, these gibes ! I say there will be one Bishop, who by his bold theology——

Dr. West : Is this in order ?

The Chairman : It is difficult to say that it is out of order.

The Dean.—There will be one Bishop who, when his own interests were on one side and the interests of a poor savage chief on the other, did not hesitate to sacrifice his own, and with a manly generosity for which this Society has not a word of sympathy, did his best to protect the suppliant ; did not hesitate to come over from Africa to England to plead the cause of this poor unfriended savage, and when he had secured the support of the Colonial office—unlike other Colonial Bishops—he immediately went back to his diocese. (Cheers.) For all these things the Society for the Propagation of the Gospel appears to have no sympathy ; but you may depend upon it, that outside these walls—in the world at large—whenever Natal is mentioned they will win admiration ; and posterity will say that among the propagators of the Gospel in the nineteenth century the Bishop of Natal was not the least efficient. (Cheers.)

Brave words these which ought to be written in letters of gold. Dean Stanley is the leader of a large and influential section of English Christians, and his observations, we are sure, will find a response in every liberal heart. We on the banks of the Hughly, too, have our humble tribute of admiration and gratitude to offer. May he live long to see the enlightened English mind freed from the shackles of prejudice and superstition.

MOSES AND THE BRAHMOS.

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For three days the devotees went through a course of preparatory devotion and discipline. They read Moses and thought of Moses and meditated his life and character. On the day appointed, Sunday, the 22nd of February, they washed and cleansed themselves and put on clean clothes, and their assembled at the foot of the stair-case which led up to their sanctuary of daily devotion. They came prepared to meet the great Jewish prophet in the spirit of modern science and freed from the prejudices and errors which beset the popular doctrine of the communion of saints. Upon their hearts such principles as these had been duly impressed :—

Blessed are they who honor and love the prophets and seers of ancient times.

Blessed are they who believe that though these prophets have departed and are now in heaven, true believers in the world may commune with them in spirit.

Blessed are they who do not ascribe omnipresence or omniscience to these prophets, yet can cultivate their fellowship in their own hearts.

Blessed are they who love to associate with the prophets of all religions and seek to gather at the feet of each the peculiar ideas he has to teach.

Blessed are they who do not deify prophets, but treat them as their elders in heaven.

Blessed are they who do not care to see prophets clothed in flesh in dreams and visions or with the eye of imagination, but realize them as disembodied spirits in their own souls.

Blessed are they who, instead of seeing God through prophets, behold prophets and saints through the Lord as their Mediator.

Blessed are they who realize the nearness of heaven's saints, not in space, but in spiritual kinship and affinity of faith and character.

Thus prepared and trained the congregation met together in the morning, when the minister prayed to the following effect :—

Lord, we, Thy servants, desire to see Thy beloved child, Moses, and to hold communion with him and to gather the spirit of his noble life. Merciful Father, in Thee he lives, reveal him to us in Thee, that we may see him, as he sat at Thy feet and talked with Thee, lost in the blaze of Thy glory. Eternal Spirit, help us.

The congregation then went up, singing the Bengali hymn :—"In this world of sin we will no longer abide, &c." Leaving their shoes they entered the Temple and took their respective seats. The usual service commenced with hymns chanted by the Singing Missionary. The invocation, adoration, meditation,and prayer—all referred to Moses and breathed his spirit.

We give below the substance of the prayers offered by the minister :—

Merciful God, Lord of ancient ages and modern times, O Thou Jehovah of the Jews and Brahma of the Hindus, Thou art here before us. Thy worshippers are in quest of thy son Moses. On the heights of this Sinai of communion that great prophet conversed with thee and heard from thy lips great truths. May we find him here ! To-day we shall enter into his spirit, put on his conscience and faith and be one with him. We have left the world below, and come up to see the venerable spirit of our brother in Thee. Where is he? Hid in Thee. Lord, reveal Thy child to us, and imbue us with his spirit. O God of Moses, make us Moses-like. In faith and self-surrender, in conscience and devotion to law may we be as Moses was. Thou gavest the decalogue to him. Give Thou Thy law to us. As Thou didst guide the Jews with detailed law regarding all their affairs, do Thou lead modern Israel with direct commands concerning our every-day life. In Moses Thou didst manifest Thyself as Legislator and Guide. Him thou didst send unto the world as conscience incarnate. The reign of Moses was the reign of law. Among us, O Eternal Lawgiver, introduce the reign of conscience and law, and lead modern Israel out of the Egypt of darkness, superstition and atheism into the promised land of true Theism. In the fulness of Thy mercy Thou hast sent unto us the New Dispensation for our guidance. Teach us to regard this Dispensation as the Moses of the present age, and fully realize it in our life and character. May Moses be with us, and in us, all the days of our life, not as a doctrine, but as flesh and blood !

Then followed the following conversation :—

I am the ancient God, I AM, whom Moses saw more than three centuries ago. The very same God has come to Bengal hearing her lamentations.

Glory unto Thee. Give us to bear the light of Thy face.

The world cannot contain me. I am great. I have no equal. Of none am I afraid.

Almighty Ruler of the east and the west, the north and the south, We adore Thee. We tremble before Thee.

I will deliver the Hindu nation and lead them into my heaven.

Amen, we say with reverence, O Lord. Thy will be done.

Worship no other God. Ye shall have no mediator, no *avator*. In the New Dispensation there is no human teacher or guide. He the Great Fire is your only Guide. My word is your scripture.

Lord be Thy world our scripture. The Vedas which come forth from Thy lips shall be our law.

The voice of conscience is my voice ; the voice of science is my voice. Therefore ye shall honor both.

Be it so, O God.

Take all your families and children with you to the new city. I command you to consecrate and surrender your kinsmen and relations, your hearths and homes and all ye have unto me.

Lord, we accept Thee and bless Thee. We say unitedly, Peace, Peace, Peace !

Brahmo Somaj.

BHAI Dinanath has gone to Krishnaghur on a missionary visit.

THE Brahmo pilgrims intend to leave the land of Moses shortly and proceed on a pilgrimage to Socrates.

BHAI Grish Chunder started for Dacca on Thursday last. His object in going there is to study the Koran in Arabic.

BHAI Protap Chunder has returned from Bhaugulpore where he had gone to celebrate the anniversary of the local Brahmo Somaj.

WE regret to announce the death of Pandit Dwarka Nath Rai, for many years a teacher in the Hindu School and lately a Government pensioner. The deceased was an eminent writer, and his *Chatrabodh* was for some time a text for the Entrance Examination of the Calcutta University. As a poet, his reputation stood high. Pandit Dwarka Nath was a staunch Brahmo and his quiet devotion and sterling honesty marked him as one of our most zealous friends and allies. We lament his loss and pray that he may have peace in another life.

AN Umritsur correspondent writes:—"My esteemed Brahmo brother, Lala Rulla Ram, one of the ministers of the Brahmo Somaj, Lahore, paid a visit to Umritsur on Wednesday, the 28th January 1880, and conducted Divine service (Brahmo-pasana) at the local "Bhujun Subha" at 6 P.M. The sermon he delivered was on "Religion in Science." It was very thoughtful and thrilling. There was a spirit full of earnestness throughout the service and people heard him attentively.

Saturday, 31st January 1880. Lala Rulla Ram read the lecture on "What is Faith?" in Urdu, delivered by Babu Gris Chunder Sen, Missionary of the Brahmo Somaj at the Chattagram High School, at the Library here. There were about 300 hundred persons. At the beginning and end of the lecture he made some suggestions on the attainment of this faith. The lecture commenced with a hymn. At evening he again conducted Divine Service and delivered a sermon on the life of Guru Nanak and Kuhir which was very impressive, and the hall was crowded with men and women."

GOD-VISION IN THE NINETEENTH CENTURY.

(Concluded from last Sunday's "Indian Mirror."

Now I will show you that we do see God every day. Every morning the believer sees and hears God when He knocks at the door, and says, "rise up slumbering child." It is no uncertain sound. It is the voice of science. It is well known to you all that science commands us, in the interests of our health, to rise early every morning. The voice of science is the voice of God. If you hear attentively, you will find that it is Heaven that speaks, and no fantastic creation of our own brains. It is not man but God that commands us in all matters concerning health and life. The law of health you dare not defy or disregard. It is not human but Divine law. It is engraven upon the tablet of the heart. Who can ignore it? Dare you say, O sluggard, "a little more sleep and a little more slumber ?" Would you roll about your bed longer? Lo! there is the Lord before you. He speaks imperiously, and says, "Rise immediately ; no more sleep." You can sleep no longer, but must wake, and go about your business. Later on in the day when the body feels hunger, you are apt to say "I feel hungry." You see nothing Divine in hunger. It is all carnal, wordly, and indicates a certain condition of the human body, of corruptible matter. The body craves and longs for food. The bodily organism, weakened and exhausted, yearns for food, and man eats. This is the popular theory of hunger. But what is the real truth ? The Lord, who lives always in the human body as in His living tabernacle, reveals Himself and speaks through the empty stomach,—"Go and satisfy your hunger, O child ; you shall find the things I have gathered for you. Go and take those things I have placed upon the table, and put them into your stomach." A man of faith is sure to see visions and hear that voice. He would see the Living God in his system exciting appetite and demanding food. No deception, but here too, as in the first instance, it is science that suggests the necessity of filling the stomach, whenever it is empty, with nourishing food. Nature becomes desperate and frantic through excessive hunger, and runs wild after food to escape the horrors of starvation. And what is nature but the voice of God in nature? Verily, it is God who makes us feel the force of hunger, and it is He who feeds us. Suppose a man gets Rs. 200 per mensem. How complacently he thinks that his own energy fetches the money, and that he himself uses it for his own subsistence ! He sends his servant to the Municipal Market, to purchase things for his dinner. His own servant cooks the dinner and places the dishes upon the table. As the man eats the delicious viands, how heartily does he congratulate himself upon his success, and take to himself the whole credit and glory of the enterprize! It never occurs to him to question his assumed independence or rebuke his own pride. Disdainfully he scouts the idea of sharing the credit even with God Himself. "Shall I," says, he, "unwisely, foolishly and in an unmanly spirit ascribe to God, whom no eye hath seen, the things which have been achieved hy myself with the aid of my own servant and with my own money? This I never will." How untruthful and impious are such notions ! Know ye not that no man has ever cooked a dinner, and no man can ever do so with his own unaided human energy? The hand of man can do nothing without Divine force. It has no power of its own wherewith to transact business, acquire money or use it for purposes of subsistence. Unto the Lord belongs all power. You talk of the power of wealth. But what is this force ? Do you not see the Lord's force in it ? If you say your money does every thing for you, I say it is the Lord who does all things with His money. There is not a rupee in your possession but it appertains to the Lord. Your money, your energy, your daily bread, these are not yours, but the Lord's; even the blood in your system is His gift. Who provides you with rice and bread ? Who converts these into blood? He. You cannot. There is no assimilation, there is no digestion unless the Lord God goes down into the stomach, and changes the food you eat into the vital fluid—the source of all our power and energy. Unless He does so, all that we eat would produce only disease and death. I never saw a man convert food into chyle or chyme hy his own authority or power. Does the gastric juice obey you ? Who works the digestive apparatus within you ? Who quickens the forces which digest and assimilate ? Behold the Heavenly Father seated in you, nourishing you with food, and by a mysterious process transforming it into life-blood. Proud man, how very little *you* do ! Your Father, your Guardian, does all things for you. Not a single hair grows on your head but the Lord makes it grow. You eat not, but the Lord feeds you. Not through your power but through God-force do you become rich and healthy. Realize this fact fully, and you will see before you in all His glory your Father and Mother giving you money and food, health and strength, comfort and happiness. Thus you can see the Living God throughout the day, every time you eat or drink or drive your trade. Then, again, when you retire into your hedroom after the day's work, do you not see your God ? The eyelids become heavy and leaden and droop. It is time they should go to sleep. Can you resist them? You try to read with a view to keep off drowsiness. But they do not obey you. The more you persecute them, the more hopelessly do they hang down. The head bends forward and backward, and reels continually. You cannot keep it up. The whole body fast sinks into unconsciousness. Do you see the Hand that stretches your body upon the bed, closes your eyelids and lulls you to sleep? It is the God of Providence. He assuredly it is who says,—" Dear child, if you have no sleep, you will be unable to do your appointed work to-morrow. The weary limbs require rest. Therefore, let them have at least seven hours' rest, Child, do you hear ? It is your Father that tells you to go to bed." Thus you see from morning till night the Lord our God is with us, in our uprising and downsitting, feeding and nourishing us and leading us by the hand through the path of life. OurGod is an indwelling and encompassing realty, present in every force and illumining all space. Not only in contemplation and prayer, but in all the secular details of our daily life, in all our social and domestic duties, yea in our eating

and drinking, there is God always speaking to us and showing Himself to us. But unbelievers have ever ascribed to human agency things which belong to God. They rob the Eternal King of His sceptre and crown, and use them as if they were their own. In God-force they live; but they boast of independence, and their self-sufficiency makes them blind. It is not these unbelievers that see God. Those that have eyes see. The man of faith, the man of science, the man whose heart is true to nature, perpetually lives in God-vision, and sees and hears God everywhere. Nay more. He touches Divinity. When I try to do something wrong, some one touches me on the back. I turn round to see who it is that touched me. Who can it be? Is it an earthly friend that came up quietly and gave me a hit on the back to warn me against evil? No. I see nothing with the outward eye. But the eye of faith sees the hand of God. The All-Holy saw me harbouring and hatching a foul and nefarious design, and instantly touched me and warned me, saying,—what are you about to do? I was frightened by the mysterous touch, which electrified the whole body and mind. Prophets in olden times, we are told, were touched by the fingers of God's angels. Say rather the unseen fingers of God Almighty. There are times when we feel not only the gentle contact, but the violent pressure of the Divine hand. We are caught by the hairs of the head. We are in the clutches of the Almighty hand, from which there is no possibility of escape. The Lord has taken firm possession of my head. He has taken firm possession of my heart. I cannot wrest them from Him. Always my sustaining force, He is at times au overpowering and pressing force that holds me bound hand and foot in firm possession. Held fast in His encircling arms, I cannot move but am moved. I cannot speak but I am made to speak. This is heaven's electricity. Those who have felt it know how utterly impossible it is to spake it off. Turn away this encompassing Divine touch? You cannot. Put down this mysterious magnetic influence? No, you cannot. Say unto this Pervading Presence,—roll back; it will not obey your voice. An irresistible force has gone deep into your whole system. You cannot pull it out. I would fain disentangle my muscles and nerves, my arteries and veins from the meshes of this pervading presence, but I can not. In vain do I say to my lungs and heart, my eyes and ears and lips—be ye separate from this Unseen Hand. No such separation is possible. I may as well try to tear away my heart from myself. As well separate the tree from the root, the clock from the main spring, the infant from the mother's breast. Right and left, everywhere is this Omnipresent Spirit to which my life tenaciously clings and from which nothing can separate it. What is this spirit? A Mother's spirit Yes, our beloved Mother is here present. Behold a huge breast, the infinite breast of the Mother, overflowing with the milk of life! O Mother, Mother! Uuiversal Parent! present everywhere, present here before me, encircling, encompassing us with thy arms and suckling us all. Thy unseen face, beloved Mother, so sweet, so beauti-ful, the eye of faith beholdeth; Thy breast we, thy children, are sucking. Charming vision! My Mother have I seen. See how the Lord of heaven and earth is revealing Himself. He reveals himself to us today as He revealed himself three centuries ago to Moses. For forty days and nights, we are told, he enjoyed communion with Jehovah. He saw a "devouring fire." Yes, in those days of rigid monotheism, when idolatry was regarded as an abomination. and Israel looked up to one God, that great prophet, Moses, actually saw a burning bush, and the Invisible Divinity spoke to him through it. Fire was it? Yes, a resplendent spirit burning in the bush, yet not consuming it. And as Moses saw we see too, though less brightly, yet as truly, a burning bush everywhere, yea all creation ablaze. The living God is, indeed, a burning fire in every home, not only in the Parsi's temple but in the Hindu's and the Christian's home too. Put it out you cannot. The fire burns from day to day. It is an everlasting fire which fills all space and time. It is no supernatural fire, but simply the glory of the Ruling Will-Force, the effulgence of the Holy King, the light of the Divine Mother who reigns everywhere. We are going to enter into the domain of a New Dispensation, that of science and faith harmonized. Under its banners we too shall have our inspiration, though only according to the small measure of our faith. The Lord will surely vouchsafe unto us all the light and power of His inspiration. In the light of true science, the Lord will reveal Himself to all His children, and unite us in God-vision in one blessed family. How desperately, you my brethren, Christians and Hindus, are disunited here in India! What awful wranglings and jealousies separate you. Know ye not that your leading representatives are united above in the Father's home. We are incessantly quarrelling here, but the founders and elders of our sects and churches are joyfully united in the Father's inmost sanctuary. There they are all drawing the milk of life and vitality out of the breast of the Infinite Mother, merging all their differences in heavenly beatitude. There they are all united as one family. What a blessed sight! Children of God, be of one heart. See how the holy prophets and saints above are sitting around the Father's throne, the Queen Mother's throne, and enjoying the bliss of communion in the blessed synthesis of Divine Force. Blessed are they—a holy family in which all disputes and conflicts are lost, and broken lights commingled in the unity of a Central Personality. Why should you then differ, little men, when your revered elders differ not in heaven, but rejoice in unity? Ah! my friends, you do not care to see this living God-vision, but you boast of your theology and care more for your endless dogmatic differences. Your analytical conceptions, your abstract notions, your broken fragments of Deity must cause differences. In the God-vision I have presented to you there is no theology, but religion, pure and real. No analysis but a beautiful synthesis, in which all souls on earth and in heaven are, in spite of their separate individuality, recognised as one in the Parent. In this holy synthesis of Divine unity as revealed in God-vision all the gods and goddesses of the many churches of the East and the West are gathered and integrated. The various Divine attributes which India has from age to age personified and worshipped are fused into One Living Personality, even that which we realize to-day in scientific God-vision. Abandon the controversies of dead theology, and accept the fire of living and burning faith. Leave the battle-field of dogma, where superstitions and priest-ridden men fight blind-folded, and accept the banners of the True God whom we can see and hear in real vision, and who says in every force in nature I Am. Accept Him, my countrymen, and all India, now disintegrated and dismembered, will become one in the Lord, Yea the whole world will be one in Him Rejoice and sing O Ziou, for I am coming, saith the Lord. Sing then all India the glory of the Lord. Sing oceans and seas, hills and mountains, the glory of God. He has come and is coming to all of us on the wings of living inspiration, and India shall see her God in a marvellous vision and drink the waters of salvation from the Living Fountain. Ye sons and daughters of India, let faith and hope fill your souls and hearts. Rejoice for the good and golden age of beatific vision is coming. Yes, the time is coming, when not only will the Living God reveal Himself to man's immediate vision in all parts of the world, but the disembodied saints and prophets in heaven will hold communion with men in their hearts. All mankind shall then sit at the feet of Christ and other masters, and every Christian and every Hindu shall draw fresh inspiration from the Living God, and gather life and wisdom from the examples of those saints and martyrs, those *rishis* and *yogis* who were the glory of primitive Christian Europe and ancient India. Then shall there be a joyful and festive union of heaven and earth, and they shall talk with each other and dance together before the throne of God Almighty. The Lord our God shall reconcile all our differences, and make this very earth of ours a heaven—a heaven indeed. The reign of the Supreme Mother shall be proclaimed and established throughout the world amid universal rejoicings, and many nations with myriad voices and many instruments shall sing that sweet name Mother, which bringeth comfort to the sinner's heart and salvation to every trusting child. Let the trumpet proclaim the advent of the True God, real and sweet, at once the light and joy of the world, in whom both science and faith rejoice. And as His holy light dawns upon our beloved country, may millions with one united voice sing His love! The Lord cometh. Therefore rejoice exceedingly.

Brahmo Pulpit.

THE BIRTH OF THE "NEW DISPENSATION."*

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WHY this rejoicing in every household? Why this playing of pipes, trumpets and cymbals? Why this influx of people from different parts of the country? What makes the ladies of the household busy? Why are the old, the young and children so cheerful? The world asks Bengal—"Why hast thou put on new clothes?" To which she thus replies: "Hearken, O Earth, for fifty years was a child forming in the womb of the Brahmo Somaj, and after years of labor the child is born to-day. The sight of the babe fills my heart with joy. Hitherto I had been looking with serious apprehension, lest both babe and mother perished in the agony of child-birth. Half a decade ago the throes had so much increased that I was afraid lest a monster might be born which would shake the foundations of the earth. Seeing the pale face of the mother, people marvelled what manner of child was about to come forth. Fortunately Providence now blessed her with a happy child. Hence my joy." A handsome child born after fifty years in the womb! In it are centred all the virtues, such as *yoga*, meditation, asceticism, love and faith. It has come down full of the heavenly graces and accomplishments; in it are the *Vedas*. *Vedantas*, *Puranas*, *Tantras*, the Bible, the Koran,—all the *Shastras*. God, the invisible Saraswati, the Giver of Wisdom, has taken possession of its tongue. Whereas the *yogis* and *rishis* retired into forests and mountains to learn communion, our new-born infant has learnt it all in the mother's womb. It has no cares and anxieties, and takes no thought for what it shall eat or put on. For the formless *Lakshmi* (the goddess of Prosperity) with all Her treasures and granary is dwelling in its home. The asceticism of the infant is affluence itself. All the grain, all the cloth, all the wealth of the world belong to it. In the blood of its veins is hidden the strength of a lion. Listen to what it says:—'When I speak the word of God, the world shall hear. Before my power the lion cannot stand. Before it the kings of this earth tremble.' The world is overcome by the child of Heaven. Lo! the infant has become a *yogi*, a devotee, a sage and a servant. Does the world know what has been going on during these 50 years? A Brahmo Somaj here and a Brahmo Somaj there, a quarrel here and a rupture there—these were no doubt reported in the journals, but who ever heard that such a wonderful process was going on in secret, that such a beautiful child was coming? To-day is born that child for the salvation of the world, and of India in particular. Ye winds, carry the glad tidings on all sides. Take care that you do not dishonor God's child by any questionings as to its knowledge. Never in the Brahmo Somaj was such a time of joy as this. The gods shower down flowers from heaven. They are come from paradise to ordain the child. At first the angels take up the child in their arms, and kiss it and give it pearls and diamonds as presents. Jesus, Moses, Chaitanya, Nanak, Kabir, Sakya Muni, Mahomed and others, accompanied by their respective disciples, are come to bless the child. How great is their joy that a brother is born unto them. Lo! all are coming, dancing in joy. In heaven, too, there is great rejoicing. On all sides are trees of love adorned with sweet scented flowers,—how charming to behold! Over these flowers the bee comes humming and birds with painted wings sing in beautiful strains. The rivers have left their doleful appearance, and are smiling at the birth of the child. And lo! the earth is decked in all her gay apparel. In order to welcome the saints of heaven, plantain-trees of holiness are planted on both sides of the road. Love and Peace, like bees and birds, sing auspicious songs. The Kingdom of Heaven has come down to the earth. Our revered and beloved elders have come here to bless the infant. They accost the mother and say:—"Brahmo Somaj! we are informed by *Narad* that a child is born unto thee. Blessed art thou! Blessed is the child of thy womb! The angels will put the crown of glory on its head." Behold the people running from different parts of the country—from Scind, and the Punjab, from Burmah and Bombay. Hearing of its birth even the poor, sinful, and heavy-laden are running fast. From the inner sanctuary of God saints of both sexes are peeping out. An ineffable brightness has spread over the world. Where the celestial saints sit, there the world cannot enter. On their face are visible the effulgence of holiness, the ecstasy of love and the tranquillity of faith! There are not only the daughters of God, but all the sons of God—the saints and devotees—who drink of the nectar of love. Jesus, 1800 years old, is seated there. Oh! the beauty of his face! The disciples of Jesus are also seated around him. There is also Chaitanya, the sweet fragrance of whose love is still perceivable in this world. How charming he looks! What a sweet smiling face is his! A million stars of Heaven are clustered together. Would that God had given me a hundred eyes, that I might see this beauty to my heart's content. Would that I had a

* The substance of a sermon preached by the minister at the Brahma Mandir on the morning of the *Utsab* Sunday, the 25th of January, 1880.

million mouths, so that I could describe the charming heavenly scene. Why had I not a thousand arms, for then I could have embraced all the moons of Heaven. O my mouth! why art thou single? My eyes, what will ye do to-day? There are diamonds scattered on all sides, whither shalt thou turn? Such an auspicious day as this may not come again. All the stars of heaven have left their places. How can I press them to my bosom? A thousand *yogis*, a thousand devotees! How can I accommodate them in my narrow heart! There are rupees, mohurs and diamonds—in short, great treasures coming down in showers on our house to-day. The Lord God of heaven worketh all these wonders. My soul! if thou wilt not believe in God and His heaven, surely thou shalt perish. If thou givest out the deadly poison of unbelief, saying, this heaven is fiction, it is an absurd creation of a diseased intellect, I say again, thou shalt die. None can stand to-day without the full measure of Faith. The man of faith smiles at the birth of the child. The infant has given a place in his heart to the thirty-three millions of gods and goddesses of India. There are all the prophets who came to this world with distinct ideas and missions. Behold, the young one begins to bow. "Glory be to the Highest, glory to the saints," cries he. Tears trickle down the eyes of the saints, as they hear the sweet lispings. They say:—"Child, thou art just born, how couldst thou recognise the Highest?" Again the new-born exclaims: "Glory glory, be to you all." The saints were pleased at this, and said, "We bless thee." The infant asked for gifts from each of them. All the *rishis* opened their hearts, and gave him the power of *yoga*, the power of love, and such other treasures of Heaven. Friends, listen to this wonderful discourse of heaven, what passes in the Council of *Mahadeva* the Highest. He that heareth it, is blessed, and he that speaketh of it is also blessed. Therefore, listen with *bhakti* to the sweet and loving dispensation of Hari. Every *yogi*, every *rishi*, every devotee said to the child—"Here take thou my *yoga*, my enthusiasm, my asceticism, be thou a *yogi* like me, a *bhakta* like me, an ascetic like me," and so on. After this he went to *Lakshmi*, who sat like mother, and said "Give me your gifts." The *devis* then blessed the child, "Child of Heaven, we are fascinated. We do prophesy that the whole universe will be charmed by thy beauty and thy qualities."

Maitrai, Gargi, Sita, Savitri, each blesses the child and says: "Be blessed like me. Though thou art a male child, still may the soft and gentle qualities of the woman enter into thy constitution." Thus blessed with all the qualities of man and woman, he goes on smiling and dancing. Is it an ordinary child? No. For no sooner is it born than it is decreed that no two religions shall exist. All religions shall become one religion, all dispensations shall be included in one. Fortunate infant the earth is blessed at thy birth. Mayst thou live for ever and make a heaven of this world. A new brother is born unto us. Our hope knows no bounds. May the New Dispensation, the new child, spread peace on earth!

Correspondence.

[*We do not hold ourselves in any way responsible for the opinions of our correspondents.*—ED., *I. M.*]

A FACT NOT GENERALLY KNOWN.

TO THE EDITOR OF THE "INDIAN MIRROR."

SIR,—Will you kindly give publication in your issue of next Sunday to the startling fact disclosed in the following quotations from the works of two Trinitarian writers:—

The denial of the Divinity of Christ is undoubtedly a great error. * * * * * But it is undoubtedly the error of many noble and ingenuous minds, and of many devout and earnest Christians. * * * * * Grotius Leclerc and Wetstein in Holland; and Whiston, Samuel Clarke, Lardner, Locke, Newton and Milton in England are all reckoned among the rejectors of the Supreme Divinity of Christ. A list of more illustrious names and more eminent Christians could hardly be found.—Leicester A Sawyer, *Organic Christianity* p. p. 408-9 445.

Newton and Locke were esteemed Socinians; Lardner was an avowed one; Clarke and Whiston were declared Arians; Bull and Waterland were professed Athanasians. Who will take upon him to say that these men were not equal to each other in probity and scriptural knowledge? And if that be admitted, surely we ought to learn no other lesson from the diversity of their opinions, except that of perfect moderation and good will towards all those who happen to differ from ourselves —Bishop Whatson. *App. to Theol. Tracts*, Vol. VI.

It is often argued in favor of Christianity that the greatest minds that ever lived were the most pious Christians, but very few are aware of the whole truth that these men were *Unitarian* Christians.

To give Christ his Divinity amounts to saying that the son of God is his own Father. No doubt such men as Sir Isaac Newton, John Milton and others, weighed this subject carefully before rejecting the dogma of the divinity of Jesus Christ.

Trinitarian Christians say that the first attribute of God is "self-existence," and if this is admitted, it plainly follows that God cannot call himself "Son of God." Can a Trinitarian say from his conscience that the Son of God is his own Father? That the sent of God is one and the same individual God who sent him? It would amount to saying, I believe that two and two count five, and that this is a great Mystery which I can spiritually discern to be also a Divine Truth.

Yours &c.,
W. T.

MR. VOYSEY AND HIS CONGREGATION.

TO THE EDITOR OF THE "INDIAN MIRROR."

SIR,—I have only just seen your issue of the 21st December 1879, in which there is a leading article concerning the Rev. C. Voysey and his teaching. As a member of his congregation, and as one known to some of your readers, I ask your permission to say a few words with reference to the charge there made against him that his sermons are chiefly controversial, and that there is no ground of positive belief common to him and his congregation. In doing so, I desire to acknowledge the sympathy you express with his cause; and to state my earnest conviction of the duty of all of us, theists and Brahmoists alike, to refrain from weakening our position by dissension amongst ourselves on minor points of difference, so long as we can agree in the great elementary principles of our faith.

These principles I take to be that there is one only God, infinitely great, just, and good, the Father of all mankind, irrespective of race or creed; and the designer, creator, and upholder, of the universe: that there has never been a supernaturally revealed religion, but that all that we know of God is through nature, man, and ourselves; that these have by experience and observation taught us that certain actions are good and others evil; and that we are justified in believing that in striving to do the former and to abstain from the latter, we obey God's will: that of the future we can affirm nothing positively, but that we base our hope of immortality on God's love and justice, as we feel that those qualities (of course in infinitely lesser degree) would exercise themselves in the best of men towards their fellow-men, and that in such future life all men will (it may be through more or less probation, we know not,) be ultimately by the mercy of God brought to everlasting blessedness.

These are the main ponts of Mr. Voysey's creed, and in various aspects and with fruitful deductions from them, these are constantly enforced by him in sermons of admirable power and clearness of thought and statement. In them I think I may safely affirm that all the members of his congregation agree, and that the particular matter which brings and keeps them together is not a mere agnosticism or a disbelief in any of the forms of orthodoxy, but this positive or constructive faith which Mr. Voysey offers in place of the old creeds.

It would be strange if, at the time of life to which a large proportion of the members of Mr. Voysey's congregation has come, (men and women of high education, culture, and thoughtfulness,) when life is very earnest, and "the wherewithal to confront Eternity" is running short, they should be found preparing for that event by weekly going to listen to mere clever essays or trenchant attacks on beliefs which many men hold to be very dear. No, believe me, Sir, it is not this which, in the face of an enormous weight of prejudice, holds together this congregation. It is the common belief in this positive side of Mr. Voysey's teaching, the sympathy with the reverence and earnestness with which it is expounded, and the assurance that here is a creed in which reason can join with Faith to glorify God.

C. C. MACRAE.

7, Lancaster Street, London, W.
6th February, 1880.

A NEAR GOD.

TO THE EDITOR OF THE "INDIAN MIRROR."

SIR,—In his excellent contribution to the January number of the *Theistic Quarterly Review*, headed "Prayers for Weather," Dr. Tyssen writes:—"I believe that God, at the origin of all things, composed this material universe of such chemical ingredients, and imposed on them such laws, and so started them like a wound-up clock, *that without further act of his*, they should form the suns and planets which exist now." The italics are mine. So far as this runs with the context, it is quite intelligible. But as a distinct statement of belief it looks rather incomplete. Looking at it by itself, it seems to me to be open to the serious objection: Is, then, God apart from this universe? Has He no concern with us? Does He stand to this universe as the clock-maker does to the clock? Is it really the case that this universe, originally created as it is with "the stupendous wisdom and foresight" of the Creator, does not require "any further act of his" for its present and future existence? I do not know—nor can I make out from what has been written—what precisely Dr. Tyssen's opinion is on this point. But, Mr. Editor, I know there are men who profess to be theists, and believe God as the original Creator, (such as is implied in the statement under notice), but they do not believe that for the existence and continuance of this universe God's *active* connection is absolutely necessary. With them the conception of God is that of a "remote and retire mechanician"—or rather of an absent Lord who is no more intimately related to his creation than the watch-maker to his watch. If these people are asked to formulate their creed, they will, no doubt, find all in Dr. Tyssen's to express their ideas. Thus it appears to me that they are but acknowledging one-half the truth; the other half needs yet to be developed and admitted by them. The relation of the creation to its Creator includes two distinct ideas, one of which is the simple fact of creation,—"the calling out of some thing into existence from nothing"—and the other is the sustaining of it. The creative power is recognised by these men, but the upholding central power is not recognised and believed in. It appears to me that the *entire* truth of our relation with God is never attained, so long as we fail to believe Him as an indwelling, constant Being, *ever-active* in keeping up His creation, and as the only "determining agent" throughout the universe. A living faith like that involves within itself the idea of the Creator's ever-animating contact with the creation, without which—apart from which—every thing dwindles in a moment into utter nothingness. Such a faith not only sees an immanent God in everything but also traces His *ever-active* economy and providence in the change of seasons, the movements of tides, the motions of heavenly bodies, and in all the manifold and shifting phenomena of nature. I think, and I am sure, Mr. Editor, you will agree with me, that unless men are well grounded in this higher mode of thought and belief about God's relation with us, there is every chance of their falling into doubt and unbelief.

Yours &c.,
A BRAHMO.

The 21st February 1880.

Literary, Scientific, &c.

MR. RUSKIN will deliver a lecture on Snakes at the London Institution, Finsbury Circus, early in March.

THE German students of the University of Vienna have sent an invitation to Professor Max Muller, to ask him to lecture to them during the coming year.

CREMATION is steadily increasing in favor in northern Italy. Within the last four years fifty cases have taken place in Milan, and ten in the neighbouring town of Lodi; while three fresh cases have already been reported during the last month.

IT is reported from Missouri, in North America, that a meteoric stone lately fell there killing a man, and afterwards burying itself in the soil to a depth of several feet. The stone was of the size of a bucket.

M. GAMBETTA's favorite food consists of new laid eggs—at least, so says the Paris *Figaro*. Not

common hen's eggs however, but the eggs of the lapwing are his pet dainty ; and as these birds are rare in France, M. Gambetta is stated to have rented a large furze beath in Hanover, where these birds will be specially bresd to supply his table.

ANOTHER volume of Frederic the Great's Political Correspondence has appeared at Berlin, and contains some most interesting cirticisms by the Prussian King on the state of Europe in 1744, when England, Saxony, and Hungary had coalesced against Prussia, and Frederic was apparently absorbed in the gaieties of the Berlin Carnival, his letters, however, now showing that the festivities were intended to mislead the Powers. The volume describes the efforts to win the Russian Court over to the Prussian cause, the rupture with England and the understanding with France, and the events of the campaign.

SOMEBODY consulted Mr. Ruskin in reference to the best method of securing the best pictures in the proposed Leicester Art Gallery. His reply is characteristic. It runs as follows :—" Dear Sir,—Your letter is deeply interesting to me. But what use is there in my telling you what to do ? The mob will not let you do it. It is fatally true that no one now-a-days can appreciate pictures by the old masters, and that every one can understand Frith's 'Derby Day'—that is to say, everybody is interested in jockeys, harlots, mountebanks, and men about town, but nobody in saints, heroes, kings, or wise men, either from the East or West. What can you do ? If your committee is strong enough to carry such a resolution as the appointment of any single responsible person, any well-informed gentleman of taste in your neighbourhood, to buy for the Leicester public just what he would buy for himself —that is to say, himself and family, children being the really most important of the untaught public—and to answer simply to all accusations, "Is that a good and worthy piece of art (past or present no matter which)?' make the most and best you can of it—that method so long as tenable will be useful. I know of no other.—Faithfully yours, J. Ruskin."

THE MAGAZINES.

Parichárika, Magh 1286. (Bengali year)

Parichárika is a Bengali journal published every month for the benefit of ladies. It is, as the name implies, a hand-maid, ready to serve all who are desirous of acquiring knowledge. It is largely contributed to by ladies, and is itself a testimony to what diligence and perseverance can do to raise the intellectual status of Bengali women. It was brought out more than a year and a half ago ; and since then, its subsequent issues have proved sufficient to deserve the best support of the community for which it is intended.

The number before us contains a good deal to interest the fair sex. The first article deals with the physiology of the brain. The life of Christ is written in a simple and clear style. "The Modesty of Young Women" will, we hope, be read with profit by every young lady. "Waterdrop" is the subject of a neat little poem by C. K. S. ; which is followed by a story entitled :—"*Banakusum*" (wild-flower.) It is not finished but will be continued in the next number. "A Chinese Emperor and his domestic Hog" is the title of another story.

(*Theistic Quarterly Review, January 1880.*)

THE January number of the *Theistic Review* opens with an article headed "The Spirit World and its Laws." It is rather allegorical and is throughout well-conceived. The writer first explains the nature and functions of spirit and matter respectively. If we view the spirit apart from the body, the world of men and women is found to become "a world of spirits, a fairy land in which every thing is incorporeal, everything beyond the five bodily senses, yet everything strangely real and abiding. * * * In the centre of them, surrounding them, over-spreading them, underspreading them, filling them with life and shape is the Parent Spirit, the Spirit of spirits. * * * * Every race and country has its representatives in the spirit-world." Then the question is put : "Upon what basis does it stand ?" "There is no other ground, or basis or argument for it than the simple ground of *I am*. The spirit of man says 'I am,' and there is an end of the matter. But where is the 'I am,' in what, how sustained ? This *I am* in the spirit of man is dependent, subject, supported. A higher Power, higher Law, higher Wisdom, higher Will, combination and adaptation makes man's spirit its subject in joy and sorrow, in life and death. There is a deeper *I am* in the world which spoke to Moses in the bush, upon whom the simple *I am* of man's spirit stands." In this way the writer goes on specifying spiritual facts and experiences, one after another. On entering the spirit-world, "an awful, everlasting, marvellous elevation is beheld which may be compared with the highest elevation, but which is higher and more glorious than any mountain range." * * "These are the Himalayas of holiness, ever adored, ever frequented, ever sacred, the home of untold marvels." The writer continues : "On another side I beheld a deep and glorious river which traces its source from the eternal sky, and flows in wide beneficent currents through the spirit-land." * * "Its waters are love, its depths are sweetness, its waves are impulses of celestial tenderness." * * "It is called the river of devotion in the spirit world. In our language we may call it *Bhakti Nadi*. There is a deep distant ocean called *Samadhi*. Of the beautiful sceneries around there are ancient trees of *Vairagya* and *Sadhan*, self-renunciation and spiritual discipline. There is the great forest of Realities." "This forest is so vast, so dense, so time-worn, that no spirit who hath penetrated into its depths can say where it ends, or even find the power to fully record the awful experiences there met with." "In the very middle of this mysterious wood there grows the very old and hallowed tree of sacred wisdom." * * "Under its spreading branches the *Rishis* first recited the *gaitri*, Zoroaster often wandered, and Abraham uttered aloud his faith. Under its shadow Sakya Goutama arrived at his illumination, and the young Carpenter of Nazareth beheld the Kingdom of Heaven." Of the laws of the spirit land, the law of Prayer is the first. "The law of demand and supply, the law of hunger and food, the law of disease and medicine in the outward world bears a very close resemblance to the law of prayer in the world of spirits." The second law is the law of faith. The position and power of faith has been dealt with great force. Then comes the third law—the law of Obedience. The article concludes with a statement and explanation of two other laws—the law of Suffering and the law of Love.

Dr. Tyssen's "Prayers for Weather" is interesting. "A Retrospect of Life" is a very thoughtful article.

Then comes the article entitled the " Progress of Theism in England." An attempt is made to show what "considerable impulse has the cause of true and sincere religion in England received from an avowal" made in an English aristocratic journal, called *Vanity Fair*, by the aged and respected Marquis of Queensberry. His first letter to that journal contains among other things the following :—"I am not a Christian." * * * "The man Christ I love and respect as I do all great humanities—that is all." Quotations from several letters and from different persons have been put in, and a perusal of the whole article will give the reader some idea of the progress of true and independent religious thought in England. "The Heart of Mahomed" has already been reproduced in these columns.

In the article headed "the Personal Influence of K. C. Sen" the writer indicates the various lights in which Babu K. C. Sen is viewed. The number concludes with a report on the Punjab Brahmo Somaj from its the pen of Secretary, Rai Bahadur Birjial Ghose.

Calcutta.

THE Rev. K. M. Banerjee delivered a lecture on Ram Mohun Roy a day or two ago at the General Assembly's Institution. Mr. Hastie presided.

THE Governor-General in Council is pleased to appoint the under-mentioned gentlemen to be Fellows of the University of Calcutta :—A. M. Nash Esq , M.A., Babu Gobind C. Dutt, H. Levinge Esq., C.E , Syud Mahmood, the Reverend H, Finter, Babu Krishnabihari Sen, the Reverend K. S. Macdonald, M.A., and G. R. Aberigh Mackay, Esq.

Darlington's Pain-Curer has been found to be a certain cure for Pains in the Backs, Lumbago, Pains in the Chest, Sore Throats, Coughs, Colds, Tightness of the Chest, Headache, Toothache, Neuralgia, Colics, Rheumatism, Paralysis, Pains in the Groins, Contracted Joints, Gout, Sciatica, Bad Legs, Bad Breasts, Swellings, Old Sores, Piles, Ringworms, Pimples, Freckles, & Eruptions on the skin

Selection.

NATIONAL MORALITY.

BY THE BISHOP OF MANCHESTER.

PREACHING at the parish church, Eccles, on Sunday week, from Matthew iii. i., the Bishop of Manchester said we needed to-day some such voice as that of John the Baptist to re-vindicate in the hearts of men the old moral basis of national and individual life. New doctrines were abroad, which did not seem to be coined in the intercsts of morality. Take the new political doctrine, for instance, accepted in high places, that a nation had no morality; was that compatible with high national aims? Read Mr. Herbert Spencer on what were called the morals of trade, and see what it came to. Trade had no morality ; it was simply to buy in the cheapest and sell in the dearest markets, and every thing would be regulated by the simple law of supply and demand. Then take individuals. His faculties were not subtle enough to perceive how there could remain any morality at all if the modern physical hypothesis of inexorable law, or, as Professor Huxley called it of determinism, was. indeed, the law under which we lived, that we were what we were, simply as the last links in a chain stretching as far back—nay, he knew not how far back—each link being united to the other link of an inexorable physical law, over which we had no control, that mind was merely the function of the organism, that volition, or will, was nothing but the reflex action of the muscles. Most people were beginning to feel that the controversy of the age was going to be a battle of first principles, and those first principles were as stern in their alternity as that contest of old between Elijah and the prophets of Baal, and ten thousand times more fatal than that of Athanasius against the World. He took his *Spectator* the previous night, and read in it that the controversy of to-day was one that would never cease till either the faith in God was completely restored, or the Gospel of material evolution had wholly recast and remoulded the nature, prospects, fears, hopes, and morality of the human race. Yet most of us went dreaming along with our heads and hearts full of our petty plans and sordid aims, laying out of our lines of business or our pleasure, according to the paramount attractions of each of us, for to day, or to-morrow, or the day after, never pausing, or caring to think whither things are drifting, or whither we ourselves are being borne.

He found people saying hard things about the old year. For instance, there was an article in the *Spectator* called "The Bad Year," and he supposed that was what 1879 was to be called. Whether it went away with much of our love or tears was not of much consequence. The same God ruled the world in 1879 as in 1880, and when He put forth His fingers with more than common plainness, as He did in the case of the Babilolian monarch, there was a lesson to be learnt. Of course, depression and gloom were not normal and healthy conditions of life. He was by no means a pessimist—he had been charged, he knew, with being one ; on the contrary, he was naturally of a sanguine temperament, but he was perfectly sick of the aimless remedies which were suggested almost on every hand by an optimistical fatalism for the purpose of alleviating national disasters, and almost national ruin. Things must get right, people said. Why must they ? Things had no tendency of themselves to get right. We were placed in the world for the purpose of putting things right if they got wrong, and of keeping them right after they had got right.

He admired the protest with which the Manchester Chamber of Commerce—with a just desire to vindicate the honor of Lancashire trade—had sprung forward to the rescue and said, "There is no fraud in selling sized cloth." Who ever said there was ? If a buyer of sized cloth knew that

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it was sized, and bought it as such, the Manchester Chamber of Commerce was perfectly right. If there was a demand for sized goods, let the world have them. There could be no fraud between the Lancashire producer and the Bombay merchant. But was there no fraud between the Lancashire producer and those long series of transactions]which conveyed that piece of sized cloth from the Manchester warehouses to the homes of the poor? The two pieces lying upon the counter could be discriminated, but when the poor cultivator of the soil made his purchase he had not the two pieces before him. Some reels of cotton had marks on them representing that they contained 250 yards; but that was a mere conventional phrase between manufacturer and tradesman, and they were never suppo ed to contain more than 175 yards. But the poor seamstress had a right to say, "A fraud has been committed upon me," if the cotton did not measure 250 yards. There was no use in disguising these things. Who would say that the relations of employer and employed were healthy just now, that they were satisfactory? Were not the signs of strife already beginning to be seen? When things got into a wrong groove, such as the relations between employer and employed, and when radically unsound principles were recognised as bases of action, either in politics or trade, or when the tone of society became palpably deteriorated, less high-minded, more selfish, less pure than things did not right themselves. Their tendency, if left to themselves, was to go from bad to worse. People were frightened sometimes at the rapid strides towards democracy—an alarming word in the cars of some people—which we in England were making.

"What has all this to do with Christianity?" perhaps, some of them would have been saying in their minds while he had been preaching. If they thought Christianity was merely a bundle of formulated, theological dogmas, of which they were to believe as many as they could, but which were to have no conceivable relation to human life and human conduct, then he admitted that not one single word that he had said that morning had anything to do with that type of Christianity; but, on the other hand, if they believed that the Lord Jesus Christ came to redeem the world from all iniquity, to teach them and him that they were, if they were to be His peculiar people, to be zealous of good works, to live soberly, godly, and righteously in this present world,—then he ventured to say that every word he had spoken to them had been of the very essence of Christianity, that all those things had to do with Christ's Gospel and that Christ's Gospel had to do with every one of those things.

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Many of the articles are accompanied by descriptive Pamphlets or Papers, giving an explanation of the uses and peculiarities of the models, &c., an arrangement which saves much trouble to purchasers, and enhances the value of the Articles themselves. We append a list of some of the Articles received, and solicit inspection.

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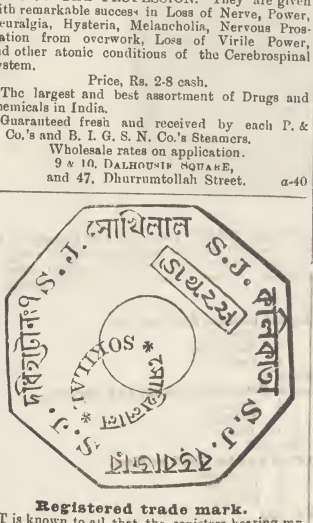

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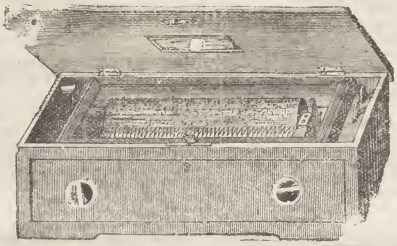

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For Sale.

ADDRESS delivered by Colonel Olcott, President of the New York Theosophical Society, on the 23rd March 1879, at the Framji Cowasji, Institute, Bombay. Price two annas a copy apply to the *Indian Mirror* Office.

PIKEPARAH NURSERY.

THE Annual Subscription for seeds, as well as the monthly Bengali journal, the "Krishi Tattwa," is Rs. 15 (fifteen) as usual, payable strictly in advance. Parties wishing to become subscribers are required to send in their names to the undersigned up to March next, so that they may be entitled to all the seeds, as also the Bengali journal for the current year. The Annual Subscription for the Journal alone is Rs. 3-6 inclusive of postage, and for the seeds is Rs. 13 inclusive of packing charges, but for the both is Rs. 15-0.

Grafts and plants of fruit and flowers are available in the nursery in any number they may be required. Price list for 1880 may be forwarded on receipt of one anna postage stamps.

Vegetable seeds suitable for sowing till March such as Bhuia Shusha, Melon, Kuckree, Kharoah, Oochya, Saugs, Koomrah, &c., &c. are now ready for sale at one rupee per packet.

The following important publications on Indian Agriculture and gardening are available at the following prices :—

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The last year's "Krishi Tattwa", Vol. 1 bound together, may be obtained by the public at 1-8 a copy including the postage, whereas the new subscribers to the nursery for seeds as well as the "Krishi Tattwa" will be entitled to a copy free of charge.

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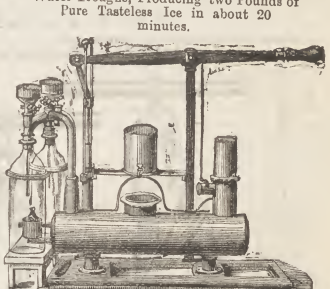

ments introduced in the Pneumatic Ice Machines of the New Model, a supply of which has been consigned to them for sale during the present season.

The Improved Ice Machines are fitted with Cylinders of greater bulk for a larger supply of Acid, and also with Cooling Water Troughs, from which a number of jets of water, conducted by perforated pipes, can be made to stream over the entire body of the Acid Cylinder to preserve it against overheating.

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An Illustrated Pamphlet containing full instructions for use is supplied with each Machine.

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Sulphuric Acid in Stone Jars, containing about 40lbs., packed in case ...	,,	10	4

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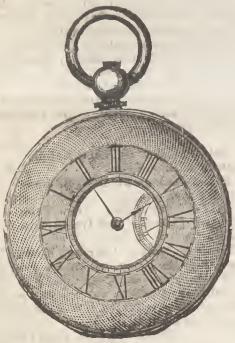

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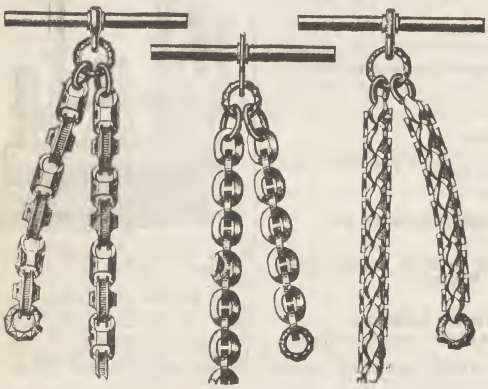

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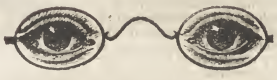

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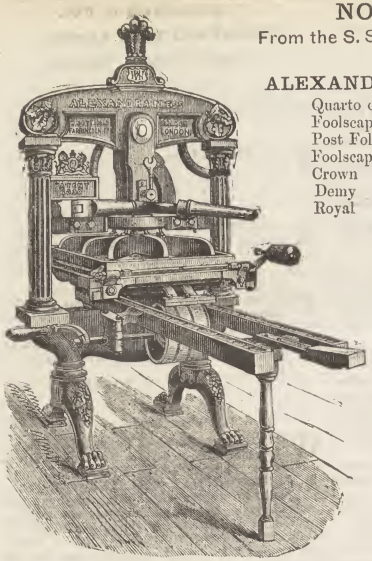

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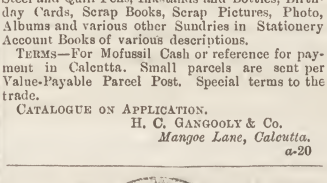

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THE Press at No. 2, British Indian Street, at which the *Indian Mirror* has been printed since the 1st January, 1878, being distinct from the Press at No. 6, College Square, where the Paper before that date was printed, it is hereby announced for public information that the Press in British Indian Street, where the *Mirror* is now, and will hereafter be printed, is henceforward to be called the "Sen Press." All communications for the *Indian Mirror* Newspaper and the Sen Press to be addressed accordingly.

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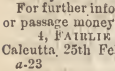

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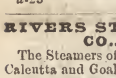

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The Indian Mirror

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REUTER'S TELEGRAMS.

MR. LETHBRIDGE DEFENDING THE VERNACULAR PRESS ACT.

LONDON, 6TH MARCH.

The *Times* publishes a letter from Mr. Roper Lethbridge, the Press Commissioner, containing a defence of the Indian Vernacular Press Act, in reply to articles which have appeared in the *Contemporay Review*.

THE WAR IN SOUTH AMERICA.

The latest advices from the seat of war in South America state that the Chillian fleet attacked the town of Arica, and during the action the Commander of the Huascar was killed.

Editorial Notes.

AT Leghorn, the editor of a paper, entitled the *Atheist*, is to be tried for *lesa divinita* (offence against the Deity.)

IN a recent letter of Cardinal Newman to the Pope he says, "I embrace your blessed feet." An English contemporary takes exception to this language, saying it is servile.

LORD BEACONSFIELD asserted in the House of Lords that not one-tenth of the Afghan people were hostile to the English Government. How cool!

SCEPTICISM, says *Christian Life*, has never founded empires, established principles, or changed the world's heart. The great doers in history have always been men of faith. Very true.

MR. SPURGEON'S people conduct, in connection with the Metropolitan Tabernacle, nineteen Sunday-schools, in which are 500 teachers and 5,853 scholars. This is what we may truly call loyalty to the minister of a congregation.

MR. HENRY RICHARD, M.P., estimates that when the Prince of Peace was born, nearly nineteen centuries ago, it is estimated that there were about 300,000 soldiers in the Roman empire. And now when the Prince of Peace reigns over Europe, the army is more than ten times the number of Roman soldiers.

THE *Independent* has a story of "a clergyman in clerical outline, in the Zulu war, hard at work handing out cartridges to the men, and he did it with a will. A private near was taking shots at the Zulus, and cursing the while in the most ingenious manner. 'Don't swear, man!' shouted the clergyman; 'don't swear at them! Shoot them!'"

MISS SCOTT, a student of Girton College, Cambridge, appeared at the mathematical tripos of the University and passed in a manner which brought her as high as the eighth wrangler. The *Spectator* hopes that the ability which the new system brings out and fosters in women, will not be of a kind to give to those who possess it a character for deficiency in famine gentleness.

A MEETING of the Liberal Social Union was held in London a few weeks ago. Sir George Campbell read a paper on the question, "Is Despotic Rule the native and normal condition of Oriental Countries, or do the germs of Self-Government exist?" The general tone of the paper was in favor of the latter hypothesis. An interesting discussion followed, taking chiefly the form of question and brief comments, in which Messrs. Lewin Hill, Rhys-Davids, Pearce, Pearsall and others, including an Indian gentleman, took part, and Sir George Campbell closed with a very effective speech in reply.

MR. LAL MOHUN GHOSE'S speech at the Town Hall on Thursday last was a brilliant success. The large audience that met to honor him went away with the conviction that in him the country had an able and zealous advocate of whom she had every reason to be proud. Mr. Ghose speaks like any practised English speaker, the flow of his words being neither disturbed by violent gesticulation (a sure sign of oratory with many here in India) nor dulled by tedious repetitions of the same thing. He spoke every word in time and at the proper place, and his elocution was marked throughout by an ease and grace which served to heighten the effect of his speech. Those of our young countrymen who have the ambition of being good speakers, may very well make Mr. Ghose their model.

A WRITER in the Boston *Sunday Times* tells a good story about Thackeray, which has never before appeared in print. When the great novelist was in Boston, he went one Sunday to hear Theodore Parker against the advice of some American friends, who declared that it would not be thought the proper thing, and might hurt his lectures. It happened to be Parker's sermon on Amos Lawrence. Thackeray was immensely pleased, fascinated. The same day, in the evening, a company was assembled at the house of a distinguished literary gentleman of Boston. Thackeray was one of the number, and could talk nothing but Theodore Parker; he was all aglow with enthusiasm and admiration for him. Presently the host remarking the blank countenances of his guests, slowly said, 'We—we don't meet Mr. Parker. He moves in another circle'. There was a pause, and the great satirist, straightening himself up, said, 'I begin to think I haven't seen the best company in Boston yet.'"

DR. K. M. BANNERJI, it has been reported to us, in his recent lecture on "Ram Mohun Roy" at the General Assembly's Institution, made some very curious observations. Among other things he remarked that the Rajah would have openly embraced Christianity had there been some one in his day who could explain to him the sublime truth of the Christian trinity, or had he possessed sufficient light to fully understand it. We do not know how far Dr. Bannerji was justified in making such an assertion. It is well known that Ram Mohun Roy vigorously carried on controversy with eminent Christian Missionaries on almost all the important doctrines of Christian theology, the doctrine of trinity not being excepted. And among his Christian contemporaries, both here and in England, with whom he generally came in contract, were such able and learned men as Dr. Duff, Rev. Marshman, Dr. Carpenter and others. To say then, that, these men neither did nor could properly set forth the truth of the Trinity, is simply ridiculous.

THE loss of the steamer *Vingorla*, about seventy miles from Bombay, is one of those awful calamities which serve to render resignation the only virtue worth having. Imagine a ship carrying 111 souls, besides the officers and crew, suddenly sink at 12 o'clock at night. No precautions could be taken, not even the causes could be detected. All at once the heroic Captain asks his wife to pray, for he believes the ship will sink fast. Within a moment there is a struggle forward for boats. The gig was filled with women and children, but as it was being lowered a number of passengers crowded into it, and it sank too. In the struggle and confusion of the moment the Captain was seen, as the vessel foundered, standing on the bridge and burning a blue light. And this took place while his poor wife was in one of the boats—a mournful spectator of her husband's death. The Captain's body has not been recovered. In all 68 lives have been lost. We are glad to learn that a subscription has been opened to aid Mrs. Stuart, the Captain's wife, and the widows of the engineers that perished.

In his despatch to the Government of India, General Roberts shows how the enemies of the British Government tried to excite the religious sentiment of the Afghan people into vivid fanaticism and to inflame to a high degree their natural antipathy towards a foreign invader. "Such an impulse," says General Roberts, "was supplied by the fervent addresses to Mahomedan religious feeling made by the aged Mulla Mir Mahomed, commonly known as the Mushk-i-Alam; by the universal denunciation of the English in the mosques of every city and village; by the appeals of the ladies of Yakub Khan's family to the popular sympathies, and by the distribution of the concealed treasure which was at their command; and lastly, by the expectation of sharing in the plunder of the British camp... The memories of the disaster of 1841-42 were appealed to; it was urged that what had happened once might happen again; and the people were assured that if they would only rise suddenly and simultaneously, the small English army in Sherpore might easily be driven from its position, and, as before, be overwhelmed in its retreat through the difficult Passes which divide Afghanistan from India."

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The doctrine of evolution has made many converts even among men of the theistic school. We are sometimes startled to hear of familiar names mentioned in connection with the Darwinian hypothesis. People unacquainted with the scientific literature of the day, may infer the growth of scepticism from this. Not at all. The party of evolutionists is divided within itself. There are those belonging to the extreme side, like Huxley; Haeckel and Spencer, who are distinctly anti-theological in their thought. On the other hand, the New York *Independent* mentions men as Wallace, Mivart, Owen, Gray and Dana "who are as good Christians as ever edited the *Intelligencer*." These latter do not believe in the evolution of mind from matter; they confine the process to the physical side only. There is another fact to be remembered. The story of the creation, as told by extreme evolutionists like Haeckel and Huxley, is a theory, and nothing better than that. Whatever be the tenacity with which they cling to their favorite doctrine, they have not yet proved, we suspect they will not be able to prove, that intelligent man is descended from a pair of monkeys, or that Bathybius is the very substance from which creation has been evolved. Professor Virchow, one of the greatest scientists of Germany, and himself an evolutionist, distinctly admitted that the descent of man was still a theory. Well, men of the religious school need profess no admiration for a theory. They may admit facts so far as they have been proved, but no farther. To us the best course is to wait and watch, with the certain faith that whatever science proves must harmonise with the principles of theism.

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Our critics are at us again. The recent pilgrimage to Moses strikes them as unusual, strange and ridiculous. We are said by some to be going backward, by others to have absolutely disappointed our well-wishers. The result is that unless we stand still or openly embrace Christianity, our opponents will persist in thinking evil of us. Should we be freed from attacks even then? If we stood still, the cry would be raised that the Brahmo Somaj was in danger; some zealous friends would even be ready with an epitaph for our grave. If we went backwards, we should be pursued as a host of cowards. If we embraced Christianity, heaven knows what danger there might be to the peace of the established churches. The only resource left to us is to move onward and court and defy the gibes and taunts of the world. Yes, and we can afford to do so, so long as we have truth on our side. Some people cannot understand the different phases of our movement. They would call us Hindus now, Christians then, and a multitude of other things for ever more. This pilgrimage to Moses and to Socrates is a sign of mental aberration to these critics. Word for word was it not all anticipated on the day when our eclectic faith was proclaimed? Why then this expression of surprise and impatience? Men who honor all religions must, as a matter of course, honor all prophets; and men who honor holy men must as certainly desire to be like them, to imitate their holiness and assimilate their spirit. The Brahmo Somaj is seriously and religiously trying to do this. What it believed hitherto as an article of faith, it is going to carry out in life and practice. Is any thing gone wrong here?

RUSSIAN NIHILISM.

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The Nihilistic movement in Russia is by far the most remarkable phenomenon of the present age. As a system of belief it is wholly characterised by negations, believing in nothing and disbelieving in all, looking to the destruction of the existing order of things as the only consummation to be devoutly wished for. In this sense it considers itself to be far in advance of French communism or German socialism. To the Russian Nihilist the red-hot communist is only a conservative, and every belief a superstition. His object is anarchy—to destroy every institution which exists, and leave the reconstruction of society to the future. The leading spirit of the movement, Michael Bakunin, in the course of a speech, delivered at Geneva, came to announce to the world "a second gospel" which must penetrate to the very ends of the world. "This gospel," he said, "admitted of no half measures and hesitations. The old world must be destroyed, and replaced by a new one. The *lie* must be stamped out and give way to truth." "The first lie is God, the second lie is Right." When these lies have been stamped out, "then all the remaining chains which bind you, and which are called science, civilization, property, marriage, morality and justice will snap asunder like threads." "Our first work," he observed, "must be destruction and annihilation of every thing as it now exists. You must accustom yourselves to destroy everything, the good with the bad; for if but an atom of this old world remains, the new will never be created." Another Nihilist describes with enthusiasm the destruction of the world, and "on its ruins the poor and oppressed will take each other by the hand, and the true disciples of Christ, that grand Nihilist, will smile when they remember the parable of the poor man in Abraham's bosom, refusing a drop of water to the rich man in hell, and saying, 'thou hast had thy time, now it is mine!'" "And thus, from struggle to struggle, and after centuries of combat, mankind will finally attain perfection, and become what is called God. To arms, then, brethren, and follow me to the conquest of the God-head." It is astonishing to find that these views of the Nihilists, so marked by "superficiality and sensuality," as a writer calls them, should find ready acceptance with thousands of human beings who profess to be educated. And what is a matter of greater wonder is that the majority of those who have sent terror through the heart of the people are students brought up in the universities and colleges, and the wonder reaches its climax when we are told that it is at the mercy of these that the lives of the greatest personages in the realm hang. A St. Petersburg telegram published yesterday informs us that the Nihilists have issued a proclamation in which they express regret at the failure attending the attempt to blow up the Czar in the Winter Palace, and threatening further attempts on His Majesty's life, unless he either abdicates or grants the country a constitution. A large portion of the Nihilist body is composed of students. A writer in the *Nineteenth Century* thus describes a Russian student:—"At the age of thirteen he will have already worked out a constitution for Russia; at fourteen he will have written an essay on the physiological and anatomical failings of the human body, whilst at fifteen he will have invented a new religion. What we should punish as conceit in England is praised as genius in Russia." These students are mostly those who fail to pass the examinations or get admittance into the Civil Service. For things in Russia are very similar to those we see in India. "It must be borne in mind," says the writer alluded to, "that in Russia the Government service is the only career which allows any scope for ambition. In other countries, commerce and industries of all kinds offer a vast field of enterprise to young men. But in Russia trade and manufactures are but little developed, and agriculture, which remains in the hands of the liberated serfs, constitutes almost the sole industry of the country at large. Nor do the learned professions offer any great advantages. * * * Despairing of being able to pass the necessary examinations in consequence of their ignorance of classics, many of the students thought it best to leave the universities and colleges at once. Without means of existence, without position, and without any prospect in life, they became ready converts to Nihilism, the ranks of which were constantly augmented, not only by students who had failed to pass, but also by those who, having succeeded, were nevertheless unable to obtain admittence to the Civil Service. For since the number of the students of the various universities had so largely increased, the Government was no longer able to provide situations for all the young men who had creditably passed their examinations." The astounding fact has been brought to light that "at least three quarters of the Nihilist party are composed of graduates, students, and young men and women who, for one reason or another, have been unable to complete their academical career." This in itself is a most formidable element to contend with. It is sickening to contemplate the fates to which young persons willingly abandon themselves. Since 1862, 17,000, persons have have been exiled to Siberia for political offences. And these punishments far from appalling the Nihilists provoke them the more. A paper called the *Will of the People*, thus concludes an article on the present situation:—"Do not be surprised at these political assassinations, but rather be astonished that they are not more frequent. Unfortunately for our cause, the majority of Nihilists are too humanitarian, and hence are incapable of carrying out many necessary measures. Perhaps, in time they will acquire the 'aptitude' necessary in critical moments; perhaps, it will be conduct which will effect this change in them. Then in that case the responsibility of terorism and assassination will rest with you, and not with us."

SOCRATES.

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The study of great and good men has become obligatory upon Brahmos. First Moses and then Socrates have come in to be contemplated, imbibed and assimilated. It is right that we should approach the subject with all the loyalty and piety which the sacred theme demands. The life of Socrates is calculated to inspire the holiest and best of feelings. In some respects he resembles Christ, and viewing history as the record of the evolution of human thought, we may even say that Socrates was the precursor of the prophet of Nazareth. Socrates was born in the year 469 or 470 B.C. The age demanded his birth. The condition of Athenian society at that period somewhat resembled the transition through which India, and especially Bengal, is now passing. It was the age of materialism, shallow refinement, hollow faith and debasing sensuality. Money and fame —the results of trade and learning, were the only objects of existence. People were attracted by the outside of things, and they never knew that there was such a thing as mind. The rhetoricians were engaged in training the youth for the service of the state, the sophists undermined their morals, while poetry and art exalted their esthetic tendencies in a manner almost unsurpassed. It was the grand mission of Socrates to turn the current of human thought from without to within. While the Greeks looked to external accomplishments as the *beau ideal* of existence, he led them to think of themselves, and, by pointing out the duty of regulating the mind, laid the foundations of that practical morality which we find perfected more than four centuries after in Christ. Socrates taught no doctrines. He left to the world two precious legacies—a golden method and an exemplary life. The former was the precursor of many of the celebrated philosophical schools of Greece, and the latter a book by itself, the hidden wisdom of which has not been fully revealed to the world, though more than two thousand years have elapsed since his death. Living in the midst of corruption and sensuality he was the purest and most self-sacrificing of men. The keynote of his philosophy is found in the famous maxim, "Know thyself." The history of this saying is familiar to many readers. We nevertheless reproduce it here as it is related by Socrates in his Apology (*vide* Jowett's Plato, Vol. I., p. p. 334-337) :—

Men of Athens, this reputation of mine has come of a certain sort of wisdom which I possess. If you ask me what kind of wisdom, I reply, such wisdom as is attainable by man, for to that extent I am inclined to believe that I am wise; whereas the persons of whom I was speaking, have a superhuman wisdom, which I may fail to describe, because I have it not myself; and he who says that I have, speaks falsely, and is taking away my character. And here, O men of Athens, I must beg you not to interrupt me, even if I seem to say something extravagant. For the word which I will speak is not mine. I will refer you to a witness who is worthy of credit, and will tell you about my wisdom—whether I have any, and of what sort—and that witness shall be the god of Delphi. You must have known Chaerephou; he was early a friend of mine, and also a friend of yours, for he shared in the exile of the people, and returned with you. Well, Chaerephon, as you know, was very impetuous in all his doings, and he went to Delphi and boldly asked the oracle to tell him whether—as I was saying, I must beg you not to interrupt—he asked the oracle to tell him whether there was any one wiser than I was, and the Pythian prophetess answered, that there was no man wiser. Chaerephon is dead himself; but his brother, who is in court, will confirm the truth of this story.

Why do I mention this? Because I am going to explain to you why I have such an evil name. When I heard the answer, I said to myself, What can the god mean? and what is the interpretation of this riddle? for I know that I have no wisdom, small or great. What then can he mean when he says that I am the wisest of men? And yet he is a god, and cannot lie; that would be against his nature. After long consideration, I at last thought of a method of trying the question. I reflected that if I could only find a man wiser than myself, when I might go to the god with a refutation in my hand. I should say to him, "Here is a man who is wiser than I am; but you said that I was the wisest." Accordingly I went to one who had the reputation of wisdom, and observed him— his name I need not mention; he was a politician whom I selected for examination—and the result was as follows: When I began to talk with him, I could not help thinking that he was not really wise, although he was thought wise by many, and wiser still by himself; and I went and tried to explain to him that he thought himself wise, but was not really wise; and the consequence was that he hated me, and his enmity was shared by several who were present and heard me. So I left him, saying to myself, as I went away: Well, although I do not suppose that either of us knows anything really beautiful and good, I am better off than he is,—for he knows nothing, and thinks that he knows. I neither know nor think that I know. In this latter particular, then, I seem to have slightly the advantage of him. Then I went to another who had still higher philosophical pretentions, and my conclusion was exactly the same. I made another enemy of him and of many others besides him.

After this I went to one man after another, being not unconscious of the enmity which I provoked, and I lamented and feared this; but necessity was laid upon me,—the word of God, I thought, ought to be considered first. And I said to myself, Go I must to all who appear to know, and find out the meaning of the oracle. And I swear to you, Athenians, by the dog I swear!—for I must tell you the truth—the result of my mission was just this: I found that the men most in repute were all but the most foolish; and some inferior men were really wiser and better. I will tell you the tale of my wanderings and of the "Herculean" labors, as I may call them, which I endured only to find at last the oracle irrefutable. When I left the politicians, I went to the poets; tragic, dithyrambic, and all sorts. And there, I said to myself, you will be detected; now you will find out that you are more ignorant than they are. Accordingly, I took them some of the most elaborate passages in their own writings, and asked what was the meaning of them—thinking that they would teach me something. Will you believe me? I am almost ashamed to speak of this, but still I must say that there is hardly a person present who would not have talked better about their poetry than they did themselves. That showed me in an instant that not by wisdom do poets write poetry, but by a sort of genius and inspiration; they are like diviners or soothsayers who also say many fine things, but do not understand the meaning of them. And the poets appeared to me to be much in the same case; and I further observed that upon the strength of their poetry they believed themselves to be the wisest of men in other things in which they were not wise. So I departed, conceiving myself to be superior to them for the same reason that I was superior to the politicians.

At last I went to the artisans, for I was conscious that I knew nothing at all, as I may say, and I was sure that they knew many fine things; and in this I was not mistaken, for they did not know many things of which I was ignorant, and in this they certainly were wiser than I was. But I observed that even the good artisans fell into the same error as the poets;—because they were good workmen they thought that they also knew all sorts of high matters, and this defect in them overshadowed their wisdom—therefore, I asked myself on behalf of the oracle, whether I would like to be as I was, neither having their knowledge nor their ignorance, or like them in both; and I made answer to myself and the oracle that I was better off as I was.

This investigation has led to my having many enemies of the worst and most dangerous kind, and has given occasion also to many calumnies. And I am called wise, for my hearers always imagine that I myself possess the wisdom which I find wanting in others: but the truth is, O men of Athens, that God only is wise; and in this oracle he means to say that the wisdom of men is little or nothing; he is not speaking of Socrates, he is only using my name as an illustration, as if he said, He, O men, is the wisest, who, like Socrates, knows that his wisdom is in truth worth nothing. And so I go my way, obedient to the god, and make inquisition into the wisdom of any one, whether citizen or stranger, who appears to be wise; and if he is not wise, then in vindication of the oracle I show him that he is not wise; and this occupation quite absorbs me, and I have no time to give either to any public matter of interst or to any concern of my own, but I am in utter poverty by reason of my devotion to the God.

Guided by this maxim he studiously refrained from teaching others. Ignorant himself, how could he presume to teach? Yet the very consciousness of ignorance required a course of discipline which made him the greatest of men living. From the education of himself he passed insensibly on to the education of others. Thus he became an enemy to the pride of knowledge. To him the education of the mind was the essential qualification of every man and he felt that knowledge by itself was vanity. The habit of self-introspection was the predominating feature in his character. He was a soldier, but even on the field of battle he retained the mood of a philosopher. "He was seen one morning at sun rise fixed in contemplation. At noon he was in the same position, and still in the evening, and so continued through the night, until the sunrise of the following day." His sterling philosophy was helped by another motive. He always used to say he felt within himself a presence, a voice, a something which he called a "demonion" or "genius," which guided him in his life. "To this voice is attributed his active devotion of his life to the moral reform of his countrymen by private and personal addresses to them, and his refraining at the same time from all political exertion." Whatever its nature might be, it was certainly a Divine voice, and when Socrates heard it he was immediately convinced of its infallibity. Encompassed by Divine influence he naturally came to perceive his own ignorance and worthlessness. The Divine came to fill in the void rendered by self, and made the maxim "Know thyself" an inevitable inference. We get here a glimpse of the secret working of Socrates' mind and the reason why this simple doctrine of ignorance exerted a most powerful charm upon mankind. Under the influence of the Divine presence he depreciated his own self, and the knowledge of self in his own case meant only the knowledge of the higher self as perfected by the Divine hand. Need we say that we see here the same process which in Christ raised the feeling embodied in the sublime utterance, "I and my Father are one?". In Socrates it was self-depreciation that engendered his thorough obedience to the will of God; in Christ it was the absolute surrender of self that rendered him the tool of the Divine will. In both it was the working of the same process—the same Divine hand.

His death is a remarkable instance of martyrdom recorded in history. Never are we reminded of Christ more than while we read the tragic end of Socrates. There is a grandeur and sublimity in the scene which challenges the admiration of mankind. It will suffice to say that a little before his death he discoursed on the doctrine of the immortality of the soul. Socrates was the son of a midwife. To the last day of his life he was fond of saying that his profession was that of his mother, for he did nothing more than assist at the birth of the thought with which the pregnant human mind was laboring. Twenty-two centuries have gone by since that day, and Socrates is still the midwife that assists at the birth of new thought.

WHAT THE MAN OF GOD SAID TO THE BRAHMO PILGRIMS.

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For eight days and nights the Pilgrims dwelt with Moses in his heavenly mansion, and the Lord Jehovah continued to inspire

them with the fire of the Mosaic dispensation, renewed and rekindled under the New Dispensation. As they grew in faith and trust and in loyalty to law and discipline, they realized more and more their spiritual affinity and kinship to the Jewish prophet:

And then as the last day drew near the holy spirit of Moses thus spake through the Lord unto the assembled pilgrims:—

Hear, O modern Israel, the Lord thy God is one, even Jehovah.

Honor and worship Him.

I give unto thee the Decalogue engraven upon the marble tablet of thy conscience embodying the eternal moral law.

Thou shalt worship thy God daily in spirit and in truth.
Thou shalt have no other gods before me.
Thou shalt honor thy parents.
Thou shalt not kill.
Thou shalt not steal.
Thou shalt not commit adultery.
Thou shalt not perjure thyself.
Thou shalt take rest after thou hast done enough work unto thy God.
Thou shalt reverence the name of thy God and never take it in vain.
Thou shalt not covet what is thy neighbour's.

Hear, O modern Israel, Jehovah reveals His fiery presence unto His favored children and speaks unto them direct.

Repeatedly I sat by him upon Mount Sinai and repeatedly I received His commands.

Unto all thy elders and devotees will Jehovah manifest Himself in many a burning bush and from His lips they shall receive counsel and command.

Thy heart shall be thy Sinai, and there thou shalt see and hear Him.

Though invisible man can trust Him and be led by Him.

I trusted Him and in all my trials and difficulties I sought His counsel, and He spoke to me upbraiding me and at other times cheering me.

I seldom took counsel of men or books. Jehovah's voice was my only guide, my only book of wisdom, my only scripture of salvation.

Thou shalt not look to man or books for guidance, but in all things thou shalt trust thy God. May His voice in conscience be thy only guide! Go not to this man or to that book, but always consult thy conscience as to what thou shouldst do.

Not only can the individual find enough wisdom and strength in the Unseen Jehovah's voice for his guidance, but an entire nation can He lead and regulate by His written law.

Remember how all Israel was led by the Almighty out of Egypt unto the promised land.

So shall He lead thee, O Bengal, out of the bondage of superstition and idolatry unto a city overflowing with the milk and honey of purity and joy.

But no Moses will be sent now. My spirit shall guide all thy elders, and every one of them shall be a Moses unto the multitude around him by his preachings and example.

And as He spake unto me and saved Israel so shall He speak through all thy believing elders and save this land.

Go then, O ye who are imbued with my spirit and lead all India out of the Egypt of darkness unto the promised land of salvation, and ye shall in all things find Jehovah your helper as I did.

And as we crossed the Red Sea so shalt thou, O Israel, cross the sea of difficulty through Divine favor.

And as Pharaoh and all our enemies were routed by Jehovah's right arm so shall all thine enemies be overpowered and crushed by Him, and the Lord's blessing will descend upon thee.

During our time all the details of the life of Israel were regulated by Divine injunction; so shall it be with thee.

Thy domestic life, thy social duties, thy daily business, thy eating and drinking, thou shalt have to regulate by the law of God, as rigid and as detailed as the Mosaic law.

Ask Jehovah where thou shalt go, what thou shalt eat and when, how thou shalt administer the affairs of thy community, how thou shalt deal with thy money and resources, and He will answer thee, as He answered me.

My entire religion was the religion of Law. In my day the reign of Jehovah was the Reign of Law. He was the Legislator, and He spoke through me.

So shall it be in this land of the Aryans. The Lord shall communicate to all His devotees, to every Moses in the land, the Moral Law through faith and conscience, and all India shall in time bow to the Supreme Legislator.

In trust and obedience I Moses sought my salvation and that of Israel; so shall every believer in the New Dispensation try to prove loyal and obedient unto the Moral Law of Heaven.

In essential features the law of ancient Israel and the law of modern Israel shall agree, but in detail they shall differ, and instead of one Moses there shall be many imbued with his spirit in the present age, and be unto their countrymen law and conscience incarnate.

Blessed, blessed, blessed art thou, modern Israel, for the Lord shall deliver thee and make thee a mighty nation.

Brahmo Somaj.

THE usual monthly service in the Brahma Mandir takes place this morning. It commences at 7, instead of as heretofore at 7-30 A. M.

AFTER morning service the pilgrims will leave the Mandir, and go to the place appointed for communion with Socrates.

THE *Christian Life* says:—The people of Calcutta have held a public meeting to raise some memorial to Ram Mohun Roy. India makes, without doubt, some religious progress.

WE understand there will be an open air meeting at Bagbazar, on Saturday next, at 5 P. M., in the spacious compound of the house of Babu Nundo Lal Bose. The minister will give an address, which will be followed by Sankirtan.

LAST evening there was a small open air meeting for the benefit of Brahmo ladies. The open space in front of the Mangal Bari was used for the purpose. More than fifty ladies of respectable families, among whom were the teachers and the advanced students of the Metropolitan Female School and the wives of Brahmo Missionaries, assembled on the occasion. The minister gave an address suited to his female hearers, which was preceded and followed by Sankirtan. The burden of the address was,—Ye ladies, join your husbands and brothers in their journey to the blessed land, like your revered Aryan sisters, Maitrei and Draupadi.

THE *Indo-European Correspondent* has the following:—"We read in the Sunday *Indian Mirror*:—

'It is said, but with what truth we do not know, that the Christian Missionaries of Calcutta are almost dead set against the Brahmo Somaj, now that the charge of decline and decay is once more held to be untenable by its opponents. The recent squib upon our Minister is said to be the production of a Christian Missionary. Would it not be better in the interests of truth and fairness for opponents to come forward and repeat their challenge in public?'"

What has reached the ears of our Brahmo contemporary applies, we presume to Protestant missionaries and probably to some only of their number. As for the running fire of quips and quolibets kept up by Protestant missionary organs we venture no opinion as to the good taste in which they are conceived. Tastes differ. All we are to say is that of late the Sunday edition of the *Indian Mirror* seem to court ridicule by extravagancies, whose object one would suppose is to attract attention to the Brahmo-Somaj and its minister and to attract it by hook or by crook. For instance, in the same number of the *Mirror* from which we have already quoted, we read how our missionaries, led by the minister (K. C. Sen) went to see Moses; and again the devotees read Moses, and thought of Moses, and meditated his life and character. On the day appointed, Sunday, the 22nd of February, they washed and cleaned themselves and put on clean clothes, and then assembled at the foot of the stair-case which led up to their sanctuary of daily devotion. They came prepared to meet the great Jewish prophet in the spirit of modern science and freed from the prejudices and errors which beset the popular doctrine of the communion of saints." Should the unwary Christian express surprise that, of all Heaven-sent lawgivers, the framer of the most ceremonial of codes, avowedly adapted to the genius of a gross-minded and materialistic people, should be selected as the object of a spiritual pilgrimage, he is referred to an elaborate explanation (by no means devoid of talent) of what "seeing Moses" means. The process of "seeing Moses" is the "spiritualizing," verse by verse, of the whole Pentateuch—that is to say, refining Moses till there remains nothing left of him. This is clever, but is it serious? To our mind it suggests the professional medium's front parlour, the lights turned down, banjos and concertinas in musical career about the room, blind man's buff with the shades of departed worthies—and the professional medium's fingers on the wires which move all. Babu Keshub Chunder Sen is playing ducks and drakes with his reputation, and we are very sorry for it. We had hoped better and greater things of him.

ERRATUM,—In last Sunday *Mirror*, article "Moses and the Brahmos," p. 4, for "Whom Moses saw more than three centuries ago," read "Whom Moses saw more than thirty centuries ago."

THE SONG OF THE DISPENSATION.

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CHANTING the name of Hari, the saints dance
Dances my *Gouranga* (Chaitanya) in the midst of devotees, drunk with the nectar of emotion, with tears of love in his eyes, (Oh! how charming the sight).

Moses dances, Jesus dances, with hands uplifted, inebriated with love; and the great *rishi* Narad dances, playing on the lyre.

Dances the pious King David of old, and with him are Janak, and Yudhistir, the noble-hearted.

The great *yogi* Mahadeo dances in joy; with whom dances John with his disciples.

Nanak, Prahlad, and Nityanand all dance; and in their midst are Paul and Mahomed.

Suka dances, Dhruba dances, dances Haridas; and with them dance all servants of the Lord.

Wasudeo and Sankar dance, Ram and Sakya Muni; dance the *Yogi*, the *bhakta*, the *ascetic*, the poet, the sage, and the devotee.

Dadu and Tukaram dance, Kabir and Tulasi; dance both Hindu and Mussulman, smiling in love.

Dances the sinner, dances the saint, dance both poor and rich; even women sing in chorus, glory to God.

Leaving aside the pride of birth, the Brahmans dance with Chandals, embracing each other.

Behold! Hari, inebriated with His own love dances in the company of His devotees and utters "Hari, Hari."

With the Lord Hari in the middle, the saints dance in a circle, throwing their arms round each other's necks.

Lo! the devotees of God all dance, casting aside barriers of time and space.

The Fishes dance in water, the fowls in the air; the branches of trees dance fantastically, moved by the winds.

Dances the river, dances the ocean, throwing up waves; and lo! there is Hari playing in their midst.

The sun, moon and stars dance in the heavens; beasts and birds dance.

The breeze dances in the fire, the lightning in the clouds; dance the snow-capped Himalyas,

Hearing the glad tidings of the New Dispensation, dance both the heavens and earth, and utter "Hari, Hari."

Premdas (the servant of Love), rolling at the feet of all, is bewitched by the scene and utters the name of Hari.

Brahmo Pulpit.

VISION OF SAINTS.*

—o—

To an unbeliever the vision of saints is much more an object of ridicule than the vision of God. He thinks it an odious falsehood that men of this world can see the formless God. Even Brahmos of little faith are seen to hold the same opinion. If to these men God-vision is impossible, how much more would it be with regard to the vision of departed spirits. But in spite of their unbelief and ridicule, is a fact that the formless soul of man beholds the Supreme Being in spirit and in truth, and along with Him beholds also the immortal saints. When the devotees see God, they naturally ask, "Father, who are those little ones with Thee? What are those smaller forces joined to Thy mighty force?" To this God replies: "He who sees me, sees also my children in me." Thus has God revealed heaven unto earth, and our expectations are fulfilled. To you who believe in it, I would presently speak in confirmation of that belief. If you apply your arguments for God-vision to the case of the vision of the immortal spirits of men, your faith will be deepened and increased.

We pray to God: "Lord! *come near* and reveal Thyself to us." At first this may seem fallacious. For, how can we reasonably ask the *Omnipresent* God to come nearer, when He is already *in* us? Secondly, how can He reveal Himself any more than He has already revealed Himself? Do we mean that He has drawn a veil over His face; and that unless we pray He will not show Himself unto us? No, that cannot be, for God is Omnipresent and is Himself ever-revealed. Are then our prayers:—"Lord! come into the temple of my heart, reveal Thyself unto us there; where art Thou, Life of my life, concealed from my view, come and pacify my heart,"—offered in vain? Are they mere words of a mad man? I say, no. These expressions have distinct meanings attached to them in the language of *bhakti* (devotion). The deep meaning of the phrase, "O Lord! come to me" is this: Lord, enable me to approach Thee, or more clearly, enable me to realize that Thou art present before me. That is to say, I am away from Thee in consequence of my sins and unbelief, make me faithful and pure and thus draw me nearer to Thee. Or, again, when I say: "God! do not any more conceal Thyself from my view," I mean that I have veiled my face, and consequently in reference to me God remains unrevealed. Such prayers are not aimed at God, but are mysteriously directed to him who prays. He, who utters the words—"come, O God"—with the idea that God will *actually come* from a distant place, is, indeed, greatly mistaken. How can God *come*? He has no feet, and moreover He is present everywhere. Such prayers only destroy the intervening sin and unbelief, which keeps the prayerful man at a distance from God. The unbeliever, in consequence of his own unbelief imagines the near God as distant. Similarly, the souls of those living in the next world, having no physical form, cannot move from one place to another. Will the departed saints in heaven come down on earth like the fowls of the air? No. Why, then, do we say: "O Yudhistir, O my beloved Chaitanya, O Jesus, come ye unto this earth; O Sakya Muni, come once more to India and teach asceticism unto men." These words proceed from the natural desire of the heart. When we say "that we have invited the heavenly saints," or, "that we have received invitations from them," in what sense do we use the expressions? Neither do the saints *come* to us, nor do we *go* to them, still through faith every thing is accomplished. I can affirm with firm faith, here is my Chaitanya, here my Jesus. If I have not that amount of faith I shall say: "Lo! there, in heaven are those departed saints." But how can we see them before us? They are not omnipresent. They cannot come to us, but we shall go to them. They are in heaven? But where is heaven? Heaven is in God, for God is heaven. Consequently, the more we enter into God's Being, the nearer will those saints be to us. The true believer sees *yogis*, *rishis* and *bhaktas* in the beauty of God's personality. Heaven has not removed itself, it remains in its own place. But the devotee is no longer on this earth, he is gone to heaven. Entering into God, he beholds those mighty saints as His glory, he traces the smaller forces connected with His great and central force, and finds the holy little spirits reposing in the bosom of the Father. As one body touches another, exactly in the same way, does the nature and spirit of a *yogi* or a *bhakta* touch that of another. "O *yogi*, come unto me"—if this be rendered into clearer and more intelligible language, it would mean that want of communion (*yoga*) in me makes me unable to realize the proximity of that *yogi*, whom I am addressing. But through the power of *yoga* we can feel the presence and nearness of those who practised *yoga* in this world 4,000 years ago. If I am a *bhakta* (devotee), I shall be nearer to that *bhakta* of old through the force of *bhakti*. So, do accept the spirit and not the letter. Whenever you are able to say with strong faith—"Here is my God, here are those revered heavenly saints," then and then only you shall be able to have a firm hold of them. *Yoga*-force and love-force destroy all interventions. Say with the firm conviction of your soul, "here, in my heart, is the Loving Hari, and in His bosom is *baikunta* (heaven), and in that *baikunta* are all my beloved *bhaktas*." In one Hari all nations and all epochs have met together. So long as there is unbelief in you, God and heaven will remain distant. But to a believer God and heaven are very near—nay, they are found *in* his soul.

* The substance of a sermon delivered by the minister at the Brahma Mandir on Sunday evening, the 22nd February last.

Correspondence.

[*We do not hold ourselves in any way responsible for the opinions of our correspondents.*—Ed., *I. M.*]

BIBLICAL INSPIRATION AND INFALLIBILITY,—No. *XVI.*

PALPABLE CONTRADICTION—No. *IV.*

—o—

TO THE EDITOR OF THE "INDIAN MIRROR."

SIR,—The conclusion of my last letter (*vide Mirror* of 15th February) should have been much more emphatic. I should have said "Mark was *not only utterly unaware* of the fact, but distinctly declares that Jesus did *not* fast and his statement that *the angels ministered unto him.*" So that according to him, Jesus *did*, occasionally at least, break his fast *during* the "40 days." I must, therefore, after all, claim this as a *palpable contradiction*.

When the Temptation occurred, Jesus must either have been God-Incarnate or not—for there can be no *tertium quid* here. If he was God-Incarnate, then we have the "Father of Lies," the "Prince of Darkness," flying with "Jehovah Jesus" from one point on the earth's surface to another!! If he was not God-Incarnate, what becomes of the orthodox doctrine that he is the "Eternal God, and the "Eternal Son of God" and 'Co-eternal" with the other two "Persons" of the *Trinity*.

Am I told that I *should believe* that the Temptation actually took place as stated, because the record is God's Word? I reply that my conception of the Great Creator will not permit me to believe that a book (rather a miscellaneous collection of books) that contains not only *palpable contradictions* but preposterous fables, can be His Inspired Word.

Yours &c.,
J. T. T.

AN EXPLANATION.

—o—

TO THE EDITOR OF THE "INDIAN MIRROR."

SIR,—I see many of your contemporaries have begun to lash the unfortunate heads of Brahmo devotees on account of this "Pilgrimage" affair. To tell you the truth I pity them. They are too simple and credulous; besides a large amount of bigotry is to be found in them. The Brahmos never went to "see" Moses. God never "spoke" to them the words which are recorded in the *Sunday Mirror*. They simply indulged in communion with *the spirit* of Moses the other day, and the sentiments of truth and goodness well up in their hearts through conscience and inspiration, which they call "words of God." Alas! the so-called wise men of the day do not comprehend these things. I, however, enjoy their anger, and often do I laugh in my sleeves to see them seriously fighting with a phantom. Has it come to this? Sapient critics running into hysterics, like bigoted fanatics, over airy nothing? How self-deluded they are! With our *words* they fight. We *seem* supernatural in our language; we do so purposely at home, in our daily prayers and on all festive occasions; and thinking we are really supernatural they wrathfully fulminate their thundering invectives against us. O wise men, pretending to be wise you have been so easily gulled and deceived by a parcel of Brahmos. *O Pioneer! O Indo-European!* Are you serious? Allegories have deceived you. The ghost of a metaphor has frightened you and made you scream in horror.

Yours &c.,
I PITY THEM.

"GROWING ECCENTRICITY."

—o—

TO THE EDITOR OF THE "INDIAN MIRROR."

SIR,—You are perfectly right when you say, *vide* your issue of February 29, that "Truth is always eccentric." Had this been realized, to its fullest extent, by mankind at large, and had men, including those that belong to the country of your contemporary of the *Unitarian Herald*, been not apt to run in a fixed groove, there would have been much more progress of ideas than the world has yet witnessed. But it is unfortunate that even in good and great England—a country to which we owe so much—society is peculiarly artificial, and its members are more loyal votaries of convention than—thank God!—we Natives are. We have no word for Mrs. Grundy. But in England she is all-powerful, and keeps her votaries spell-bound—not only in the matter of fashion proper, but also in that of what, according to our ways of thinking, is, or ought to be, beyond the jurisdiction of the province over which she exercises her arbitrary sway. It is, I believe, fashion and custom that make an Englishman, to use the words of John Stuart Mill, "ashamed of an exhibition of his feelings." Will your Christian contemporary tell us why "Nature's God" should only be worshipped in places fixed by custom—*viz.* the church and the family prayer-room, and not on the classical hills of the Magadh Desha or under the etherial canopy on the banks of "mother" Ganges? "Growing eccentricity!" Why? The Brahmo community is indebted—deeply indebted—to "Mr. Sen," the minister of the Brahmo Somaj of India, for the "eccentricity" which impels him to give variety to the proceedings of, and to infuse new blood into, the Theistic Church. These simple matters relating to "The Spirit World and its Laws" cannot, I am afraid, be properly appreciated by men taken up with the artificialities and hypocrisies of "Society" and with the mockeries and idolatries of conventionalism. Surely what the world calls "eccentricity" is but the handmaid to genius and originality of nature which are sure to show themselves in more ways than one. How sound are the views of one of the greatest thinkers of the 19th century:—"Genius can only breathe in an atmosphere of freedom. Persons of genius are *ex vi termini*, more individual than any other people—less capable, consequently, of fitting themselves, without hurtful compression, into any of the small number of moulds which society provides in order to save its members the trouble of forming their own character. If from timidity they consent to be forced into one of these moulds, and to let all that part of themselves which can not expand the pressure remain unexpanded, society will be little the better for their genius. If they are of a strong character, and break their fetters, they become a mark for the society which has not succeeded in reducing them to common place, to point out with solemn warning as 'wild,' 'erratic,' and the like; much as if one should complain of the Niagara river for not flowing smoothly between its banks like a Dutch canal. . . . . In this age, the mere example of nonconformity, the mere refusal to bend the knee to custom is itself a service. Precisely because the tyranny of opinion is such as to make eccentricity a reproach, it is desirable, in order to break through that tyranny, that people should be eccentric. Eccentricity has always abounded when and where strength of character has abounded, and the amount of eccentricity in a society has generally been proportional to the amount of genius, mental vigour, and moral courage it contained. That so few now dare to be eccentric marks the chief danger of the time."

Yours &c.,
INDIAN THEIST.

North Bengal, March 3.

NOTICES TO CORRESPONDENTS.

Persons favoring us with communications are requested to write legibly and on one side of the paper only.

Unauthenticated communications will not be inserted.

WILL Mr. Broadway be so kind as to send us the name of the young lecturer?

AN OLD VAISHNAVA.—Declined with thanks.

Provincial.

DACCA.

[FROM A CORRESPONDENT.]

The 2nd March 1880.

IN the course of the last month Babu Durga Dass Roy and your Bhai Bunga Chunder Roy delivered two religious lectures before the public here. The subject of the first was "The performance of the works that God loveth," and that of the second was "The Newness of Brahmoism." In the former it was pointed out that the materialistic tendency of the age required the Brahmos to be up and doing in declaring their positive faith in a Living Personal God and in doing His will by propagating such a faith among the educated in the land. As regards the second lecture I shall dwell upon it at some length. The lecturer undertook to prove the newness of Brahmoism in two ways: first, by showing that it has revealed anew those truths which had been brought to light by other dispensations, and then by showing that it has made new discoveries. In corroboration of his statement, the lecturer took up and discussed the three cardinal points—the Godhead, the material and the spiritual world. As regards the Godhead, he said, all the central ideas of other dispensations such as "Tatsat" or the Eternal being of the ancient Yogis and Rishis of India; "The I am" or the Divine Personality of the Jewish Dispensation; "The Father in heaven" of the Christian Dispensation; "The One without a Second," or the All-in-All of the Mahomedan Dispensation; and "the Sachchidananda" or the Beautiful of Sree Chaitanya are revealed anew in the Brahmic Dispensation. The Brahmo devotees daily look up to God as the Perfect Person representing all those ideas taken together; though at times one particular idea becomes more vivid than others in the consciousness when engaged in devotional exercises. This grand synthesis, the lecturer pointed out, was one of the new achievements of the Brahmic Dispensation.

As regards the material world he said that Brahmoism represented it as the outward manifestation of the Divine Will, and the Spiritual World was not merely an object of hope, but a reality within. As in and through the body man realizes the material world, so in and through the spirit the son of man realizes the spiritual world or the Divine Bosom—the abode of all the saints. "The mother spirit" or the motherhood of God was destined to be the central idea of the Godhead in the New Dispensation, inasmuch as the Brahmo devotees seek and find Him even as a child seeks and finds the mother. As regards the saints above, Brahmoism, he said, teaches us neither to look back to the days gone by nor to look forward to a hereafter, but to realize in our consciousness their spiritual selves in and through the all-embracing Spirit of God. In conclusion he referred to the new ideas of sin and holiness brought to light by Brahmoism, and said that to true Brahmos their God-sent religion was ever new and ever refreshing.

Literary, Scientific, &c.

THE unedited letters of Peter the Great which are preserved at St. Petersburg and are some 86,000 in number, are to be edited by a special commission appointed by the Emperor and published. It is estimated that they will fill about fifteen volumes.

Calcutta.

BRIGADIER-GENERAL MASSY'S conduct in recent Afghan operations, which necessitated his recall from the field of action, is thus commented upon by the Commander-in-Chief:—"His conduct in commencing an engagement with the small force under his command, composed only of cavalry and guns, without any infantry in support, against an enemy so numerous, and determined as he reports him to have been, on grounds such as that described, is quite incomprehensible. Brigadier-General Massy's subsequent operations in continually advancing arms of precision and long range, such as the guns of the present day are, and thus losing their fire for the time and in afterwards dismounting thirty lancers with carbines to stop the advance of 10,000 men, show him to have been quite unable to cope with the difficulties of the position to which he had committed himself."

THE Governor-General in Council, in acknowledging the receipt of General Roberts' despach reporting the events at Cabul during December last, expresses his "appreciation of the high ability, firmness, insight and judgment displayed by Lieutenant-General Sir Frederick Roberts throughout the events recorded in his admirable reports." Further on, we read:—"The Governor-General in Council desires also to add, to those of His Excellency, his grateful acknowledgments of the great humanity which, from first to last, has marked the conduct of Lieutenant-General Sir Frederick Roberts in the exercise of his arduous command."

CHRISTIAN MISSIONARY CONFERENCE.

PROCEEDINGS of a meeting of the Christian Missionary Conference lately held in Calcutta.

The attendance was unusually large owing evidently to the attractiveness of the subject of discussion.

On taking his seat the Chairman called upon the members present to take up the subject already announced, *viz.* the present attitude of the Brahmo Somaj and its leader.

R.—Mr. Sen's vagaries are becoming intolerable. I have lost all faith in him. He is a bore and a humbug. Gentlemen, have you read the later issues of that dirty print, the *Sunday Mirror*? I am sure you will agree with me in thinking that we as Christians ought to do every thing in our power to put down this ambitious and vainglorious fellow and his so-called church.

P.—I rise to protest against such proceedings. Mr. Chairman, I confess I am quite sick of this subject which has been discussed *ad nauseam*. At every meeting, Sir, we have been discussing and tearing into pieces this irrepressible Sen, as if we have no other subject to deal with. I ask,—do we not give these Brahmos some degree of importance by constantly pitching into them, and do we not increase their zeal by persecution?

R.—The last speaker seems to be too lenient to the Brahmos. As they are enemies of our faith and are advancing their cause triumphantly in our very face, we must any how put them down.

T.—What do you mean by "any how?"

R.—I mean, by ridicule, sneers, abuse and reviling. We have no other means in our power. All that we can do is to ridicule and abuse them in our papers. Mr. Chairman, have we not already passed a resolution to that effect?

Chairman.—Yes.

P.—I was not present when the said resolution was passed. However, I must scout the idea that a religious association like ours has pledged itself to unscrupulous and scurrilous reviling. Abuse never wins. And it is absurd to think that by mere derision and laughter we can annihilate so influential a body as the Brahmos of Mr. Sen's party. (Laughter.)

R.—Influential! You are speaking like an advocate retained by Mr. Sen.

P.—You may say so, but I can assure you that their moral influence has been acknowledged by Christians of a high order besides their own countrymen. Do you not know how our own Bishop respects them and their leader? Do you know how many thousands of Native gentlemen honor them in their hearts and flock to hear them?

R.—You speak of the good old days of Keshub-worship, when he was treated by his *path-chattas* almost as a god. But oh! how fallen since the recent marriage! Nobody thinks of them or takes any notice of their proceedings, and very few indeed care to go and hear their ravings. (Hear, hear.)

D.—Let me say a word in reply. These Brahmos never had in their history more numerous meetings than they had last year. The largest meeting they ever had at the Town Hall was in January last; and in Beadon Park there were nearly five thousand. Go to their Mandir and to their schools you will find the number not in the least affected by recent events. I am assured that during the last twelve months, their leader alone has addressed about 20,000 people. Their periodicals are also prospering. Do these facts show influence or weakness? I am as much opposed to these Brahmos as any of you, but I hate unfounded aspersions and uncharitable revilings. It has been said that no body notices these men. Look at the Sunday paper. How many European correspondents are discusing important topics in its columns, and our own papers are full of notices of Brahmo proceedings. If they were really a small and contemptible sect you would not so frequently notice them at Conference meetings and in the columns of our journals. Why not let them alone?

G.—We can't, that is our answer. If we do not show them up they will do mischief and injure our cause.

T.—If they have no power, no influence, surely they can do no mischief, and you may well afford to leave them to themselves. You admit the power of your enemies when you confess you are afraid of their influence.

R.—I really do not understand the logic. Do you mean to say that we should allow these unprincipled deceivers to go on imposing upon the people with their unmeaning twaddle about inspiration, God-vision, Moses and Socrates? Have you read their recent song about our Lord, John and Paul dancing round their Hari? It is a scrio-comic absurdity without a parallel. And these men we shall treat with kindness and respect!! (No. No.) We must expose their vagaries and kick them away from society. They deserve every manner of abuse. (Cheers.)

D.—Well, I do not mean to justify their theology or their practices. What I say is this. If they are really so ludicrous and contemptible we might pass them by, for in that case everybody would ridicule them, and they would be swept away by universal derision, without any effort on our part. But if you notice them and abuse them every week you prove that ye treat them as formidable enemies.

R.—Formidable they are, when they draw such crowds of people after them wherever they go, and I think we are justified in warning the public against following them.

G.—You are very inconsistent, my friend. You have already said they are not influential and nobody takes notice of them, and now you seem to be afraid of these "formidable" foes! I will not pursue this sort of reasoning. I regard Keshub as our arch-enemy, not on account of his power, but because he is a conceited man and is seeking to be a Christ unto his people. This is atrocious. An ignoble wretch, he said the other day that he was a prophet like Christ and exhorted his countrymen to honor him as such. (Cries of "Point out the passage.")

P.—He has said no such thing. He publicly called himself a servant of Christ, and the title of prophet he has thoroughly disclaimed.

G.—Are you sure?

P.—Quite. The lecture you allude to is in print, and you may satisfy yourself.

G.—I will withdraw the charge. But there is another thing. The self-styled prophet, (I beg your pardon, I have retracted the charge,) that man has lately purchased a palatial residence for himself in Circular Road, which is a standing proof of his extreme worldliness. I hate this Nawabism in a religious leader. I confess whenever I pass that road I try to avoid looking at that eye-sore. A "poor" and "ascetic" Brahmo apostle paying Rs. 25,000 for a splendid house! Nonsense. (Hear hear.)

R.—This charge, I may add, has been substantiated by an eminent missionary of the Free Church here present, whose name I need not mention.

D.—I too had my doubts on this point at one time. But I am now satisfied that those who envy the Brahmo leader and his house, have no fact to support them. He was born in a palatial house, his ancestral home, and brought up on the lap of affluence. His present house he has bought in anticipation of the sale proceeds of his share of the ancestral home and other paternal properties. Is there anything wrong in bartering one thing for another? Is it worldliness to buy a house with money given by Providence in the shape of ancestral property? You had better withdraw the charge.

Chairman.—Is there none who can say something on the other side? (Silence.)

R.—I withdraw the charge.

Chairman.—I can no longer stifle my indignation. Why should you all be silent? You see how the spirited attacks upon the Brahmos have been silenced by one or two advocates of Mr. Sen. This is not as it should be. Why do you bring forward arguments and charges which you cannot prove? What will people say if our proceedings are reported in the papers?

M.—I have a great many things to say against these Brahmos, and I beg your permission, Sir.

Chairman.—Have you facts?

M.—No. But I can make them.

Chairman) indignantly.)—If you go on in this way I shall resign my post. Is there any proposal before the meeting? It is getting late.

R.—I am logically convinced. But my feelings are not satisfied. I beg to move:—That the editors of all Christian journals in India be requested to revile and abuse the Brahmo missionaries as so many impostors and emissaries of anti-Christ.

M.—I second the proposal.

H.—A similar motion was carried the other day.

R.—Never mind. You better hold your tongue. We must resolve again and again, to show that we are not afraid of these humbugging Brahmos.

D.—I beg to propose an amendment,—That the editors of all Christian journals in India be requested to do their best to arrest the growing influence of the Brahmo Somaj and while treating its doctrines and practices as in many respects hostile to Christianity, speak of the character of its missionaries with respect and commend the sincerity of their love for our Redeemer.

Amendment lost. The original motion was carried by a large majority.

Selections.

MISS TORU DUTT.

—o—

(Statesman.)

I.

THIS songbird with its music right royal,
Though it come from far over the sea,
Is mine own, for its heart true and loyal
And its feelings were moulded by me.
I nursed it,—cries England,—and I claim it;
I fed it; it has drunk at my breast;
It loves me; and sure no one can blame it;
'Tis *my* bird, and with me it shall rest.

II.

Nay, sister, it is mine; by this token
That it loves me the best, for I know
When my bright sword at Sedan was broken
It sickened and sank under the blow.
It has throbbed,—answers France,—at my story,
Its eye flames at the name Eigbty-nine;
It has warbled the songs of my glory;
'Tis *my* bird,—yes, it surely is mine.

III.

It was born in my womb;—shall another
Then my brighest and best take away?
Can ye give it the fond love of motber?
If ye cannot, with me it shall stay.
Oh aye cherish your songbirds, ye nations,
England tby Bronties and France thy George Sands!
Leave me but mine, in my desolations,
Only her own, India asks at your hands.

IV.

Truce to vain strife! 'Tis all out of season,
I carry our songbird back to its nest,
Question me not;—'twere highest of treason,
This is God's will, and that Will is tbe best.
Back to its home,—and smiling, the Reaper
Bearing the songbird, for burden, upspringe!
A long trail of light—then a darkness deeper,
And a silence that followed tbe rush of his wings.

R. K. M.

MR. RUSKIN AND THE BISHOP OF MANCHESTER ON USURY.

—o—

(Spectator.)

FOR a great moralist, which in essence Mr. Ruskin certainly is, we cannot help observing that he is much too fond of that refined and delicate sneering which is the most bewildering form of sarcasm. In the correspondence between Mr. Ruskin and Dr. Fraser published in the new number of the *Contemporary Review*, Mr. Ruskin's share in the matter consists chiefly in the discharge of a perfect volley of such arrows as tbose with wbich Lilliput recevied Gulliver. Very fine they are, and each is of a kind to draw its drop of blood; but almost all of them are aimed rather at his opponent than at tbe mark which that opponent had challenged Mr. Ruskin to hit. Many of Mr. Ruskin's comments are very fine in their literary structure. But they want almost entirely not only that broad and plain homeliness of manner which the subject requires, but also that evidence of ardent desire to reach the mind of the person he is addressing, and the heart of the subject to which he is addressing himself which is of the very essence of persuasive eloquence. Dr. Fraser, in this respect, is a great contrast to his antagonist. He now and then no doubt lays himself open to Mr. Ruskin's bitter sarcasms by the perfectly natural and sincere hesitation with which he speaks of some precept in the Bible, which Mr. Ruskin jeers at him for feeling any hesitation about. But the Bishop seems made up of simplicity, sagacity, and thoroughness, compared with the great moral critic who comments on him, and who never even once touches the centre of tbe question with which he bas to deal. Mr. Ruskin asserts the immorality of usury, or interest on money lent in any sbape whatever. It is hardly possible to lay the matter down more strongly than he does in the following passage:—

"But—tbis strange question being asked" [as to what usury means]—"I give its simple and broad answer in the words of Christ,—'The taking up that thou layedst not down';—or, in explained and literal terms, usury is any money paid, or other advantage given, for the loan of anything which is restored to its possessor uninjured and undiminished. For simplest instance, taking a cabman the other day on a long drive, I lent him a shilling to get his dinner. If I had kept thirteen pence out of his fare, the odd penny would have been usury. Or again, I lent one of my servants, a few years ago, eleven hundred pounds, to build a house with, and stock its ground. After some years, he paid me the eleven hundred pounds back. If I had taken eleven hundred pounds and a penny, tbe extra penny would have been usury."

Of course, the most ordinary person will reply at once that when, after keeping a man's horse, or his carriage, or his house, or his tools, for some years, you return them again, you do not give back what you took from him, for you have taken from him the *use* of these tbings for the time for which they have been lent, which use you can never restore, and for which you may fairly give him, either *gratitude*, if he will not take anytbing else, or any equivalent in money or otherwise which he prefers. Why did Mr. Ruskin pay for the use of the cab during "the long drive?" The cab was no more useful to him than money borrowed is to tbe borrower; and the payment for the cab was more essential to the cab-owner than payment for money borrowed is to the borrower. Mr. Ruskin will hardly say that it was merely by way of equivalent for the *keep* of the horse and the cab-driver. Would he hesitate to recommend a glazier to pay something for the hire of a diamond with which to cut glass, in case the glazier could not buy one for himself; or would he hesitate to subscribe to the London Library for the privilege of borrowing books? Yet the diamond for glass-cutting would certainly suffer as little in wear-and-tear during the time for which it was borrowed, as would gold borrowed for the same time; and the books, if properly used, would not suffer any more. Mr. Ruskin does not, we suppose, hesitate to pay for the hire of ordinary tools, and to pay very much more for tbat hire than would represent the loss of efficiency tbey undergo in bis service; for he knows that while be is using them, their real owner cannot use them, and may fairly claim an equivalent for their use. And what applies to other useful instruments of work, applies in its fullest sense to money. This is the very essence of the argument. But tbis central point of it Mr. Ruskin does not once touch upon throughout his long series of very elaborate, and often very eloquent, taunts.

The Bishop of Manchester, having addueed Christ's parable of the talents as "implying" that in some circumstances usury was not only lawful, but a duty, since the Lord reproaches the servant who burried his talent in a napkin, for not having put it out to the exchanger's, in order that at his coming he might have received his own with usury. Mr Ruskin replies to the Bishop with this volley of fine grape-shot:—

"To take a definite and not impertinent instance t observe in the continuing portion of your letter thayour Lordship recognises in Christ himself as doubt' less all other human perfections, so also the per' fection of an usurer; and that confidently expecting one day to hear from his lips the convicting sentence, 'Thou knewest that I was an austere man,

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your Lordship prepares for yourself, by the disposition of your capital no less than of your talents a better answer than the barren 'Behold there thou hast that is thine!' I would only observe in reply that although the conception of the Good Shepherd which in your Lordship's language is 'implied' in tbis parable, may indeed, be less that of one who lays down his life for his sheep, than of one who takes up his money for them the passages of our Master's instruction, of which the meaning is not implicit, but explicit, are, perhaps, those which his simpler disciples will be safer in following. Of which I find, early in his teaching, this, almost, as it were, in words of one syllable, 'Give to him that asketb tbee, and from him that would borrow of thee turn not tbou away.' There is nothing more 'implied' in this sentence than the probable disposition to turn away, which might be the first impulse in the mind of a Christian asked to lend for nothing, as distinguished from the disciple of the Manchester school, whose principal care is rather to find, thau to avoid, the enthusiastic and enterprising 'him tbat would borrow of thee.' We of the older tradition, my Lord, think that prudence no less tban charity, forbids the provocation or temptation of others into the state of debt, which some time or other we might be called upon, not only to allow the payment of without usury, but even altogether to forgive."

Now, it is remarkable enough that Mr. Ruskin himself, at the close of his article, takes pains to insist that judgment is mingled with love in the Gospel, and that the Apostles insisted as much on what was demanded from all, as on that which was offered to all; yet in tbis passage he makes it quite a subject for sneering at the Bishop of Manchester that he, too, finds a double view of Christ in the Gospels,—finding him portrayed not only as the Good Shepberd, who lays down his life for the sheep, but as the austere master who asks what has been done with tbe talents given. In point of fact, however, the demand that we shall so use whatever gifts God gives us as to multiply them in value, is exceedingly germane to this question. If "giving freely, boping for notbing again," is often tbe mode of nsing tbem which multiplies the value of our talents most, as Christ distinctly teaches that it often is, then and there tbat is the best use of them; but if not, not. There is nothing more certain than that St. Paul, for instance, freely as he gave, earned the power to give by working at a trade. If a working-man of any kind devoted all his time to helping his neighbours without hire he would have to depend on begging for his own subsistence and that of his family; and what is true of one laborer, is true of all otber laborers. Each of them increases his stock of talents, his power of usefulness, most, by asking remuneration for his labor in ninety-nine cases out of a hundred, and giving it freely in the hundredth case, where he knows all the inner circumstances which justify the gift. And so a man possessed of the products of labor, which is money, will multiply his usefulness most, by asking remuneration for the use of it in ninety-nine cases out of a hundred, and selecting the hundredth case, in which he asks for no such remuneration, from within the region of his own personal and deeper knowledge. The truth is that Mr. Ruskin has got hold of a system of bis own which is far less consistent with Obrist's words than the Bishop of Manchester's, for he has deduced from it that any state of society which results in the rapid accummulation of wealth and the existence of great cities is inconsistent with Christ's teaching; while nothing can be more evident than that our Lord's warning against the dependence of the soul on the things which it possesses,—that is, on the accidents of wealth,—was not in the least inconsistent with, but, on the contrary, meant to consist with the existence of the temptation it denounced just as his warnings against "the world" were consistent with tbe prayer, "I pray not tbat thou shouldest take them out of the world, but that thou shouldest keep them from the evil." No doubt, Mr. Ruskin is quite right in saying tbat covetousness in our Lord's mouth goes far beyond the desire to take "more than your share," as the Bishop of Manchester puts it. It is, in our Lord's sense that desire, the indulgence of which results in the leaning of the spirit on temporary and sensible things; and the safeguard against it is to remember that true life consists not in the abundance of things which we possess, but in the

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share of God's Spirit which we can obtain But that our Lord never intended to put an end to the Christian possession of wealth is as certain as can be, since he assures his disciples that they shall have, even in his life, houses and lands more than they ever had before,—with persecutions,—and in the world to come the true end of all, life in the Spirit. What he strove to teach was the great impossibility with men,—which he declared to be possible with God—of using great possessions without losing your life in the love of them; and we take it that the world ever since so far as it has been Christian has been showing that that great impossibility with men is as our Lord declared, no impossibility with God.

But Mr. Ruskin charges the Bishop of Manchester, and all who, with him, take the rational and straightforward view of our Lord's teaching as a teaching addressed to the regulation of the desires rather than of the mere external arrangements of life with explaining away Christ's words and addresses a whole host of delicate and elaborate sarcasms, which are little more than sneers, to that imputation. Well, but every one who tries to interpret a great spiritual guide at all, must so interpret him as to make his teaching coherent and significant. Even Mr. Ruskin does not take literally the command to give to every one who asks, and from him who would borrow not to turn away. He himself gives only where he thinks the asker right in asking. He lends only where he thinks he can trust the borrower. Even he interprets one saying by the spirit of what he has learned from other sayings, and the Bishop of Manchester does no more. This dream of Mr. Ruskin's,—half made up of the scorn he feels for the world as it is, half of the real beauty he sees in the world as it might be, a world without great cities, without concentrated labor, without nine-tenths of the mechanism it contains, with a thousand beauties which these mechanisms and the crowding of a large population into great cities render impossible,—is no more a purely moral or spiritual dream than it is a scientific dream. It is the dream of a fine moral æstheticism, in which the love of what is beautiful counts for even more than the love of what is good. And it is certainly a mere dreamer's dream. Whatever is certain, it is certain that great cities,—great accumulations of wealth,—grow up by Providential laws far too deeply rooted in the nature which God has given us, for any successful resistance of ours. We may regulate but we cannot prevent. Mr. Ruskin might as well argue for a return to the world of no books and no pictures, as to the world of no great cities and no great railways. He is a Don Quixote half of art and half of morality; and never knows how to make his choice decidedly between the two.

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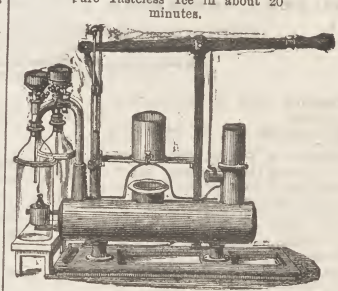

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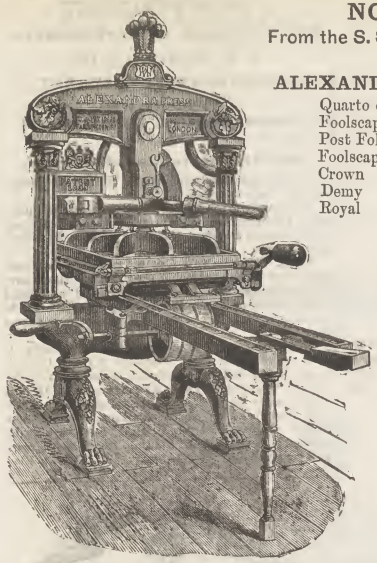

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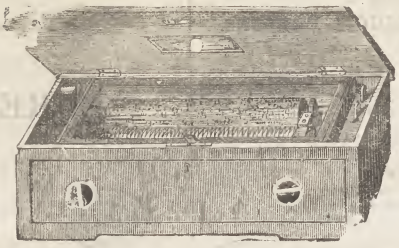

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Is the most effectual remedy for old sores, wounds, ulcers, rheumatism, and all skin diseases; in fact, when used according to the printed directions, it never fails to cure alike, deep and superficial ailments.

The Pills and Ointment are Manufactured only at

533, OXFORD STREET, LONDON,

And are sold by all Vendors of Medicines throughout the Civilized World; with directions for use in almost every language.

☞ Beware of counterfeits that may emanate from the United States. Purchasers should look to the Label on the Pots and Boxes. If the address is not 533, Oxford Street, London, they are spurious.

a-21

NOTICE.

THE Press at No. 2, British Indian Street, at which the *Indian Mirror* has been printed since the 1st January, 1878, being distinct from the Press at No. 6, College Square, where the Paper before that date was printed, it is hereby announced for public information that the Press in British Indian Street, where the *Mirror* is now, and will hereafter be printed, is henceforward to be called the "Sen Press." All communications for the *Indian Mirror* Newspaper and the Sen Press to be addressed accordingly,

FASHIONABLE JEWELLERY,

SUITABLE FOR THE NATIVE GENTRY.

THE NEW FLEXIBLE BAND NECKLET,

THE MOST FASHIONABLE NOW WORN,

Manufactured of rich colored Gold. We keep a large variety in Stock of all sizes and prices, from Rs. 80 to Rs. 250 each.

JEWELLERY FOR WEDDINGS AND BIRTH DAYS, AND *ALL FESTIVE* AND **Commemorative occasions.**

A very nice Chain, sufficiently thick and massive to suit most tastes, can be bought for Rs. 100 or 125.

This size, with Spring Loop, Rs. 85 cash.

PRESENTATION ARTICLES Suitable for Native Noblemen and Gentlemen in Solid Silver.

Garnet Earrings, Rs. 36 cash.

Amethyst Earrings to match Pendant, Rs. 27 cash.

Gold Earrings, Rs. 32 cash.

Carbuncle Earrings, Rs. 30 cash.

A handsome Gold Pendant set with a fine Amethyst, Gold fringe, and glass for portrait at back.

Price Rs. 60 cash.

To match, Bracelet, Rs. 65, Brooch Rs. 36, and Earrings, *as above.*

Illustrated Catalogues post free to Mofussil Constituents.

HAMILTON & COMPANY,

Jewellers In Ordinary to H. E. the Viceroy and to H. R. H. the Prince of Wales,

CALCUTTA.

a-18

Dentistry.

J. CORFIELD & CO.,

REGISTERED SURGEON DENTISTS,

MAY be consulted daily on all branches of their Profession.

Artificial teeth of the best quality and workmanship supplied at rates to suit all classes.

These teeth are perfect substitutes for the natural organs, both in appearance and utility. They cause no pain or discomfort in wear.

Consultation free.

J. CORFIELD & CO.,

11, Old Court House Street, Calcutta, a-8

The Indian Guarantee and Suretyship Association.

IS the FIRST PUBLIC COMPANY established in India to provide Security against Losses arising through dishonesty of persons holding situations of trust, and to obviate the inconvenience and defects of Suretyship by Private Bondsmen.

The Security of the Association is now generally adopted for European and Native Officers under Government and Public Companies.

Friends and Relations are relieved of the fear of those pecuniary losses to which persons are exposed who become responsible for the acts of others.

Moderate rates, according to the nature of the employment, on the amount of security required.

Premiums periodically reduced.

For Prospectuses and Proposal Forms apply to

D. McLAUCHLAN SLATER, F.I.A.,
Secretary,
9, Elphinstone Circle, BOMBAY,

OR,

F. A. COHEN,
7, Wellesley Place, CALCUTTA,
Agent, for BENGAL.

a-73

By Appointment
To His HIGHNESS THE MAHARAJAH DHEERAJ OF BURDWAN,

C. K. SEN & CO.,

KOBIRAJ, DRUGGISTS, AND CHEMISTS

CALCUTTA,
AYUR VEDA MEDICAL HALL,
No. 146, LOWER CHITPORE ROAD.

C. K. SEN CO.'S

Dantashodhana Churna or celebrated Dentifrice.

The regular use of this powder is sure to cure all diseases of the gums, cures ulceration, prevents bleeding, sweetens the breath, perfectly cleanses the teeth of tartar and all other noxious matters, and renders them pearl white.

Price per Box 8 annas. Postage &c., 8 annas.

4 Boxes can be sent by the above postage.

C. K. SEN & CO.'S

CURE FOR HYDROCELE.

If the disease be of one year's standing, the use of one box only of this medicine is sure to cure. If it be of long standing, the regular use of the medcines for a longer period will cure 90 cases of 100, and it is warranted to remove all complications such as fever, debility, &c., however long they may have existed. It also restores the virile powers which have been lost on account of the malady.

Price per box Rs. 2, postage &c., 8 annas.

4 Boxes can be sent by the above postage.

C, K. SEN, & CO.'S

Kuntalabrishya or World-famed Hair Restorer.

The regular use of this invaluable oil most certainly cures baldness, and prevents the hair from falling off to turning prematurely grey. It cures diseases of the head and brain, and strengthens weak and failing eyesight. It possesses a very sweet odour.

Price per Bottle Re 1. Postage &c., 10 As.

2 Bottles can be sent by the above postage.

C. K. SEN & CO.'S

Superior & Genuine Makaradhwaja.

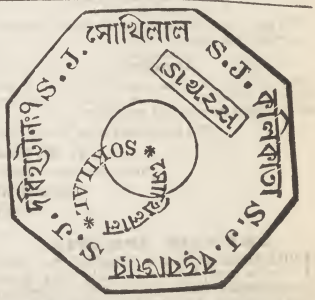
This is one of the most potent medicines of the Hindu Pharmacopœa, never fails to produce the most satisfactory results in cases of debility from whatever cause arising, seminal, constitutional, or otherwise. It acts like a charm in typhus or typhoid fevers, chronic diarrhœa, habitual constipation, gleat, gonorrhœa, spermatorrhœa, female complaints after delivery, weakness of the brain from excessive mental labor, and in all complaints to which the persons of sedentary habits are especially subject.

Price 7 grains per Rupee, or Rs. 24 per Tolah. Postage 4 As.

All the above preparations are perfectly innocuous, and may be taken by persons of all sexes and ages with perfect safety.

BINOD LAL SEN, KOBIRAJ,
Manager.

a-67



Registered trade mark.

IT is known to all that the canisters bearing my brass "Hatrass" marks written in the Nagree character contain Buxar Ghee of excellent quality; but some dishonest shopkeepers have commenced cheating their customers by either taking off the brass marks from my canisters and affixing them to other containing ghee of inferior quality, or by abstracting my superior ghee and substituting in its place that of bad quality. To guard against this fraud my name and address as given above have been engraved on the canisters themselves, and on the bung holes are affixed my seal and brass Hatrass mark. Now if the purchasers would take care to examine these seals, there is no chance of their being defrauded. My ghee is of good taste and flavour, and the inside of the canister is clean, and there is no water in it.

SOKILOL JOHORILAL,
Calcutta, Burrabazar,
No. 7, Doyahatta Street.

J. G. HANHART,

CHRONOMETER, WATCH AND CLOCK-MAKER,

NO. 13, GOVERNMENT PLACE, EAST,

Begs respectfully to announce the receipt Ex "Meinam" of a splendid Assortment

OF

CLOCKS, GILT, MARBLE, TRAVELLING, AND DRAWING ROOM, WITH PERPETUAL ALMANAC,

AND

A large assortment of TIME-PIECES of all descriptions and for all requirements.

Also some Gold and Silver Watches of English and Geneva Manufacture; Ladies' Gold Enamelled Diamond Set, Engraved Engine-turned and plain cases, Keyless Watches; Gentlemen's Gold and Silver Hunters and cut Hunters' Open-faced and Reversive Watches, Repeaters, Striking Hours, Quarters, and Minutes, Independent Seconds with Chronograph, Keyless Watches by James McCabe, William Webb, Thos. Russel and Son, &c., &c. Each Watch has its certificate signed by the maker. Also Railway, Racing, and Alarm Watches.

Also Ladies' Gold Guard and Neck Chains, Necklets, Chatelaines, Bracelets, Broochcs, Earrings, Lockets, Charms, &c., &c.

Gentlemen's Waist-coat and Albert Chains, Breast Pins, Studs, Links, Scarf Rings, &c., &c., of the most elegant designs.

An extensive and splendid assortment of Musical Boxes recently received, some with full Orchestra accompaniments: others with Flute, Drum, and Bells; and Castanets accompaniment; also with Harp or Setara accompaniment; all of the very best description. a-17

NEW GOODS! NEW GOODS!

FURNISHING DEPARTMENT.

F. W. BAKER & CO.

BEG TO CALL ATTENTION TO THEIR

Splendid Stock of Furnishing Requisites.

VELVET PILE AND TAPESTRY CARPETS, made to order in any size. HEARTH RUGS, Rs. 6-8 to 35 each. COIR MATS, Rs. 3 to 12-8. COCOANUT MATTING, Rs. 1-8 to 2 per yard. OIL FLOOR CLOTH, Rs. 2-12 to 3 per square yard. STAIR CARPETS, Rs. 1 to 3 per yard. SHEEP SKIN RUGS, &c., &c., &c. BRASS CURTAIN POLES, from Rs. 16 to 25 per set. BRASS CORNICING, Rs. 10-8 to each window. BRASS CURTAIN HOLDERS, Rs. 2-4 to 7-8 per pair. BRASS PURDAH RINGS, in all sizes. BRASS CURTAIN RINGS, &c., &c., &c.

A CHOICE ASSORTMENT OF

LACE, MUSLIN AND LENO CURTAINS, Rs. 7-8 to 30 per pair. PURDAH REPPS, DAMASKS AND CRETONNES, at all prices.

Our selections of these for variety, richness of design, and cheapness are unsurpassed.

We shall be happy to supply Estimates and send Patterns post-free to any part of India.

N. B.—SPECIAL RATES TO MESSES AND LARGE CONSUMERS.

Brussels Tapestry and Velvet Pile Carpetings.

An immense *stock* now on view, comprising the newest designs and in various qualities to suit all *Carpets* planned and made in the most economical manner, to avoid wastage, and ensure the fullest value to the purchaser.

The present stock is well worth inspection.

Cretonnes.

We have a very large stock in various makes and the newest designs for *Furniture, Purdahs, Long Curtains, Screens, &c.*

The largest assortment in India.

Window Curtains,

Lace and Muslin.

We have just received a new stock fully assorted, in new and handsome designs,

In great variety.

Blankets.

We are now showing our *new stock* of real Whitney Blankets in all sizes, also some fine Saxony Blankets very soft and fleecy.

Scarlet Blankets in various sizes, Infants' Coat Blankets.

Door Mats.

English—made from West India Fibre.

Strong Cocoa Fibre Mats, 32 by 20 inches.
" " " " 38 by 24 "
Best Cocoa Fibre Mats 32 by 20 inches.
" " " " 38 by 24
Cocoa Fibre Mats, with colored wool borders. Green, Blue, Crimson, &c.

In several sizes.

Half circle Mats, plain and bordered.

Hearth Rugs and Sofa Carpets.

Felt Carpets in several sizes, Felt Carpeting by the yard.

Purdah Repps.

Green, Blue, Crimson, Maroon, Plain, and Fancy Bordeaux Tapestry Repps, Goblin Tapestry Repps and several other Materials.

The largest and most varied Stock of Furnishing Drapery in India.

F. W. BAKER & CO.,

HOSIERS, DRAPERS, SILK MERCERS, &c., &c.,

NORTHBROOK HOUSE,

CALCUTTA. a-51

THE PAIN SPECIFIC!

THIS Medicine acts as a "Specific" for Pains in the chest, Pains in the back, Pains in the upper extremity, Pains in the lower extremity, Pains in the neck, Pains in the groins, Pains in the joints, Neuralgic pains Gout, Rheumatism, Lumbago (Muscular Rheumatism), Catch in the breath, Paralysis of every kind, Contracted Joints, Colics, Glandular Swellings, Inflamed Parts, Coughs, Colds, Bronchitis, Headache, Earache, Deafness of the Ear, Sciatica, Ringworm, &c.

Pains of every kind have been successfully cured by the external applicatian only of this medicine when every other medicine has failed.

Price, Rs. 2 per bottle (2 oz.), and Rs. 4 (4 oz.); per doz. Rs. 20 and 40. Packing As. 4.

☞ Thousands of Testimonials of the marvellous cures effected by this medicine.

NOTE.—*Cure guaranteed in each case.* In failure the money will be returned.

Apply—W. Rooder & Co., at No. 1, Shib Narain Das Lane, Simla, Calcutta.

☞ Beware of a spurious and *worthless* imitation. ☜ a-69

DUNN AND CO.

CABINET-MAKERS, UPHOLSTERERS,

AND

BILLIARD TABLE MANUFACTURERS

BY APPOINTMENT TO

His Excellency the Viceroy and Governor General of India.

Nos. 46 & 47 Bentinck Street,

CALCUTTA.

Every requisite in Household Furniture supplied at the shortest notice.

A large collection of ready-made Furniture available for selection.

Designs furnished for Furniture of special make.

The entire furnishing of house undertaken at the most moderate rates of charge.

Orders executed for Billiard Tables of all seizes and Billiard Table Requisites of all kinds; a large stock of both being always kept on hand.

Estimates supplied on application. a-10

C. LAZARUS & CO.,

House and Land Agents.

61, BENTINCK STREET, CALCUTTA.

The following properties to let and for sale.

For Sale.

NO. 2, Madge's Lane.

To Let.

A SPACIOUS Dry and Airy Godown, No. 2, Mission Row, with entrance on the Road side.

To Let.

THE flat consisting of 3 large rooms, No. 2-1, Mission Row, admirably adapted for Mercantile Offices, now occupied by Messrs. Stanley & Co., who will vacate the premises on the 1st June next, from which date they are available.

Apply to

C. LAZARUS & CO.

For Sale.

WORTHY the notice of Capitalists, Shipping Agents, Mill-owners, or Noblemen desirous of having a residence on the river bank.

A MANSION on the bank of the River Heoghly, with 40 biggahs of beautifully laid-out land attached, having several tanks of very sweet water. Situated in the southern suburbs of Calcutta, within 20 minutes' drive of Government House. This ground has a river frontage of about 300 feet with water of such a depth as to admit of a ship anchoring close to the bank.

For Sale.

A VERY FINE BUNGALOW situated at GYA. It stands in its own compound, which is a very large one, is pukka built throughout, and has a good range of pukka stabling; also an extensive range of out-offices. It can be disposed of at a moderate price, the owner having left India.

For Sale.

A LOWER-ROOMED House, on the banks of the river at Baranagore (Bhaduri Ghaut), 8 cottahs, 4 chittacks land. Price Rs. 2,800. Government ground rent, Rs. 1-5-3 annually.

For Sale.

A FINE two-storied Mansion, situated at Alipore, within 20 minutes' drive of Government House, well adapted for the residence of a Native Prince or Rajah.

The Ground-floor is marbled throughout, the Reception-Room and Hall on the upper-storey is teak-floored. There is a fine verandah to the South, the whole length of the house overlooking a large tank, and a grand pillared portico, the whole height of the house to the North front. It has excellent out-offices, and stabling with extensive compound. Two fine tanks, one of which to the south of the house, is very prettily embellished with a fine pukka-built marble ghaut, and contains sweet wholesome drinking water. A road with a beautiful avenue of full-grown trees leads from the entrance lodge to the house.

There is a large range of Racing Stables to the south end of the compound, which has a separate entrance.

The whole extent of ground measures more than forty biggahs. The yearly Government rent is Rs. 52-5.

This Mansion, with grounds, has been decorated, improved and laid out, regardless of expense, and is now being offered for sale, consequent on the owner having left for England.

To Let at No. 10, Hare Street.

Suitable for Mercantile offices—Barristers' Chambers—Attornies or Brokers.

Four large light airy and lofty rooms—having entrances from either Hare Street or Council House Street—could be let separately, one portion having the Council House Street entrance, and the other the Hare Street.

C. LAZARUS & CO.,

HOUSE AND LAND AGENTS,

61, BENTINCK STREET, CALCUTTA. a-28

COOKE & KELVEY,

20, OLD COURT HOUSE STREET, CALCUTTA,

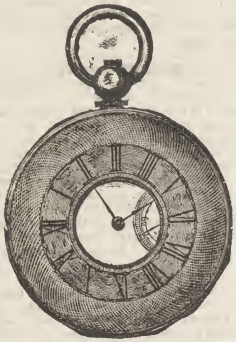
MANUFACTURERS OF FINE AND COMPLICATED WATCHES,

WACTH-MAKERS TO H. E. THE VICEROY OF INDIA.

MODEL WATCHES FOR INDIA.

The Model Watches are constructed upon the most scientific principles, combining simplicity, strength, durability, and timekeeping qualities.

These watches have attained a reputation for accurate timekeeping fully equal to those of the best known makers. They are entirely of English manufacture having powerful full-plate, Lever movements, Capped, Jewelled, Gold Balance, Maintaining Power, &c.



Silver Half Hunting Case, Cash Rs. 90. Gold Half Hunting Case, Rs. 230 to 250.

Silver Hunting Case, Cash Rs. 80. Gold Hunting Case, Rs. 230 to 250.

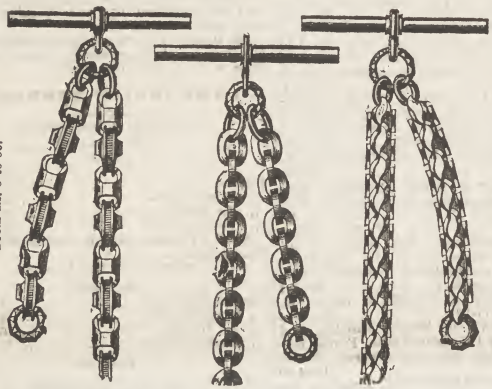
COOKE AND KELVEY'S GENEVA WATCHES OF GUARANTEED QUALITY.

Silver Half Hunting Case, Rs. 40 cash. Ditto Lever Escapement, Rs. 50 cash.	Silver Hunting Case, Rs. 35 cash. Ditto Lever Escapement, Rs. 45, 5 cash.	Silver Crystal Case, Rs. 35 cash. Ditto Lever Escapement Rs. 45 cash.

GOLD ALBERT CHAINS.

A magnificent assortment, many of the pattern being recently designed and of a novel character From Rs. 40 to 300.

For the drop pieces attached to the Chains we have a splendid variety of Lockets, Seals and Keys in pairs or single, Pencil Cases, Charms, &c. From Rs. 5 to 60.



A NEW INVENTION The New Luminous Dial Watch Shows the time by night as well as day, without the aid of Artificial Light. Rs. 50.

The attention of the Native nobility and gentry is invited to a magnificent selection of massive elegant Gold Guard Chains of pure quality and exquisite workmanship.

COOKE & KELVEY,

CALCUTTA.

a-9

Notice.

The Hookah-shop carried on by Radha Nath Chowdhry, in Jorasanko, has been removed to 81, Bentinck Street, and will henceforward be to conducted by the undersigned.

A large assortment of Bengalee and Mahomedan shaped Hookahs of new designs just to hand at moderate prices. Inspection invited.

Prices ranging from Rs. 2 to 10 each, inclusive Chillam.

ISSUR CHUNDER BEED,
81, Bentinck Street, Calcutta.

a-36

NATIONAL BANK OF INDIA, LIMITED.

THE Bank's present rates of interest are.

On Twelve Months' Deposits	5%
,, Six Months' Deposits	4%

Special rates are allowed on Deposits for short periods.

On Current Accounts Interest at 2% is allowed on the *daily* balances over Rs. 1,000 and under one lac.

J. WINDRAM,
Manager

a-34

NO MORE PAINS!!!

DARLINGTON'S PAIN-CURER

WARRANTED to cure pains of every description arising from whatever cause, on any part of the human frame. A certain cure for Pains in the Back, Lumbago, Pains in the Chest, Sore Throats, Coughs, Colds, Tightness of the Chest, Bronchitis, Diptheria, Headache, Toothache, Earache, Deafness of the ear, Neuralgia, Colics, Rheumatism, Paralysis, Pains in the Groins, Contracted Joints, Gout, Sciatica, Bad Legs, Bad Breasts, Swellings, Old Sores, Ulcers, Piles, Ringworm, Pimples and Eruptions on the Skin.

Pains of every description have been cured by the outward application only of this medicine, when all the skill of the medical art has been tried without effect.

Per bottle Re. 1, Large side Rs. 2, packing As. 8

DARLINGTON & CO.
Dhurrumtollah Street, Calcutta.

*** The words Pain-Curer and No More Pains ! ! are our trade marks. Unprincipled parties infringing on our trade rights will be criminally prosecuted.

☞ ☞ Beware of a base worthless fraudulent, native imitation of Darlington's celebrated Pain-Curer.

☞ CAUTION TO THE PUBLIC. Beware of ignorant imitators who cannot express their thoughts in their own words, but servilely imitate Darlington & Co.

☞ Call for DARLINGTON'S PAIN-CURER and see that you get it. Thousands of Testimonials of the marvellous cures by this remedy.

Mr. George Ostocke, Manager, Collingeerah Indigo Concern, N. W. P., took a large bottle of DARLINGTON'S PAIN-CURER, found it efficacious, & twice sent orders for half a dozen large bottles at a time.

Mr. Edward Brown, an influential Zemindar, & Vice-Chairman of the Municipality of Burisaul, has from time to time taken over 2 dozen large bottles of Darlington's Pain-Curer, & writes :—"Please send me 2 bottles more (large size) of DARLINGTON'S PAIN-CURER. I am happy to observe that I have witnessed beneficial results from its application. Some of my friends used it, & I also gave to some of my servants : I was pleasingly surprised to see that in every instance it kept true to its name."

The Rev. Mother of St. Joseph's Convent, Bandora, Bombay Presidency, writes :—"We find DARLINGTON'S PAIN-CURER efficacious, and are glad to know of it as being a useful medicine. SISTER THEODORINE, *Superioress F de la Croix.*"

The Lady Superior of St. Mary's Convent, Allahabad, writes :—"DARLINGTON'S PAIN-CURER has been found most beneficial in a case of local Paralysis. M. J. SCHMIDT, *Superioress.*"

His Excellency Sir Salar Jung, G. C. S. I., after ordering for a couple of large bottles of Darlington's Pain-Curer, approved of the medicine, and ordered for 6 more large bottles of Darlington's Pain-Curer through Captain Percy Gough, his Private Secretary.

General Jeet Jung Bahadoor, Rana, of Nepaul, after ordering one large bottle of DARLINGTON'S PAIN-CURER, expressed his approbation, and ordered for a dozen large bottles of the same.

Rajah S. S. Ghosal, after taking more than 20 large bottles of Darlington's Pain-Curer, said that he found the medicine efficacious in every instance.

"Gentlemen,—I beg you will kindly send me another bottle of DARLINGTON'S INFALLIBLE PAIN-CURER which is undoubtedly worthy of its name, P. THORPE, 39, Anderson Street, Black Town, Madras."

Mr. G. Dessa, of Howrah, has used more than a 100 large bottles of DARLINGTON'S PAIN-CURER, and finds it his only friend that affords him an immunity from disease, or rids him of it when he is attacked.

Mr. E. C. Kemp, Editor & Proprietor of the *Bengal Times*, writes from Dacca. "I have lately witnessed a speedy and complete cure of a swelled foot attended by great pain, for the removal of which DARLINGTON'S PAIN-CURER was prescribed. Swelling and pain abated after a couple of applications, and in about 4 days disappeared. This is one of several instances in which I have noted the efficacy of Darlington's Pain-Curer."

Capt. Heath of the Steamer "Bombay," a Master Mason, writes—"I gave a bottle of DARLINGTON'S PAIN-CURER to a friend of mine who was ill. It having relieved him greatly, he wrote to me for another bottle. Kindly let bearer have a large bottle of DARLINGTON'S PAIN-CURER."

DARLINGTON & CO.,
Dhurrumtollah Street, Calcutta.

a-12

Hooghly Bridge Notice.

THE Bridge will be closed for traffic on Tuesday, the 9th March, 1880, from 1 to 4 P. M.

G. H. SIMMONS,
a-6 *Secretary to the Bridge Commissioners.*

Notice.

LIFE of Maharajah Nava Krishna Deva Bahadoor of Sobhabazar in Bengali, by Beepin Behary Mittra, which the Press have opined to be highly interesting, is ready for sale at the Sanskrit Press Depository, the Canning Library, 39, Old Chinabazar, and 115, Chitpore Road, (Burtollah.)

Price six Annas.

Notice

IS hereby given that the post of Head Overseer for the Bhaugulpore Municipality, on a salary of Rs. 80, and horse allowance Rs. 20, is vacant. Application to be submitted to the undersigned on or before the 20th March 1880.

W. E. MARINDIN,
Vice-Chairman.

BHAUGULPORE, }
The 3rd March 1880. } 260

INDIA GENERAL STEAM NAVIGATION COMPANY, "LD."

SCHOENE, KILBURN & Co.—*Managing Agents.*

ASSAM LINE NOTICE.

Steamers leave Calcutta for Assam every Friday, and Goalundo every Sunday, and leave Debrooghur downward every Saturday.

THE Str. *Simla* will leave Calcutta for Assam, on Friday, the 5th instant.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Thursday, the 4th instant.

THE Str. *Mirzapore* will leave Goalundo for Assam on Sunday, the 7th instant.

Cargo will be received at the Company's Godowns, No. 4, Fairlie Place, up till noon of Friday, the 5th instant.

Passengers should leave for Goalundo by Train of Saturday, the 6th instant.

CACHAR LINE NOTICE.

REGULAR WEEKLY SERVICE.

Steamers leave Calcutta for Cachar and intermediate Stations every Tuesday, and leave Cachar downward every Thursday.

THE Str. *Benares* will leave Calcutta for Cachar on Tuesday, the 9th instant.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Monday, the 8th instant.

For further information regarding rates of freight or passage money, apply to

4, FAIRLIE PLACE, } G. J. SCOTT,
Calcutta, 3rd March, 1880. } *Secretary.*
a-23

RIVERS STEAM NAVIGATION CO., "LIMITED."

The Steamers of this Company run weekly from Calcutta and Goalundo to Assam and back.

THE Steamer *Burmah* will leave Calcutta for Assam on Tuesday, the 9th instant.

THE Str. *Burmah* will leave for Assam from Goalundo on Thursday, the 18th current.

For further information regarding rates of freights or passage, apply to

MACNEILL & CO.
a-32

COOK AND CO.'S

CRUSHED FOOD FOR HORSES.

Reduction of Price.

COOK & CO. are glad to be able to announce the reduction of the price of their Crushed Food to Rs. 3/4 per maund exclusive of bags.

Cattle Food Rs. 2/4 per maund. } exclusive of
Chaff 1/8 per maund, } bags.
a-7 COOK & Co.

W. NEWMAN & CO.

Educational and Scientific Toys, Games, &c.

MESSRS. W. NEWMAN and Co. have the pleasure to announce that they have just received an assortment of Educational and Scientific Toys,, Games &c., most of them include the Occupations and Amusements used in the KINDERGARTEN SYSTEM OF EDUCATION. This admirable system for instructing young children, and gradually training and developing the infant mind, is now adopted extensively is schools and public educational establishments. It is recommended by the London School Board, as well as by Provincial School Boards. The excellence of the system, and its beneficial results, cause it to be widely recognised.

Many of the articles are accompanied by descriptive Pamphlets or Papers, giving an explanation of the uses and peculiarities of the models, &c., an arrangement which saves much trouble to purchasers, and enhances the value of the Articles themselves. We append a list of some of the Articles received, and solicit inspection.

SET OF KINDERGARTEN TOYS; comprising gifts I to VI.
THE FIRST SIX KINDERGARTEN Gifts, with Book
MOSAIC PATTERN BOX
PAPER CUTTING, Series I & II
PAPER PLAITING
KINDERGARTEN ALPHABET
PEAS-WORK
HERMES CHEQUERED DRAWING COPIES
CHEQUERED COPY BOOKS
KINDERGARTEN DRAWING BOX
PICTURES FOR PERFORATING
PERFORATING NEEDLE
COLOURED CHEQUERED COPIES FOR CRAYONS
SUSSNER'S OIL COLOUR PENSILS
THE FANCY BASKET-WORK MAKER
THE CANVAS EMBROIDERER
JAPANESE STRAW WORK
&c., &c, &c.

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REUTER'S TELEGRAMS.

A REVOLUTION IN PEKIN.

LONDON, 12TH MARCH.

It is reported from Shanghai that Choung How, Lieutenant-Governor of Manchuria, has been beheaded, and that a revolt has taken place at Pekin.

THE AFGHAN WAR EXPENSES

In the House of Commons this evening Mr. Fawcett's motion that England should contribute towards the Afghan war expenses was brought forward. Mr. Stanhope said that the best guarantee for economy in India was by letting her pay for her own wars, and not by burdening England with the cost of the same. The motion was negatived without a division.

ADEN, 12TH MARCH.

The *Zambesi*, with mails of the 27th ultimo, sailed for Bombay at three this afternoon. The *Cathay*, for Galle and Calcutta, sailed at seven this evening.

Editorial Notes.

SIR WILLIAM HAMILTON used to say, "the highest reach of human science is the scientific recognition of human ignorance."

THE Shah of Persia, in his new book of travels, when writing of Russia, says "the Emperor and I;" when writing of Austria, "I and the Emperor."

MRS. SCOTT SIDDONS, now in America, gave a reading in a low-neck dress. On the next day she attended a religious service, and was prayed for by a professor, who described her dress to Providence as disgraceful to herself and insulting to the congregation.

A PAPER has recently been published stating that the late war cost France £700,000,000. The greatness of the loss to France is illustrated by showing that it amounts to £19 per head, or £76 for each family (nearly) of her 36 million inhabitants. The total addition to the debt of France is about £400,000,000.

THE London School Board is at present teaching upwards of 200,000 children, at a cost of £1 14*s*. 3*d*. per child per annum. When will Calcutta have her School Board? We have a Municipal Corporation that may spare its tall talk for a few moments and profitably go in for popular education.

BABU BHAGAVAT CHUNDRA RUDRA was the only M. D. at yesterday's Convocation. He is, we believe, the fourth Native gentleman who has obtained the title from the Calcutta University. Babu Bhagavat Chundra is also an M. A., having graduated, we think, from the Presidency College. This double distinction stamps him as one much above the average status of ordinary medical diploma-holders.

HERBERT SPENCER, says the *Independent*, is sixty years old. Having been privately educated, he was at first a civil engineer. His forehead is high and he is quite bald. His face is long, and although his features are not small, he has an unpractical and almost effeminate appearance. His portraits represent him as resting his head against his hand, in the Washington Irving style.

AT a meeting of the Royal Asiatic Society, held on the 16th ultimo, Sir H. C. Rawlinson in the chair, Professor Max Muller read a paper "On Sanskrit Texts discovered in Japan," in which he showed that the hope so long entertained by the late Professor H. H. Wilson and by other scholars had been at length realised by the discovery in Japan of certain MSS. containing a glossary of Chinese words, with their equivalents in Sanskrit, together with the transliteration of the Sanskrit words in Japanese. The Sanskrit is written in an alphabet very nearly the same as the old Nepaulese.

IT is asked why we do not engage ourselves in controversies with Christian Missionaries when occasions are offered us for doing so. The reply is simple. There is so little that is new in the objections brought against the Brahmo Somaj. We have been hearing these objections for about a couple of decades, and they are ever the same. The same arguments, the same jokes, the same assaults are repeated year after year, till we have grown quite accustomed to them. We said sometime ago that we liked every thing new or fresh, and on this principle we should like even to have a sort of hostility or enmity altogether new.

SERMONS, says an eminent Christian divine, might be divided into two classes—vertebrate and molluscous. For purposes of real instruction, sermons must be vertebrate. The poor and the ignorant feel the power of order, though they may not understand the reason. When you see and admire a horse moving along the road, you do not see his bones, but you know they are there. In a good sermon there must be a skeleton, though it may not be seen. Make use even of abundant drapery, if you please, but be sure there is a true skeleton underneath. The richest drapery placed upon a mere stick is only a scarecrow.

WE read that the Salvation Army has just despatched to America a foreign contingent, consisting of one "General," six "Captains" and one "private." They embarked at the Victoria Docks, having marched thither from the head-quarters in the White Chapel Road, where a special service, of a highly sensational character, had been held, at which they were presented with regimental colors. Two flags, bearing the device, "Blood and Fire," in conspicuous characters. The "Captains" are young female converts, whose regimentals consist of a black dress and black straw hat with a red ribbon, having upon it the inscription, "Salvation Army."

EVEN Mr. Harrison, the Positivist, feels a sentiment of veneration for old prophets which Christians don't. It would be well, indeed, if they did. In a recent issue of the *Fortnightly Review* Mr. Harrison says:—

> In this very month, which we associate with the memory of Moses, the weeks are associated with the names of all the great prophets and teachers who maintain the religious life of the East,—with Confucius, Buddha, and Mahomed. We embrace them all, and honor them all,—the great patriarchs and Hebrew prophets and kings; the great founders of the empires of the East, Zoroaster and his Sun Worship, the Theocrats of Thibet, the Theocrats of Japan, the great teachers of China, the great chiefs of the Mussulman world. When these sacred and heroic names are read round the altars of the Christian fanes, then, and then only, can the religion of Christ pretend to the glorious name of Catholic.

THE Council of the Social Science Association having recommended the Government to include in the census to be taken next year the "religious profession" of every inhabitant of the kingdom, the executive committee of the Liberation Society have passed resolutions, intimating that any such attempt will meet with strenuous opposition. They affirm that such an inquiry "would involve an unwarrantable interference with personal opinion; would fail to serve any good practical purpose; would prove seriously misleading in its results, and would inevitably excite great bitterness of feeling." Should the Government include such a provision in the forthcoming Bill, it will, it is stated, meet with the same resistance as that which led to its abandonment in 1861.

WE thank the Society for the Prevention of Cruelty to Animals for its recent action in reference to a horrid practice which obtains among the milkmen of Calcutta. Two of them were brought before Mr. B. L. Gupta, the Magistrate, on a charge of having blown through a number of cows with the view of get-

ting more milk. The practice is termed *phuko*, and is well understood by those who have to deal with the milkmen of Calcutta. The defendants pleaded custom. But the Magistrate very properly held that cruelty was no less cruel when sanctioned by custom than in other cases, and he sentenced the defendants to a fine of Rs. 10 each. We wish the punishment had been a little more signal. The vicious practice can be stopped only by the terrors of the law.

———:o:———

Mr. Croft, the Director of Public Instruction, presided on Thursday last at the distribution of prizes to the pupils of the schools under the management of the Scottish Ladies' Association. After his recent dispute with this Association, the announcement that he was to preside on the occasion was welcomed with a sort of agreeable surprise by the public. Mr. Croft criticised, but in a friendly spirit, the work of the philanthropic ladies connected with the movement, and said that his desire was to help, and not to hinder their benevolent undertaking. Some of his remarks were valuable, for instance, his suggestion that, in carrying on Zenana instruction, special attention should be given to the quality rather than to the quantity of the work done. A few ladies thoroughly educated would be better than many half educated. Though the results under such a system may not be extensive, yet they would conduce to solid progress.

———:o:———

The *Indo-European Correspondence* says:—

There is another moral association which is Theistic, and, if the Anglican "Brother Priest's" argument holds good, Anti-Christian. That association is the Brahmo Somaj. This little band of religionists is not a secret society—far from it; it errs rather in the other direction. If there is anything hidden and mysterious about its belief and doctrine, the fault lies either with the belief and doctrine themselves, or with a dull-witted outside world which cannot understand what is as plain as the noon-day sun; but secrecy there is none. The Brahmo Somaj which is candour itself, tells its critics its reasons for moving onward. To stand still would be to give the critics an opportunity of declaring it in danger. To go back would be cowardly. To embrace Christianity would endanger "the peace of the established churches." The *Indian Mirror*, which thus sums up the situation, must not take it amiss, if we say that there is no fear that the embarcation *en masse* of the Brahmo Somaj on board the Bark of Peter will make the bark heel over. In all seriousness, we say that we should be very glad were the Brahmos to come on board our ship, and that if they persist in paddling their own canoe, it is a disappointment to us. Such disappointment as this is not criticism surely.

The *Roman* Catholic Church is evidently not destined for India. We prefer our own tiny bark which has this advantage over the Great Eastern of our contemporary that it can sail over all seas and touch all shores and profit by the trade and merchandise of all countries.

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The *Bullentin Continental* of Neuchatel, the organ of the Continental and Britannic Federation for the abolition of legalised prostitution, thus notices a paragraph we wrote on its work in December last:—"One of the most interestsing traits of our extraordinary epoch is the sentiment of solidarity which forces its way from people to people and always in a manner most unforeseen, among the representatives of all the great causes which agitate society. Nothing is more encouraging for the pioneers, scouts and combatants of advanced posts than the spontaneous manifestations emanating from brothers in arms scattered in distant countries of whom until then one had not even suspected the existence. We have shared in our turn the astonishment which the editor of the *Mirror* of the East Indies felt in receiving, through a channel unknown to us, our *Bulletin* in the interests of public morality, when the number of the 21st December of the Calcutta journal having reached us, under label, without the name of the sender, we read there the declaration of which we give the substance":—No apology is needed for an acquaintance so unexpected. It is a good cause that binds us to the noble work of the Federation.

———:o:———

The convocation of the Calcutta University was held yesterday at the Senate House, the Vice-Chancellor, Sir Alexander Arbuthnot, presiding. As this was the last time that Sir Alexander took part in the concerns of the University, his speech was fuller and therefore more interesting than usual. Extracts from it will be found elsewhere. We are glad to learn that an earnest effort will be made this year to bring the F. A. and B. A. tests up to the standard of similar degrees in England, and that greater latitude is proposed to be given to the young under-graduates in the choice of their subjects than hitherto. The number of candidates that presented themselves for the several examinations last time was somewhat startling, being more than four thousand, and of these more than one thousand passed. At this rate the Calcutta University will soon become, as Sir Arthur Hobhouse correctly predicted, the largest University in the world. So that every friend of education in India would naturally wish that the quality of the material passed were as good as the quantity. Sir Alexander Arbuthnot very properly said that, if only to dispel the charge that Indian education was producing sedition in the Native mind, its standard should be raised, considering that the higher the education the more likely would it be that it should conduce to the cause of good government. We believe this ourselves. Good education is synonymous with loyalty.

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Here is an interesting bit of information regarding Empress Eugenie and Captain Carey. The Paris correspondent of the *Daily News* writes:—"A *Gaulois* reporter, on whom I leave entire responsiblity, publishes a report of an interview with the Empress Engenie at Chiselhurst, which I notice, remembering that the *Gaulois* was alone in the secret of the Empress' *levee* in Paris at the Duc de Mouchy's house. The writer says that the Empress, referring to the advice she had received not to go to Zululand, said her mind was made up, and that there was no arguing with a sentiment. Then she spoke with burning indignation against Captain Carey, and said he had had the extreme impudence to ask to see her. She could up to a certain point understand a murderer asking for an interview with the mother of the son he had killed. It would have been sad for her to see the Zulus who slaughtered her son, but she would not have refused them an audience, because her son might have killed them according to the laws of war; but her voice rising with anger, the man who had abandoned her son she would never admit to her presence. The only thing which seemed to her credible in Captain Carey's account of the catastrophe was that the Prince asked for ten minutes' time before getting on horseback to go away. It was a habit of his from his earliest infancy to ask for ten minutes. He was nicknamed in the nursery 'Monsier Dix Minutes.' He would often in bed put up his little fingers, count the ten, and ask for ten minutes before he got up."

———:o:———

Cheering news has been brought to us from England. Parliament will be dissolved in Easter, and the elections will take place soon after. We have thus a prospect of a change in the administration. Not that such a change is inevitable. At any rate a desperate attempt will be made to get back the Liberals to power, and that in itself is a considerable relief after seven years of vexatious interference and needless trouble. The people of India are earnestly looking for a change; there is not one among us who would not let out a deep breath of relief at the dissolution of a ministry which has done so much to unsettle the public mind in many of the most important matters touching their liberty and purse. It is the duty of our countrymen to do the best in their power to contribute to the bringing about of this much desired change. Petitions should be sent from all parts of the country to the electors influencing their choice, and a delegate should be sent as soon as possible to agitate at the elections. We believe the best thing that our public bodies can do under the circumstances is to choose Mr. Lal Mohun Ghose for the post. He is the man for the work. He has won the confidence of his countrymen, and to send another to represent them at the elections would be a fatal mistake. The country has never had such an excellent opportunity of being heard, and our duty is by all means to choose the fittest man for the task. The fittest man, we say again, is Mr. Lal Mohun Ghose.

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In the establishment of benevolent institutions the British people yield to no nation in the world. Almost all sorts of human miseries have corresponding societies in Britain to mitigate their rigour. There exists in England an "association of ladies and gentlemen pledged to play the part of Good Samaritans," whenever street accidents and other casualties menacing life or limb occur within their immediate knowledge and observation. What is better still, the members of the Society are qualified to render valuable aid on the spot and at a moment's notice. We know that many a patient's chance of recovery depends almost entirely on prompt action and skilful handling. These members of the Order of St. John of Jerusalem, as they are called, are "a sort of rule-o'-thumb doctors themselves." Their scheme is a very simple one. The head-quarters or the parent lodge, as it is called, is in London, and branches can be set up in any district. All that is required is for a few philanthropic individuls to make a start by hiring a convenient place to meet in, and to provide funds to engage a competent medical man to deliver to them a series of plain-spoken and instructive lectures on the preliminary treatment of accident cases generally. On certain terms all necessary appliances—bandages, stretchers, &c.—can be obtained at head-quarters, and part of the course of instruction consists of practical teaching. Under the instructor's eye, one will play the part of a man well-nigh drowned, or hurt at a fire, or who has been run over, the commonest of all accidents, and is suffering from a broken leg, or concussion of the brain. The members are taught how to lift the

patient so as to cause him least pain, and when it is necessary for splints or bandages to be used; the experienced practitioner shows them how it should be done. When members show themselves sufficiently adept, the medical gentleman furnishes them with a certificate to that effect. Then they are entitled to belong to the Order, and under certain conditions to participate in its rights and privileges.

FESTIVAL IN HONOR OF SOCRATES.

—o—

The pilgrims assembled on Sunday last and proceeded solemnly to the Study, chanting a hymn. The minister said,—May the doors of Socrates' sanctuary open, and may we reverently enter! In the room all around were bookshelves loaded with the wisdom of ages, and near the *vedi* were several volumes on the life and career of Socrates. The pilgrims having taken their seats the minister began the Invocation thus :—

This is not Calcutta, but Athens; not India but Greece. The spirit of Socrates is with us. May we cultivate fellowship with him in our hearts! May the eternal God who unites distant countries and ages unite us with the spirit of that father of philosophy, and establish his character in our lives! God grant that we may enjoy and profit by this sacred festival.

Loving God, in thee are all thy heavenly devotees gathered together. Who is that Star of Self-knowledge glittering in thy bosom? Tell us, Lord, his name and the place of his birth. The youths of Bengal were being carried down the tide of outward civilization, materialism and sensuality. Anon is heard the voice of that saint Socrates, saying, —Turn ye infatuated youths from the knowledge which puffeth the heart and defileth it, from the worship of the senses, and seek self-knowledge. We feel, O God of Truth, that thy beloved child is giving us today the same admonition which he gave more than two thousand years ago to the Athenian youths, "know thyself." We regard thy child as the incarnation of self-knowledge. Teach us, O God, the hollowness of our outward lives and the reality of the soul. Help us to understand that we are not flesh and blood, but spirit. And let us learn from Socrates that in this soul in us there is a "demon" or Divine spirit, born and inherent in us, ready to guide and inspire us in all the higher concerns of life. He knew not what that thing is, but he always followed the promptings of that inward monitor. On the banks of the river of thy love in the soul of Socrates thou didst implant the seed of self-knowledge, and out of that small seed thou didst develop a world of true philosophy and wisdom. And so loyal did thy child prove to the truth and inspiration communicated by thy Voice within that he gave up his life amid the glory of martyrdom. O God of Socrates, make us faithful and obedient to thy guiding voice, so mysterious, so deep, and give us such firm faith that we may prize thy truth even above life.

GLOSSARY II.

—o—

God-vision ... Realization of the presence of God as a Person in all space and in every material and moral force.

New Dispensation ... Economy of Special Providence in the present age, in which all former dispensations with their prophets and scriptures are harmonized.

Going to Moses ... The soul's renunciation of lawlessness and self-will and its approach to the spirit of trust and faith in Divine guidance which characterized Moses.

Socrates ... Impersonation of "Know thyself."

Sakya Muni ... Impersonation of asceticism.

Inspired in the mother's womb ... Born genius.

Words spoken by God. ... Truths apprehended in intuitive consciousness.

Invitation to prophets in heaven ... Strong wish to welcome and cherish the exalted examples of saints.

Communion of Saints ... Continued realization in the heart of the blessed company of departed Saints.

Divine smile ... The joy of God made manifest in the devotee's heart.

Dance in heaven ... Rapturous realization of heavenly saints in the soul in blessed intercommunion and in sweet harmony.

Pilgrimage ... Onward advance of the soul into closer spiritual alliance with great characters.

Being in heaven ... Abiding in God.

Divine call ... Natural fitness.

O Socrates ... Address to the spirit of Socratic self-knowledge in the heart.

Conversation with God ... Alternate promptings of the Divine and human sides of man's nature in secret intercommunion.

Feet of the Lord ... Attitude of humility and dependence in the presence of God Almighty.

Prayer ... Deep craving for spiritual blessings.

Ordained by heaven Endowed with special talents for missionary work.

I ... Soul or human spirit created in the image of God.

Self ... Carnal nature in man to be subdued and renounced.

Eating the flesh of Christ ... Assimilation of the spiritual life of Christ.

Divine Mother ... Tender side of Divine nature.

Suck the breast of Divine Mother To be directly nourished by God with wisdom and strength.

Birth of the New Child. ... Establishment of the infant Church of God in which the New Dispensation is organized.

PILGRIMAGE TO SAKYA.

—o—

In the midst of a life of sin and sensuality, whose glorious example teaches us the Divine lesson of entirely conquering the five senses, of making our flesh the bond-slave of the soul? It is the example of the great Buddha. Who was it that, by his towering moral personality, overcame the untold temptations of royalty, the unbounded opportunities of self-indulgence in a barbarous age, the seductions of a mighty father's love, the affection of the best of mothers, the fondness of a devoted wife, and the charm of a first-born child? That was Goutama, the great Sakya Muni, the heir of Kapilavastu. Every man beholdeth the forms of disease, decrepitude, death; every man comes in contact with scenes of suffering in human life. There was one man, nearly two thousand five hundred years ago, whom the spectacle of sin, pain and decay in others filled with a strange sorrow, with a strange ambition, with a strange unknown longing—the ambition and longing to find out the everlasting cure of life's evils. That man was the great Buddha. He determind to root out the delusions and miseries of life, to make the world an abode of peace, rest, purity, wisdom, and humanity. His purpose was indomitable, the heroism of his resolution not even the approach of death could subdue. "Sooner could the high summit of Sumaru be crushed, and hurled into the sea; sooner could the moon and stars be torn from the heavens and cast upon the amazed earth; sooner could the whole universe be overtaken by annihilation, than Sakya could die before achieving his purpose of delivering the world from sin and sorrow!" And he did achieve his purpose, and live to see some of his triumphs. Born a Hindu he protested against Vedas and Brahmans, against castes and sacrifices; single-handed he advanced to the battle of truth, unhinduized almost the whole nation and land and went forth conquering and to conquer across seas and mountains. Who has, down to the present day, secured such a following among mankind as the heroic son of Suddhadana? Yet what was the process through which such mighty results were achieved? Wha was Sakya's special culture? Sakya incarnated the spirit of contemplation. The wonderful concentration of his mind upon the object of his deep aspiration carried him beyond the ordinary weeknesses and temptations of human nature, and transformed him into his own ideal. He husbanded all the resources of his great mind to aid and consolidate his contemplative spirituality. The impenetrable retirement which he sought, the awful austerities he practised, the marvellous powers of intelligence he possessed, all plunged him into deeper and still deepening absorption into the realities of his faith. All worldliness, all love of the flesh, all other thoughts and wishes were extinguished in him. He lived and sat absorbed under the famous Bo tree at Gya amidst the one great purpose of achieving Peace and Rest for the whole world. His heart was full of humanity. Under the benignant influence of his teaching the edicts of toleration and mercy spread from one end of India to the other. Even dumb and helpless beasts were not excluded from enjoying a share of the loving kindness of his heart.

And inhumanity to inferior animals ceased, and regard for their life and happiness was exalted into a great virtue since Buddhism flourished in this country. His character was full of purity. The men and women, who enlisted themselves as disciples of Sakya, had always to keep before them and practise an austere morality which can bear comparison with any system of ethics preached before his time or since. Intolerant sectarians who have been very loath to praise him for anything, have glorified the rigorous purity of character he possessed and propagated. His self-conquest was complete, his subjugation of the flesh, and every form of carnality was undoubted. Sakya's mind was full of knowledge. His all-embracing intellect grasped every subject of thought and observation. The force of his logic was irresistible. The controversies which he had with the learned of every sect were long and endless, resulting in such conversions as no other great prophet had made during his life-time. Yet such intellectual acquirements as celebrate him justly did not for a moment take away any thing from the sweetness, peacefulness, and forgiveness of his noble disposition. Among the ten Paramita virtues enumerated by him *shila* (humility), *shanti* (peacefulness), and *virja* (force and dignity of character) have the most prominent mention. His mind was removed to the opposite pole of worldliness and selfishness, the renunciation of every worldly interest was the first condition of his discipleship. Such was Sakya Muni. The Brahmo devotees, who have undertaken a pilgrimage to him, will have to exercise themselves very deeply in Dhyan and Samadhi, and with that view to cultivate the five forms of spirituality that distinguished Nirvana. The first of them is peace. The second is purity. The third is personality. The fourth is permanence. The fifth is *prajna* or wisdom. There is much more to say of Sakya than what one short article may contain.

CYRUS, THE KING OF PERSIA.

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The ancient history of Persia like that of India is interesting to us in many respects. In the first place, it reveals a remarkable religious movement, the value of which lies in the fact that it may have contributed to the growth of the religious ideas of such a nation as the Jews. The existence of Zoroastrianism as a system of religion was but lately entirely unknown to scholars, so much so that when a Frenchman announced the discovery of Zoroaster, he was laughed at by men like Sir William Jones. At the present moment it is believed to be more than probable that the fire worshippers of Persia gave many of their peculiar ideas to the Jews. The theory of the two principles of good and evil which is essentially Persian, borrowed later on by the Manichaeans, reproduces itself in the conflict of God with Satan in the Bible. Secondly, the earlier religious literature of the Persians indicates many points of contact with India. And lastly, the history of Persia is important as bringing for the first time the two continents of Europe and Asia in struggle for the political supremacy of the world. Our present business is to dwell upon the first of these points, namely, the contact of Zoroastrianism with Judaism. We meet with the name of Cyrus in the Bible. The Second Book of Chronicles and the first chapter of the Book of Ezra give us two proclamations of this great King which throw a flood of light upon the history of a very interesting period. The first decree runs as follows:—

Thus saith Cyrus, King of Persia:—All the kingdoms of the earth hath Jehovah, and God of heaven, given unto me; and He hath charged me to build Him a house in Jerusalem, which is in Judæa. Who is there among you of all his people? His God be with him, and let him go up to Jerusalem, which is in Judæa, and build the house of Jehovah, the God of Israel (He is the God), which is in Jerusalem. And whosoever is still remaining in any place of his sojourning, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will offering to the house of God in Jerusalem. (Ezra i. 2-4.)

The second is couched in these terms:—

In the first year of Cyrus the King, Cyrus the King made a decree concerning the house of God in Jerusalem: Let the house be built, the place where they may offer sacrifice; and let its foundations be strongly laid; the height of it sixty cubits, and the breadth of it sixty cubits; three courses of great stones, and one course of new timber; and let the cost be given from the King's palace; and moreover, let the Gold and silver vessels of the house of God, which Nebuchadnezzar brought forth out of the Temple which was in Jerusalem, and carried to Babylon, be restored and brought again to the Temple, which is in Jerusalem, to their own place, and be set in the house of God.

The third proclamation, which is one of the most striking discoveries of the present age, has been recently made known to the world. Canon Rawlinson writes an interesting article on this subject in the January number of the *Contemporary Review*:—

In the summer of the present year some Arabs, working under directions received from Mr. Hormuzd Rassam, once the assistant of Mr. Layard in his Assyrian explorations, obtained from one of the Babylonian ruins, during the absence of their principal, a broken clay cylinder, which, on its arrival in England in the course of the autumn, was almost immediately seen to possess unusual interest. The cylinder is barrel-shaped, as are most cylinders of the time to which it (apparently) belongs, especially those of Nebuchadnezzar and Nabonidus. It is about nine inches long, with a diameter of of three and a quarter inches at the ends, and four and one-eigth inches in the middle. The inscription upon it is written from end to end of the cylinder, and consisted originally of forty-five very long lines, the number of characters in a line being from forty to fifty, and the number of words, on an average, about twenty. Thus the document originally contained nearly a thousand words, or nearly eight times as many as all the other extant writings of the great Persian monarch put together. The language employed is the Babylonian cuneiform.

The following is the purport of this decree:—

"I am Cyrus," he begins, "the supreme King, the great King, the powerful King, King of Dintir (Babylon), King of the Sumir and Akkad, King of the four races; son of Cambyses, the Great King, King of the City of Ansan; grandson of Cyrus, the Great King, King of the city of Ansan, great grandson of Teispes, the great King, King of the City of Ansan, The ancient royal family, of which Bel and Nebo had sustained the rule in the goodness of their hearts, faded away when I entered victoriously into Dintir. With joy and gladness in the royal palace I established the seat of sovereignty. Merodach, the great lord, the ancient guardian of the sons of Dintir, and . . . . . My wide-spreading rule was peacefully established throughout Dintir and the many districts of Sumir and Akkad. Their good order was not disturbed. The high places of Babylon, and all its fortresses, I maintained in good preservation. The sons of Dintir had neglected to repair their dilapidations; their fissures gaped, their walls bulged out. To the work of repairing the shrine of Merodach, the great lord, I addressed myself. To me (Cyrus the King) and to Cambyses, my son, the offspring of my heart, and to my faithful army [the God] auspiciously granted his favor, so that we succeeded in restoring the shrine to its former perfect state. . . . . Many of the kings dwelling in high places, who belonged to the various races inhabiting the country between the Upper Sea (*i. e.*, the Mediterranean) and the Lower Sea (the Persian Gulf), together with the Kings of Syria and the unknown (?) regions beyond, brought to me their full tribute at Kal-anna (the central part of Babylon), and kissed my feet. They came from . . . . . as far as the cities of Asshur and Ishtar from Agathe, Innunak, the cities of Zamban, Mie-Turun, and Duran, as far as the skirts of Guti and the fortresses along the banks of the Tigris, where they had been settled from ancient times. The Gods who dwelt among them to their places I restored, and I assigned them a permanent habitation. All their people I assembled, and I increased their property; and the gods of Sumir and Akkad, whom Nabonidus had introduced at the festivals (or processions) of the Lord of the Gods at Kul-anna, by the command of Merodach, the Great Lord, I assigned them an honorable seat in their sanctuaries, as was enjoyed by all the other gods in their own cities. And daily I prayed to Bel and Nebo that they would lengthen my days and increase my good fortune, and would repeat to Merodach, my lord, that 'Thy worshipper, Cyrus the King and his son Cambyses. . . . .'"

These extracts, though brief and, especially in the case of the last, incomplete, reveal to us a curious aspect of the character of Cyrus the Great. In the two decrees recorded in the Old Testament, we have this monarch and conqueror represented to us as an ardent monotheist and iconoclast, burning with wrath against the idolatries of nations, and recognising as the true God the Jehovah of the Jews. It would be interesting if we could view him in this light alone. But the third extract throws a new light upon his character. Not only was Cyrus the King defender of faith of the Jews, but he was the most liberal and tolerant of kings. He is spoken of in the Bible as one who had destroyed the power of the idols. We are to take this, however, as an indication of the triumph of Cyrus which laid the gods of the conquered nations at the mercy of the conqueror, and made them powerless to dictate to weaker races. We see, on the other hand, that Cyrus tolerated and honored the gods of all nations. He restored them to their sanctuaries and took care that the faith of his subjects remained undisturbed. In this he resembled our Akbar. We see in him a powerful monarch carried by a sense of justice and toleration, keeping all people in the enjoyment of perfect liberty as regards religious opinions, at the same time that he kept his own faith pure and unpolluted by persecution. It is this exemplary moderation which made him a universal favorite. The fact that the Jews saw in him a mighty deliverer is not wonderful, considering that Cyrus recognised in the history and creed of that strange people much that was calculated to attract him. The avenging arm of the King was a godsend that prepared the way for the future regeneration and redemption of mankind.

Brahmo Somaj.

The pilgrims proceed to the spirit of Sakya Muni this morning.

We witnessed a most enthusiastic demonstration last evening in Bagbazar. Nearly fifteen hundred persons assembled on the occasion. The sankirtan was as lively as the address, and the assembly felt greatly interested. There were, we are told, more than a hundred Hindu ladies behind the purdah. The subject treated of by the minister was the spirituality of man and the presence of God and the prophets in the soul.

The *Morning Light*, a New Church weekly journal, published at Edinburgh, thus notices the proceedings of the Missionary Expedition:—"When Babu Keshub Chunder Sen, the famous Indian reformer, was in England, it was thought (says the *Globe*) not improbable that he would sooner or later become an open convert to Christianity. The tenets of the Brahmo Somaj, the sect

founded by this gentleman, were in open conflict with the prescriptions of Hinduism on many vital points; and although they went no farther than the outlines of a pure and rational Deism, this appeared something of an advance in the hoped for direction. It would now seem, however, that the Babu has rather gone backwards than forwards since that date. While just as keen as ever in attacking the abuses that have become incrusted on the Hindu faith, he adheres strongly to the original principles of that religion. It is believed that he has some idea of making his peace with the Brahmins by conceding to them several points of doctrine on which they and he have been in direct conflict. Be the truth of this report what it may, it is certain that the Babu now adopts a far more conciliatory tone towards his opponents than when he first took up his self-imposed mission. Nevertheless, he continues the crusade with immense energy and enthusiasm, and, according to rumour, his success in making proselytes is beginning to alarm the Brahmins not a little. Curiously enough, he has just resorted to the same means for converting the benighted that Western revivalists have adopted. The Babu now has a regular 'Salvation Army' under his command, composed of a large number of his more enthusiastic disciples, who travel about in bands with flags, music, and other attractions, with the object of gathering crowds to hear the principles of the Brahmo Somaj expounded. A good deal of success is said to have already attended these missionary enterprises, the people flocking in thousands to listen to the daring doctrines of the reformer. Whenever practicable, he preaches himself, and then the popular excitement is described as immense, with the usual hysterical accompaniments of revival meetings. Not a few young Brahmins have joined the army, and should the movement extend among that class of the community, the present fabric of Hinduism will stand in serious peril of falling to pieces."

Provincial.

KRISHNAGHUR.

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[FROM A CORRESPONDENT.]

Babu Dino Nath Mozumdar has been here since last Wednesday, and has been doing immense good to the people of this town. Krishnaghur, once the centre of activity and good works, has now become cold, lethargic, and lifeless, and it is certainly creditable to Mr. Mozumdar that he has been able to make any good impression on the minds of the inhabitants within so short a time. His extremely musical voice has made his songs attractive to many. On the day after Dino Babu arrived here he delivered an address in the old College compound. There were present about 400 people, among whom were some of the leading magnates of the town. Among those present in the *maidan* we witnesed Babu Umesh Chunder Dutt, Babu Brojo Nath Mukerji, Babu Tarun Chunder Sirkar, Deputy Magistrate, Babu Dwarka Nath Sirkar, Babu Gyanendro Lal Rai, M.A., B.L., &c., &c. On the 3rd day of his arrival he held a service in the house of the Secretary, Brahmo Somaj. Besides the respectable gathering outside the house of the Secretary, there were a few respectable ladies present, who heard the Missionary from behind the *Purdah*.

On the 4th day he was invited by the minister of the local Brahmo Somaj, where a service was held for about half an hour in which, I believe, the ladies of the house joined.

On Tuesday last he delivered an address for about an hour and a half in the Baruarichalla, Nutun Ba zaar, where he obtained a mixed audience of both the respectable and low class people, numbering about 800. All of them heard him with rapt attention. We cannot sufficiently praise the eloquence of the speaker. The perfect grace which marked his delivery and the clear voice held the audience spell-bound. Everybody was silent, and their very looks betokened that they were at least for the time being full of life. After the speech was over, the enthusiasm of his audience was roused so much that one of them proposed that there should be a *Nagar Sankirtan* immediately following his address. The kind missionary complied with the request, and a *Kirtan* party was formed, which passed through the road leading to the Dewan's house, where the missionary had been staying. It was about 9 o'clock that the procession started, and at about eleven o'clock it reached the house. The journey was about 2 miles. The speech alluded to had had such an electric effect upon the people that they went out chanting the name of the sweet Hari and their zeal and interest flagged not for a moment. After the party reached their destination, they sang *Satchenanda Begraha Hari* at the top of their voice and with their concentrated energy. In short, the affair of this day was a great success; and, considering the lethargic spirit of our townsmen, we cannot forget the scene which we witnessed this day. Besides these, he conducted service in the local Mandir, and in the houses of the venerable Babu Ram Tanu Lahiri and Babu D. D. Chowdhry, Deputy Magistrate.

Literary, Scientific, &c.

Herr Grote, who has already published the letters of Catherine II to Grimm, has been commissioned to publish the letters addressed by Grimm to the Empress.

M. Le Comte de Charencey has had printed in a separate form a paper entitled *Le Fils de Vierge*. In it are collected numerous legends of a miraculous birth of a virgin mother, to be found in the traditions of various countries.

A Telephone Conversation at the longest distance yet known—410 miles—was recently carried on between Omaka in Nibraska, U. S., and St. Louis. Every word was heard most clearly, and several songs were equally distinct.

At a recent meeting a Ritualistic vicar advised the cultivation of the "three N's"—'nowledge, numbers, and noise. 'Nowledge, because without it they could not convince their opponents; numbers, because without numbers there could not hope for victory; and noise, because they was nothing which dignitaries so dread as the forcible expression of the voice of public opinion.

Winter in Egypt this year has been marked by unusual severity, and the natives, totally unaccustomed to great cold, have suffered bitterly. Thin films of ice have frequently been found on the water in the morning. As usual, when the Old World suffers from cold, the winter across the Atlantic has been milder than for many years, and in Florida it has been perfect summer weather with only one or two frosts. On Christmas Day new potatoes, green peas, beans, and other summer vegetables were plentiful as well as strawberries which had been grown during the winter.

The Memoirs of Talleyrand will not, it appears, be given to the world till eight years after those of Metternich. When Talleyrand died in 1838, he left his Memoirs to M. de Bacourt with instructions to publish them thirty years after his death, unless special circumstances should render a longer delay desirable. On the death of M. de Bacourt in 1865, he bequeathed the Memoirs to M. M. Andral and Chatilain, forbidding their publication till 1888. It is said that the reason for the further delay was a certain reference to M. Thiers.

Condensed milk is one of the luxuries of the breakfast-table, and supplies the place of the much-too-rare cream in the economy of the household. But it is not good for babies. This is a fact, says an English journal, we have on the authority of Dr. Diplock, who wishes it to be known that condensed milk is the most unreliable food for infants, as it will not "assimilate." He was led to make these remarks by the fact that he had just sat upon the body of a child which had been fed upon condensed milk until it died of starvation! This information, as Dr. Diplock says, cannot be too widely known.

An amusing application of the wonders of the telephone as an assistant detective of crime comes from Juliancal. Several horses were recently stolen in that neighbourhood, and suspicions fell upon a certain Indian as the thief. Some one having introduced a telephone up there, the same was being exhibited, when it occurred to the owner of the stolen horses to get the Indian to come in and hear the "Great Spirit" talk. The Indian took one of the cups, and was thrilled with astonishment at being so near the Great Keeper of the Happy Hunting Grounds. After some little time was spent in wonderment, the Indian was solemnly commanded by the Great Spirit to "give up those stolen horses!" Dropping the cup as if he had been shot, the Indian immediately confessed to having stolen the horses, and tremblingly promised if his life was spared, he would restore the "Caballos" at once, and he did so.

Calcutta.

Two young lads, aged about 8 or 6 respectively residing in Guru Persad Chowdhry's Lane, Bahia Simlah, while playing on Wednesday last, quarrelled; one of them, the elder one, grew warm, and having got a piece of broken glass, thrust it severely on the back of the younger, who immediately fell down and swooned; after recovery he was removed to the College Hospital, where, we are sorry to learn, he breathed his last on Friday.

ARRIVAL OF THE OVERLAND MAILS OF THE 20TH FEBRUARY.

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The P. and O. S. N. Company's S.S. *Kashgar*, Commander E. J. Baker, arrived in Bombay harbour, at 1 o'clock on Wednesday last with the English Mails of the 20th ultimo. The following is the list of passengers:—

From Southampton.—Miss Barker, Miss A Simpson, Mr. and Mrs. A. L. Morant, Mr. and Mrs. L. F. Dykes, Mr. and Mrs. Moens and infant, Mrs. Peacock and child, Miss J. E. M. Clansoutnie, Miss Garstin, Mr. and Mrs. E. D. Southwell, Mrs. Stenhouse and infant, Mr. F. E. Midwood, Capt. F. Bowie, Major Atkinson, Mr. E. Hawkins, Lt. Col. J. R. Strut, Lt. W. S. Birdwood, Major W. Jacobot. Capt. W. H. Lyster, Capt. J E. Mosely Lt. S. Hawkes, Lt. J. P. Leggett, Maj. W. S. Bell, Capt. E. Quinn, Capt. J. C. Fenwick, Major W. S. Seton, Mrs. Malden, Mr. S. Lawerence, and Mr. J. Brown.

From Gibralter.—Rev. J. B. Rodrigues.

From Brindisi.—Mr. G. C. Fortescue, Mr. Paliologus, Mr. R. Steward, Major Dagnell, Capt. Slade, Mr. T. M. Bowden, Mr. R. West, Sir J. C. Campbell, Major Peacock, Mr. J. Harkness and Mr. Fitch.

From Aden.—12 Natives.

SIR ALEXANDER ARBUTHNOT'S SPEECH AT THE UNIVERSITY CONVOCATION.

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The University Examinations.

The results of the examinations which have recently been held, do not present any very marked features as compared with those of previous years. The variations are such as must be expected to occur, and do not indicate any material change in the standard or progress of education in this Presidency. The Uuiversity has admitted on its rolls 1,029 fresh Under-graduates, 320 University students have passed the First Examination in Arts, 112 have obtained the degree of Bachelor of Arts, and 32 that of Master of Arts; 47 the degree of Bachelor of Laws, one student has obtained Honors in Law, one student has obtained the degree of Doctor of Medicine, and 90 students have passed lower examinations in the Faculty of Medicine. For the examinations in the Civil Engineering at which 26 candidates appeared, all, I regret to say, failed. The entire number of persons who have thus come under the influence of the University examinations during the past year, has been 4,393, of whom 1,632 students have passed successful examinations.

A Suggestion Considered.

Another suggestion which has been made for improving the examinations for degrees in Arts and the suggestion would apply to the First Examination in Arts also, is that these examinations, which are at present merely pass examinations, at which all the candidates are given the same papers, should be so arranged as to admit of students taking honors at them. This might be done by having separate sets of papers for students who are candidates only for a pass, and separate sets for students desiring to obtain honors. The arrangement would not have the effect of lowering the standard, which all students must now pass; but it would offer to exceptionally clever or industrious students greater opportunities of distinguishing themselves than of present exist, specially in the case of poor students who cannot afford to go through the five years'

course, which, under the existing regulations, is necessary in order to obtain honors. It would be also, perhaps, a somewhat more fair system than that now in force as regards students of mediocre talents, inasmuch as the pass papers would contain no questions involving a standard higher than was requisite for passing, while under the present system an examiner is often tempted to set questions well adapted to bring out the ability of the more advanced candidates, in doing which he runs the risk of plucking students of moderate, though respectable, attainments. The suggestion is one which, perhaps, might be considered in connection with the other question of the bifurcation of studies.

The B. A. Degree should be placed upon a more Satisfactory Footing.

In alluding to these somewhat technical matters, which are not usually discussed at ceremonial convocations of the Senate, I am influenced by the consideration of the great importance of placing the degree of Bachelor of Arts upon a more satisfactory footing both as regards its intrinsic value and as regards the estimation in which it is held by the public. At present, this degree has an undue prestige attached to it in some quarters, and is unduly depreciated in others. As a mere pass degree, it may be said to be quite on a level with the pass degrees given annually at the Universities of Oxford and Cambridge. The standard, indeed, which is attained by the students who pass in the 1st Division, and perhaps, also in the 2nd Division, is decidedly higher than that of an Oxford or Cambridge Pass; but, inasmuch as every B. A. graduate of the Calcutta University is a B. A., and nothing more, there being no honors connected with this degree, while in the eyes of the Native community, owing to the comparative novelty of University degrees in this country, a somewhat inordinate value is attached to the degree, it has come to be looked upon by many Englishmen in India, who have been brought into contact with graduates of an inferior type, and who do not always make allowance for the difficulties of an education obtained mainly through the medium of a foreign language as somewhat of a delusion and a sham. It is very desirable that such misconceptions as these should be prevented, and that in India, as in England, an ordinary degree should be understood to represent the acquirement by the holder of that moderate amount of knowledge and mental training which every man of ordinary education ought to possess; while the attainment of a higher standard is only to be expected from those who obtain their degrees with honors. When this state of things shall have been brought about, the real work of the University will be more justly appreciated. The mysterious halo which now often very absurdly surrounds the holder of a very ordinary degree will be dispelled, and the real value of the education represented by the degrees of the higher class of graduates, will be better understood. The gain to education and to the estimation in which it is held, will, I venture to think, be considerable.

Civil Engineering.

In referring to the practical University questions to which I drew attention just now, I confined myself to that which most people regard as the most important, and which is certainly the most comprehensive of the Faculties of the University, the Faculty of Arts, the Faculty which deals with matters connected with what we call a general education. But as you know, there are other branches of knowledge encouraged by this University, in two of which, Medicine and Law, degrees have been conferred to-day. In the remaining professional branch of study, that of Civil Engineering, although 26 candidates were examined, no degrees have been confer red on this occasion. We may be sure that this general failure argues some defect in the teaching or in the appliances available for the instruction of the candidates; and it is, therefore, all the more satisfactory to learn that the Lieutenant-Governor of this Province is about to establish in the immediate neighbourhood of Calcutta a practical training institution for civil and mechanical Engineers, which, looking to the liberal and comprehensiveand thoroughly practical footing upon which it is being organized, seems likely to prove an efficient school of engineering. There is propably no country in the world in which an adequate supply of competent Engineers, valuable as such men are everywhere, is more needed than it is in India, where not only the development of the communications and the use of machinery in aid of manual labor, but in some parts of the country the production of an adequate supply of food, depends upon the labors of our Engineers. If I may say so in Sir Ashley Eden's presence, this school will, I trust, be a worthy monument of his useful and energetic administration.

Endowments.

Three endowments have recently been founded in connection with this University, which deserve mention here. The Cobden Club have founded a silver medal, which is to be awarded annually to the student who, in the annual examination for Honors in History and Political Economy, obtains the highest marks in the latter subject. A gold medal has been given by the Native friends and admirers of Sir William Herschel, late Magistrate of Hughly, in testimony of his public services, which is to be awarded annually to the Bachelor of Arts, who obtains the highest marks in Astronomy; and lastly, Maharajah Nilmani Sing Deo Bahadur, Zemindar of Pachit, has founded an annual prize, which is to be awarded to the successful student who shall be first, in order of merit in Sanskrit at the First Arts Examination. All these endowments have been thankfully accepted by the University.

Deaths.

During the academic year the Senate has lost by death only one of its memebers. The Reverend Charles Ellard Vines, a graduate in Honors of Trinity College, Cambridge, and for many years Principal of St. John's College at Agra, died on the 6th November last. It is recorded by him that he was an able and faithful missionary of the Church Missionary Society, a firm friend, and a good teacher.

Lord Lawrence.

Two other deaths, however, have occurred during the past year, which I cannot omit to notice. In Lord Lawrence, who for five years was Chancellor of this University, the people of India have lost a tried friend, whose life up to the last was devoted to the welfare of the country in which his best years were spent, and who has left behind him a bright example of pure and single-minded devotion to duty, of simplicity of character, of sympathy with the poor, of indifference to clamour, and of strength of will to urge at all times, and under all circumstances, the course which he believed to be right. It was said of him only the other day by one of our leading English statesmen that the impression which is character and conversation left on his mind was that of "heroic simplicity," and that "no man was more successful in reaching the highest prizes of life who had struggled so little for them". It might have been said of him in words that were applied to another distinguished statesman who died many years ago, that

> All his life his single hope and aim
> Was to do good, not make himself a name.

Sir John Low.

Sir John Low was one of the original Fellows of this Univesity. He was a gallant soldier and an able politician who in the later years of his Indian service, as a Member of Lord Dalhousie's Council, added to the high reputation he had long enjoyed, by this independent and firm, though ineffectual, opposition to the policy of annexation then in vogue.

Peroration.

Gentlemen, this is the last occasion on which I shall ever address a pulic assembly in India. For the last five and twenty years a great part of my official life has been employed in dealing with questions bearing upon the education of the people of this land, and I am glad that my last prominent official act should be connected with that important object. It may be said in one sense as regards education in India that it is still the day of small things; but it cannot be denied that if we look back to the time when the Indian Universities were first established, little more than three and twenty years ago—still more so, if we look back to a period ten or twenty years earlier—the advance which has been since accomplished, has been very great and very real. The measures which have conferred so great a benefit upon you, the graduates and under-graduates of this Univiersity, were not carried out without much discussion and much conflict of opinion. The question was fought over in its every phase. There was first the famous controversy between those whom for brevity I may call the Orientalists and the Europeans; between those who advocated the exclusive application of the educational funds to instruction in Oriental learning and in ancient but obsolete and fantastic science, and those who contended for the diffusion of European literature and of modern science, principally through the medium of the English language. There was then the battle between those who urged that the instruction should be entirely secular and those who contended that instruction without religion was of no value at all—a battle which was, perhaps, more keenly fought in my old Presidency of Madras than in any other part of India. These particular controversies have long been appeased. The teachers and pupils in the purely secular Government colleges and schools, and the teachers and pupils in the missionary institutions, now meet together upon common ground, and compete in a generous rivalry for the degrees and honors of the Indian Universities. The great question of primary education, the importance of which is admitted in all quarters, is making a sure and certain advance. But as regards that higher education, for the encouragement of which our universities exist, we must not imagine that the contest has altogether died out. The opposition has now assumed a different phase, and it is now often alleged that the high education which is imparted in our colleges and schools fosters political discontent, and that the seditious writing which defaced the pages of some of the vernacular newspapers a few years ago, was the outcome of our Collegiate and University system. Gentlemen, I need hardly tell you that I should not be filling the position which I have the honor to hold in this University, if I shared this opinion. My conviction is that the more thorough and the more complete the education is which we impart to the people of India, the better fitted they will be to appreciate the blessings of British rule, and the more they will deprecate any material change in the existing order of things. The British Government in India need not fear the light. It need not dread fair and legitimate criticism. But the charge to which I have alluded, emanating as it sometimes does from men in high and responsible positions, is not a charge which ought to be entirely ignored. Unjust and unfounded as it may be,—and as I for one believe it to be,—it is a charge which ought to be borne in mind by those who have a real interest in Native progress, by those who feel, as I and my colleagues in this Senate feel, that the happiness and prosperity, and I will add the good government, of this country, the purity and efficiency of the administration, both judicial and executive, are closely connected with the character of the education imparted in our colleges and schools; and the knowledge that such charges are made, ought to lead all who have an influence in determining the character of the instruction which is tested by this University, to make it as sound and as deep and as practical as they can, and to do what in them lies to check any superficial semblance of learning which may bring our educational system into disrepute. Gentlemen, I bid you farewell. May God prosper you and bless your work.

Selections.

SIR ARTHUR HOBHOUSE ON POLITICAL MORALITY.

(Spectator.)

It is not agreeable to me to speak of such things, but I am now compelled to speak publicly about Indian affairs, and I shall not conceal my opinion about such important matters as this. I do not venture to apportion blame amongst individuals. I am thinking of the government of India by the English nation, under its present management. Bad government is bad Government, whether it be by Prime Ministers, Secretaries of State, Viceroys, or even majorities in the House of Commons. My case is that, under our present policy, there is bad government, which will give us trouble. The only remedy is to let the English people know it. As to the vices of despotism which I speak of, they seem to be only one part of the dangerous doctrine now openly preached by the supporters of Lord Beaconsfield,—the doctrine that in matters of policy the ordinary laws of morals are not to prevail. You treated this subject with much force in your issue of the 20th inst. The *Pall Mall Gazette* is by no means the only offender. The *Times* is just as bad, at least when there is a question between us and a weak neighbour. The other day some body sent me a paper called the *Bullionist*, from which I learned that Mr. Gladstone had disgusted the people of England by his attempts to introduce morality into politics. My very strongest objection to the present Government is that they have treated politics as something not subject to the ordiuary moral law. The result is that persons who in private life are perfectly honorable, have in public matters done things which are highly dishonorable in the eyes of those who re-

fuse to apply different moral tests to public and private actions. I will now give the history of the Famine Insurance Fund. * * *

THE "MERCHANT OF VENICE."

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Professor J. W. Hales delivered a lecture at the Working Men's College, Great Ormond Street, on Saturday week, on the subject of Shakespeare's *Merchant of Venice*. In the course of his remarks the lecturer observed that the two stories combined in the play were very common in the Middle Ages, and were well known both in Europe and Asia. Whence came the story of the Jew, which was altogether original? Shakespeare had no such means of studying the Jew as we have, or as "George Eliot" possessed in her creation of Daniel Deronda. We must believe that living Jews were very scarce in the streets of London in the Elizabethan era. Sheakespeare's great authority for the study of the Jew was the Bible, and it was surprising in reading the *Merchant of Venice* how much light was thrown on the character of Shylock by the study of the Bible. We have in the *Merchant of Venice* a life-like touch of Judaism, a thorough representation of the Jewish nature as it presented itself to Christians of that time. With what an incomprehensible intuition the character of Shylock is drawn in his intense thirst for revenge, and intense pride in his nation. We might illustrate this from the Psalms. And in George Eliot's work we see the same love for the Holy Land and desire for revenge on any one who has insulted the nation. Shylock's feeling is not merely a personal one. In Psalm cxxxvii. "Remember, O Lord, the children of Edom in the day of Jerusalem," we see the very spirit of vengiance in which Shylock speaks. In order to realise the greatness of Shakespeare's art we must refer to the remarkable change of feeling towards the Jews now, compared with the Elizabethan age. We see this more particularly in literature. Mediæval literature brings in the Jew, a creature without a conscience, hideous and devoid of all humanity. He is accused of coin-clipping, of usury, of sorcery, and every revolting crime. In Marlowe's *Jew of Malta*, this impeachment is brought with great power and ferocity before us. The hero is a monster capable of every enormity, who attempts to murder and butcher all around him. There is no question that the Elizabethan age saw in the portrait of Shylock a confirmation of these same prejudices It is not till within the last hundred years that an alteration has taken place in this old, wild, brutal judgment. It is just one hundred years ago that a distinguished German author defied these prejudices, and dared to make his hero a Jew. Lessing it was who dared to represent a person capable of all affection, pity, and humanity in "Nathen the Wise"; he first presumed to believe that in these qualities the palm did not belong to the Christian alone. From that time we notice a gradual improvement in literature, in the estimation of these fellow creatures of ours. In the present century, Scott has shown the torture and horrors to which the Jews were exposed in the middle ages. He cherishes in Rebecca, a woman full of all goodness, grace, and sweetness. Later on we come to the novels of the present Prime Minister, who is himself so noble an example of what his people can produce. In one or two of his books he is bold enough to speak up for his race. We must try to realise how impossible appreciation of this kind of writing would be in the time of Sheakespeare. Our contention of the Jew is now completely altered. Look to Lord Macaulay, how he in his speech on the Jewish Disabilities Bill answers the childish objections against the admission of Jews into Parliament. The lecturer quoted passages from Browning and George Eliot. He said that the astonishing revolution in modern days is demonstrated in that supreme story which makes our time remarkalbe for progress in thought—"Daniel Deronda." By what mastery of art is it, then, that Shakespeare's masterpiece is not insufferable to us now-a-days? Why do we not regard it as an intolerable anachronism? We should feel so much with Marlowe's Jew, and should refuse to believe that the events narrated in his play ever happened. But in Irving, the Jew becomes the recipient of our deepest pity. Why is the Jew no longer a comic character, the object of our scorn and loughter, as in the Elizabethan age? This can only be explained by a glance at the inimitable art which Shakespeare possessed, in depicting his characters. There are still two or three things which we do not agree with now. The forced conversion of the Jew does not belong to our time. It was believed that there was no salvation for the Jew except by conversion. In Marlowe's book, the Jew says, "I am a Jew, therefore am I lost. This doctrine has, happily, been exploded in our days. But why is not the whole play an anachronism? The answer is found in that which places Shakespeare's work on the throne of all time—he lets nature speak for herself. Nature repudiated this unspeakable monster which an age not worthy of the name of Christian produced. Shakespeare, indeed, makes Shylock a monstrous being, but he also explained how this monster was begotten. It was not from any inherent callousness, but the Jew became the enormity that he is in Shakespeare, by the treatment he received from the so-called Christians. We see him filled with unspeakable bitterness—the Elizabethan age looked only to this, and were delighted. If we look into the play, our sympathies are different, we see how the hardening of Shylock is accounted for by Shakespeare. In Antonio, the poet took especial pains to bring before us a most kindly and gentle person, over at the service of his friends, self-denying and amiable. Yet, see the way in which even Antonio treats the Jew. Hence, we see why Shylock, spurned and derided by all, becomes such a monster. He is not of God's making, but of mortal's; not of nature production, but of man's. This is the explanation of the growth of so horrible a being. In our modern reading of the play, we thus think how this stone can come to be what it is.

HOW TO GIVE A GOOD LECTURE.

—o—

My title sounds very much like a heading from a cookery-book, "How to Give a Good Dinner!" Be it so; one is food for the body, the other for the mind; and both require to be properly "served up." A dinner is very often spoiled before it is eaten. It is a well-worn saying that "Providence sends us good food, but—Somebody Else—sends us cooks." And food for the mind is often spoiled in this "serving up" process. My article, or recipe if you like, is to apply mainly to that class of lecture which is essentially general and popular; but much of it may be considered "constant," as they say at Cambridge, and necessary for all and every kind of lecture.

The present is quite a lecturing age; ever since working men's institutes of all kinds first sprang up throughout the country, lectures have done great service as a substantial means of education.

I remember, when a boy, my going to a lecture for the first time, and how I stared with awe and reverence at the lecturer, more so than I did at the vicar on a Sunday. But since then I have been a lecturer myself, as well as a preacher. Many a time, as with my sermons, so with my lectures, I have felt that the stuff was very poor. But as they were the best that my poor brains could produce, I felt I must do something to help them to pass off, and so I learnt a trick—I studied rhetoric. I said to myself, "If my lecture is a '*hash*,' at any rate I will put it into a noble dish—I will open my mouth wide and show my teeth—I will assume the dignity of a professor, and use the majesty of declamatory utterance?" And, mark you, all these years, I positively declare, I have never been detected!

The moral of all this is that, first of all, *a good delivery* will cover a multitude of sins. If your audience have to strain their ears to catch what you have to say, you will never get them *en rapport*. If they do not care for what you say, well they will either, out of mere politeness, sit it out or sleep it out! I have known many a lecture and many a sermon denounced simply because the delivery was odious and unintelligible. The public have a right to complain, and no lecturer has a right to be listened too patiently, if he does not speak plainly and audibly. Let him give it rhetorical effect, and he will be rewarded.

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To enter further into this branch of the subject would require me to explain the rules of rhetoric, the rules of good rerding and speaking and the rules for adapting the voice to the size of a room and the number of people in it, all which may be found elsewhere. So passing on, I must mention *manner* and *attitude*, and sundry *platform arrangements*. (There is that inevitable tumbler and decanter of water which always makes me smile; but let them pass.)

As to manner, whatever you are, and whatever your object may be, above all things *be natural*. Affectation, bad enough anywhere, is most contemptible in public. But there is affectation in learning, as well as in personal appearance and manner of speaking. So the public lecturer should always bear in mind that, as a teacher, he must be modest; if positive, yet never dogmatic; if declamatory, yet never bombastic; and if he thinks he is brimful of new ideas, he must remember that others may be brimful too; and he must at all times treat his audience with courtesy and respect—not in the high-handed manner of a schoolmaster:—

"Men must be taught as though you taught them not,
And things unknown proposed as things forgot."

If your lecture is to be supplemented by illustrations and diagrams, have them well arranged beforehand, and always so stand that you need not turn much away from the audience whilst explaining them; and this means, stand on the left-hand of the platform as you face the people.

There is another matter which is very necessary. I was talking to a friend, who had heard me give a lecture, and I asked him (really for his opinion) how he thought a lecture should be given. Without answering my question exactly, he said he did no, like to see a man *read* a lecture. I thought this was a hit at me, for I had read mine entirely, and I told him so, but he declared he never knew it; I had a note-book in my hand, but he thought it was only outline headings, whereas I read my lecture, word for word, from the paper. The fact is there are two ways of reading in public—one with the eyes *on* the book, the other with the eyes *off*. The latter is my way, and the way I recommend. Very few men can afford to dispense with a MS. of some sort. If you have to get up a lecture and can trust your memory, your judgment and your nerves, by all means leave your MS. behind you? But if you cannot venture on this, but must take your MS. in your hand, let the people see that you are master of it, and that you can trust your eyes off it at the beginning and middle and end of every sentence. For I maintain that it is an important thing to look at a person when you are speaking to him. You may rivet his attention by your eye as much as by your tongue.

I presume now that you have devoted all your talent to the composition of the lecture; that you have chosen a suitable subject for the class of people you are about to address; that you have a large room well filled and well lighted, and that you have a goodly array of diagrams to back you up. Well, now, all you have to do is to devote all your talents to its delivery. Be bold and manly, persuasive and clear; not to erudite for your audience; never indulge in vulgarisms or slang; be dignified and graceful, and throughout let your voice maiutain its natural pitch strengthed according to requirement by the air pump of the lungs. Give everything its due force and expression, and if you say anything to make them laugh, and they do laugh, well, let them laugh, and don't look cross as though you were annoyed at the interruption. If you have jokes and witty things for them, all the better; but take care to make the fun apparent. I once heard a man *read* a lecture on Oliver Goldsmith, with many smart things and humorous bits in it, but he never laughed because *he* did not make us laugh. And why? Because he read it without any point, or gesture, on emphasis, or animation, and we were simply glad when he "shut up."

Well, then good lecturing may achieve very great things in the land; but remember it must be most decidedly *good*, or else it will only be an insult to the British public and a disgrace to the nineteenth century.

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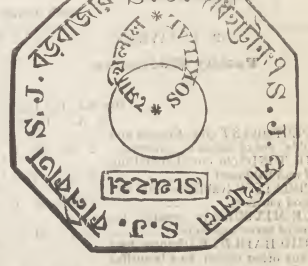

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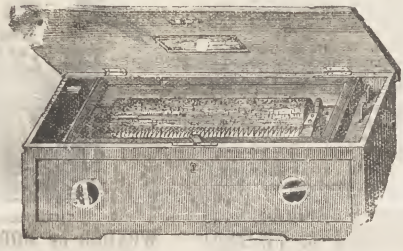

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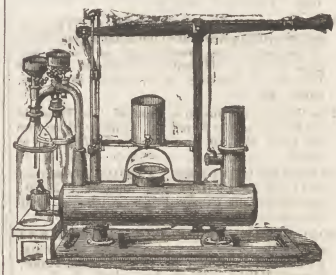

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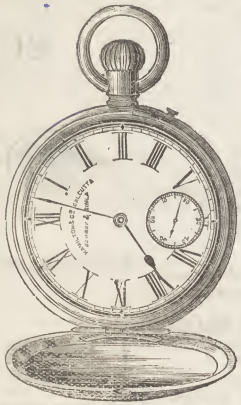

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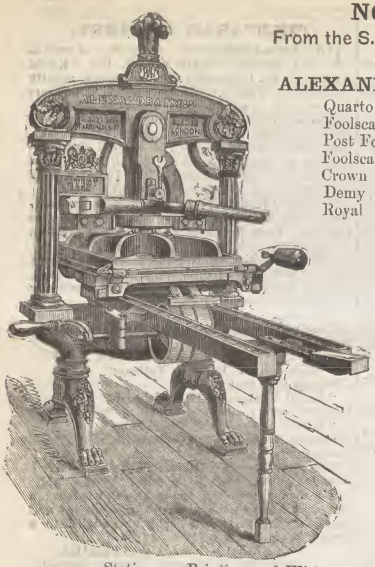

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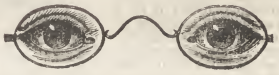

SPECTACLES & EYE-GLASSES.

THE determination of the proper spectacles for any defect of the eyes, is undoubtedly a matter of the greatest importance.

This importance is increased on the one hand by the number of patients requiring such assistance—a number that throughout the civilised world, may be reckoned by millions—on the other by the actual injury inflicted by unsuitable glasses, and lastly by the customary sale of most spectacles by persons who have no adequate knowledge of the conditions of their utility.

For the guidance of those who cannot conveniently visit me, I have published a pamphlet giving all necessary instructions.

The Second Edition of my Pamphlet, "How to preserve the Sight," with testimonials explaining the construction of the eye, the defects of vision, and how they can be properly remedied, free on application.

N. LAZARUS,

5, OLD COURT HOUSE STREET,

CALCUTTA.

Consultation Free.

P. W. FLEURY & CO.,

BUILDERS, ENGINEERS, SCIENTIFIC INSTRUMENT MAKERS
AND
CONTRACTORS FOR ELECTRIC LIGHT ILLUMINATION,
No. 63, DHURRUMTOLLLAH STREET, CALCUTTA.
Appliances for Electricity, Chemistry,
Optics and Photography on hand.

Telephone with a Microphone Complete	Rs.	20	0
2 Telephones with 200 feet Copper Wire	,,	20	0
Woodbury's Patent Sciopticon or Improved Magic Lantern ...	,,	85	0
Patent Slide Tinter for above ...	,,	8	0
Tank for chemical effects do. ...	,,	5	0
Microscope attachment for magnifying small objects and projecting on a screen for above	,,	25	0
Woodbury's Patent Pyro Hydrogen Lime Light a capital substitute for the Lime Light	,,	50	0
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Patent Scenograph; for pictures 4½"× 3½" with stand	,,	25	0

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Pneumatic Trough for preparing Gas	Rs.	8	0
Glass Test Tubes of sizes, from As. 2 to As. 8 each.			
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Bansen's Patent Burner ...	,,	6	0
Crucibles from As. 4 to ...	,,	1	0
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Large Gas Bags each	,,	45	0
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Hire of Magic Lantern for amusement of the Young.

Large Magic Lantern with 6 dozen assorted selected slides, comprising magnificent views of cities, Comical sliding moving figures, Chromatropes and beautiful phot ographic slides, including one workman's attendance for one or two hours. Rupees 6.

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Zanni's Patent Magneto Electric Bell complete (! dispensing with the use of Voltaic Batteries and Chemicals)	Rs.	50	0
Bunsen's Galvanic Cells 8" × 4" ...	,,	7	0
Callan's Galvanic Cell 6" × 4" × 2"	,,	4	8
Daniell's Galvanic Cell 6" × 3" ...	,,	3	8
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Bicromate Battery, small	,,	5	0
Magneto Electric Machine, for Cure of Nervous diseases with single magnet	,,	13	0
Magneto Electric Machine, with double Magnet	,,	18	0
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Electric Light Apparatus complete, worked with 50 large Bunsen's Cells	,,	400	0
Electric Light Apparatus with 40 Cells	,,	320	0
Electric Light Apparatus with 44 Callan's Cells	,,	250	0
Oxy Hydrogen Light Apparatus complete	,,	200	0
Electric Bells from Rs. 9 to Rs. 20 each.			
Rumkorff's Coils of sizes from Rs. 16 to Rs. 75 each.			
Giesler's Vacuum Tubes, of sizes, from Rs. 4 to Rs. 8 each.			

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Thoma's operating Box or dark Tent, measuring when closed 3" × 1".6" × 1".6"	,,	80	0
Operating Tent for out door work	,,	25	0
Camera by Ottwell and Collis for pictures 7" × 4½"	,,	80	
Portrait Lens by Lerebour for above	,,	45	0
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Large Portrait Lens by Lerebour	,,	80	0
Improved Kaliedescope with patent Lamp	,,	30	0
Stanley's Educational Microscope	,,	5	0

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ADVANTAGES OF ASSURING WITH THE

ORIENTAL LIFE OFFICE

All that Experience has proved Practicable and Prudent in the Modern System of Life Assurance, Annuities, Endowments and Pensions, can be obtained with perfect safety,

COMBINED with the following

FIVE NEW AND IMPORTANT FEATURES, Not granted by any other Company whatever :—

(1.) Policy-holders can Vote at Meetings.
(2.) Amalgamations IMPOSSIBLE.
(3.) Funds in Government Securities only.
(4.) Native Lives assured at European Rates.
(5.) Premiums reduced to English Rates from date of leaving any Port in India, Ceylon, or China.

Annual Premium for Assurance of Rs. 1,000 under New System.

Age.	30	35	40	45
Premium	Rs. As. P. 21 5 4	Rs. As. P. 24 8 8	Rs. As. P. 28 10 0	Rs. As. P. 33 14 8

Lower Safe Rates than any other Office.

(6.) Office young, and therefore free from Old Liabilities.
(7.) Premiums can be paid Yearly, Half-yearly, Quarterly, Monthly, or for a Limited Number of Years.
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(14.) Preliminary Expenses Rs. 970-15-0 olny.
(15.) Lapsed Policies Revived without Fine.
(16.) Policy-holders can appoint their own Trustees, Auditors, or Consulting Actuary.
(17.) Medical Examinations arranged anywhere to suit Assurers.
(18.) PENSION BRANCH open to all Races.
(19.) No Restriction on Travel.

POLICY-HOLDERS IN THE "ORIENTAL" ARE UNDER NO LIABILITY WHATEVER.

Unequalled Liberality.

Being established in India, all arrangements for the conduct of the business of the "Oriental" are made with a view to the convenience and benefit of its own members,—European and Native,—who alone participate in the advantages arising from its successful progress.

Yearly list of new Assurers closes 31st December.

Special attention is invited to the Peculiar System of Life Assurance introduced by this Company, and to the New and extremely favorable Conditions (as regards RATES, PROFITS, LIMITS OF RESIDENCE, NON-LIABILITY TO FORFEITURE, &c.) under which its policies are issued.

The next Valuation takes place in 1880, when Entrants before 31st December 1879 will rank for Profits.

"THE 'ORIENTAL,' BY ITS CAREFUL AND EQUITABLE MANAGEMENT, IS RAPIDLY GAINING THE CONFIDENCE OF THE NATIVE COMMUNITY."

Intending Assurers—Native or European—are invited to compare the Rates and Conditions of the "Oriental" with those of any other Company.

Detailed Prospectuses, Proposal Forms, Reports, and full particulars on application to—
F. A. COHEN, *Agent for Bengal*, 7, WELLESLEY PLACE, CALCUTTA.
OR D. McLAUCHLAN SLATER, F.I.A. MANAGER & ACTUARY, BOMBAY.

C. LAZARUS & CO.,
House and Land Agents.
61, BENTINCK STREET, CALCUTTA.

The following properties to let and for sale.

For Sale.

NO. 2, Madge's Lane.

To Let.

A SPACIOUS Dry and Airy Godown, No. 2, Mission Row, with entrance on the Road side.

To Let.

THE flat consisting of 3 large rooms, No. 2-1, Mission Row, admirably adapted for Mercantile Offices, now occupied by Messrs. Stanley & Co., who will vacate the premises on the 1st June next, from which date they are available.
Apply to
C. LAZARUS & CO.

For Sale.

WORTHY the notice of Capitalists, Shipping Agents, Mill-owners, or Noblemen desirous of having a residence on the river bank.

A MANSION on the bank of the River Heoghly, with 40 biggahs of beautifully laid-out land attached, having several tanks of very sweet water. Situated in the southern suburbs of Calcutta, within 20 minutes' drive of Government House. This ground has a river frontage of about 300 feet with water of such a depth as to admit of a ship anchoring close to the bank.

For Sale.

A VERY FINE BUNGALOW situated at GYA. It stands in its own compound, which is a very large one, is pukka built throughout, and has a good range of pukka stabling; also an extensive range of out-offices. It can be disposed of at a moderate price, the owner having left India.

For Sale.

A LOWER-ROCMED House, on the banks of the river at Baranagore (Bhaduri Ghaut), 8 cottahs, 4 chittacks land. Price Rs. 2,800. Government ground rent, Rs. 1-5-3 annually.

For Sale.

A FINE two-storied Mansion, situated at Alipore, within 20 minutes' drive of Government House, well adapted for the residence of a Native Prince or Rajah.

The Ground-floor is marbled throughout, the Reception-Room and Hall on the upper-storey is teak-floored. There is a fine verandah to the South, the whole length of the house overlooking a large tank, and a grand pillared portico, the whole height of the house to the North front. It has excellent out-offices, and stabling with extensive compound. Two fine tanks, one of which to the south of the house, is very prettily embellished with a fine pukka-built marble ghaut, and contains sweet wholesome drinking water. A road with a beautiful avenue of full-grown trees leads from the entrance lodge to the house.

There is a large range of Racing Stables to the south end of the compound, which has a separate entrance.

The whole extent of ground measures more than forty biggahs. The yearly Government rent is Rs. 52-5.

This Mansion, with grounds, has been decorated, improved and laid out, regardless of expense, and is now being offered for sale, consequent on the owner having left for England.

To Let at No. 10, Hare Street.

Suitable for Mercantile offices—Barristers' Chambers—Attornies or Brokers.

Four large light airy and lofty rooms—having entrances from either Hare Street or Council House Street—could be let separately, one portion having the Council House Street entrance, and the other the Hare Street.

C. LAZARUS & CO.,
HOUSE AND LAND AGENTS,
61, BENTINCK STREET, CALCUTTA. *a*-28

For Sale.

ADDRESS delivered by Colonel Olcott, President of the New York Theosophical Society, on the 23rd March 1879, at the Framji Cowasji, Institute, Bombay. Price two annas a copy apply to the *Indian Mirror* Office.

COOKE & KELVEY,

20, OLD COURT HOUSE STREET, CALCUTTA,

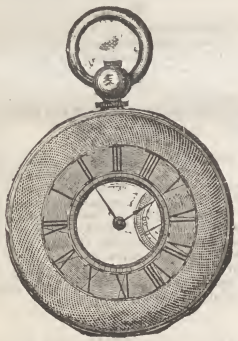
MANUFACTURERS OF FINE AND COMPLICATED WATCHES,

WACTH-MAKERS TO H. E. THE VICEROY OF INDIA.

MODEL WATCHES FOR INDIA.

The Model Watches are constructed upon the most scientific principles, combining simplicity, strength, durability, and timekeeping qualities.

These watches have attained a reputation for accurate timekeeping fully equal to those of the best known makers. They are entirely of English manufacture having powerful full-plate, Lever movements, Capped, Jewelled, Gold Balance, Maintaining Power, &c.



Silver Half Hunting Case, Cash Rs. 90. Gold Half Hunting Case, Rs. 230 to 250.

Silver Hunting Case, Cash Rs. 80. Gold Hunting Case, Rs. 230 to 250.

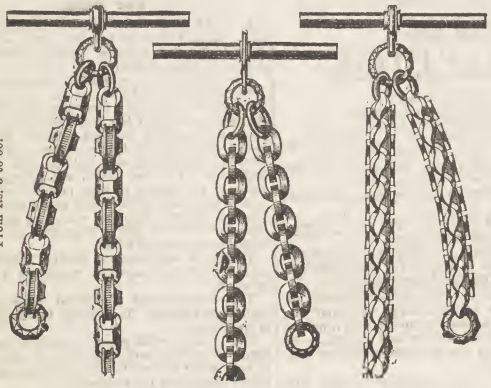
COOKE AND KELVEY'S GENEVA WATCHES OF GUARANTEED QUALITY.

Silver Half Hunting Case, Rs. 40 cash. Ditto Lever Escapement, Rs. 50 cash.	Silver Hunting Case, Rs. 35 cash. Ditto Lever Escapement, Rs. 45, 5 cash.	Silver Crystal Case, Rs. 35 cash. Ditto Lever Escapement Rs. 45 cash.

GOLD ALBERT CHAINS.

A magnificent assortment, many of the pattern being recently designed and of a novel character From Rs. 40 to 300.

For the drop pieces attached to the Chains we have a splendid variety of Lockets, Seals and Keys in pairs or single, Pencil Cases, Charms, &c. From Rs. 5 to 60.



A NEW INVENTION The New Luminous Dial Watch Shows the time by night as well as day, without the aid of Artificial Light. Rs. 50.

The attention of the Native nobility and gentry is invited to a magnificent selection of massive elegant Gold Guard Chains of pure quality and exquisite workmanship.

COOKE & KELVEY,
CALCUTTA.

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NATIONAL BANK OF INDIA LIMITED.

The Bank's present rates of interest are.

On Twelve Months' Deposits	5%
„ Six Months' Deposits	4%

Special rates are allowed on Deposits for short periods.

On Current Accounts Interest at 2% is allowed on the *daily* balances over Rs. 1,000 and under one lac,

J. Windram,
Manager

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Notice.

The Hookah-shop carried on by Radha Nath Chowdhry, in Jorasanko, has been removed to 81, Bentinck Street, and will henceforward be to conducted by the undersigned.

A large assortment of Bengalee and Mahomedan shaped Hookahs of new designs just to hand at moderate prices. Inspection invited.

Prices ranging from Rs. 2 to 10 each, inclusive Chillam.

ISSUR CHUNDER BEED,
81, Bentinck Street, Calcutta.

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NO MORE PAINS!!!

DARLINGTON'S PAIN-CURER

WARRANTED to cure pains of every description arising from whatever cause, on any part of the human frame. A certain cure for Pains in the Back, Lumbago, Pains in the Chest, Sore Throats, Coughs, Colds, Tightness of the Chest, Bronchitis, Diptheria, Headache, Toothache, Earache, Deafness of the ear, Neuralgia, Colics, Rheumatism, Paralysis, Pains in the Groins, Contracted Joints, Gout, Sciatica, Bad Legs, Bad Breasts, Swellings, Old Sores, Ulcers, Piles, Ringworm, Pimples and Eruptions on the Skin.

Pains of every description have been cured by the outward application only of this medicine, when all the skill of the medical art has been tried without effect.

Per bottle Re. 1, Large side Rs. 2, packing As. 8

DARLINGTON & CO.
Dhurrumtollah Street, Calcutta.

*** The words Pain-Curer and No More Pains!!! are our trade marks. Unprincipled parties infringing on our trade rights will be criminally prosecuted.

☞ ☞ Beware of a base worthless fraudulent, native imitation of Darlington's celebrated Pain-Curer.

☞ CAUTION TO THE PUBLIC. Beware of ignorant imitators who cannot express their thoughts in their own words, but servilely imitate Darlington & Co.

☞ Call for DARLINGTON'S PAIN-CURER and see that you get it. Thousands of Testimonials of the marvellous cures by this remedy.

Mr. George Ostocke, Manager, Collingeerah Indigo Concern, N. W. P., took a large bottle of DARLINGTON'S PAIN-CURER, found it efficacions, & twice sent orders for half a dozen large bottles at a time.

Mr. Edward Brown, an influential Zemindar, & Vice-Chairman of the Municipality of Burisaul, has from time to time taken over 2 dozen large bottles of Darlington's Pain-Curer, & writes:—"Please send me 2 bottles more (large size) of DARLINGTON'S PAIN-CURER. I am happy to observe that I have witnessed beneficial results from its application. Some of my friends used it, & I also gave to some of my servants: I was pleasingly surprised to see that in every instance it kept true to its name."

The Rev. Mother of St. Joseph's Convent, Bandora, Bombay Presidency, writes:—"We find DARLINGTON'S PAIN-CURER efficacions, and are glad to know of it as being a useful medicine. SISTER THEODORINE, *Superioress F de la Croix.*"

The Lady Superior of St. Mary's Convent, Allahabad, writes:—"DARLINGTON'S PAIN-CURER has been found most beneficial in a case of local Paralysis. M. J. SCHMIDT, *Superioress.*"

His Excellency Sir Salar Jung, G. C. S. I., after ordering for a couple of large bottles of Darlington's Pain-Curer, approved of the medicine, and ordered for 6 more large bottles of Darlington's Pain-Curer through Captain Percy Gough, his Private Secretary.

General Jeet Jung Bahadoor, Rana, of Nepaul, after ordering one large bottle of DARLINGTON'S PAIN-CURER, expressed his approbation, and ordered for a dozen large bottles of the same.

Rajah S. S. Ghosal, after taking more than 20 large bottles of Darlington's Pain-Curer, said that he found the medicine efficacious in every instance.

"Gentlemen,—I beg you will kindly send me another bottle of DARLINGTON'S INFALLIBLE PAIN-CURER which is undoubtedly worthy of its name, P. THORPE, 39, Anderson Street, Black Town, Madras."

Mr. G. Dessa, of Howrah, has used more than a 100 large bottles of DARLINGTON'S PAIN-CURER, and finds it his only friend that affords him an immunity from disease, or rids him of it when he is attacked.

Mr. E. C. Kemp, Editor & Proprietor of the *Bengal Times*, writes from Dacca. "I have lately witnessed a speedy and complete cure of a swelled foot attended by great pain, for the removal of which DARLINGTON'S PAIN-CURER was prescribed. Swelling and pain abated after a couple of applications, and in about 4 days disappeared. This is one of several instances in which I have noted the efficacy of Darlington's Pain-Curer."

Capt. Heath of the Steamer "Bombay," a Master Mason, writes—"I gave a bottle of DARLINGTON'S PAIN-CURER to a friend of mine who was ill. It having relieved him greatly, he wrote to me for another bottle. Kindly let bearer have a large bottle of DARLINGTON'S PAIN-CURER."

DARLINGTON & CO.,
Dhurrumtollah Street, Calcutta.

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NEW GOODS! NEW GOODS!

FURNISHING DEPARTMENT.

F. W. BAKER & CO.

BEG TO CALL ATTENTION TO THEIR

Splendid Stock of Furnishing Requisites.

VELVET PILE AND TAPESTRY CARPETS, made to order in any size. HEARTH RUGS, Rs. 6-8 to 35 each. COIR MATS, Rs. 3 to 12-8. COCOANUT MATTING, Rs. 1-8 to 2 per yard. OIL FLOOR CLOTH, Rs. 2-12 to 3 per square yard. STAIR CARPETS, Rs. 1 to 3 per yard. SHEEP SKIN RUGS, &c., &c., &c. BRASS CURTAIN POLES, from Rs. 16 to 25 per set. BRASS CORNICING, Rs. 10-8 to each window. BRASS CURTAIN HOLDERS, Rs. 2-4 to 7-8 per pair. BRASS PURDAH RINGS, in all sizes. BRASS CURTAIN RINGS, &c., &c., &c.

A CHOICE ASSORTMENT OF

LACE, MUSLIN AND LENO CURTAINS, Rs. 7-8 to 30 per pair. PURDAH REPPS, DAMASKS AND CRETONNES, at all prices.

Our selections of these for variety, richness of design, and cheapness are unsurpassed.

We shall be happy to supply Estimates and send Patterns post-free to any part of India.

N. B.—SPECIAL RATES TO MESSES AND LARGE CONSUMERS.

Brussels Tapestry and Velvet Pile Carpetings.

An immense *stock* now on view, comprising the newest designs and in various qualities to suit all *Carpets* planned and made in the most economical manner, to avoid wastage, and ensure the fullest value to the purchaser.

The present stock is well worth inspection.

Cretonnes.

We have a very large stock in various makes and the newest designs for *Furniture, Purdahs, Long Curtains, Screens, &c.*

The largest assortment in India.

Window Curtains,

Lace and Muslin.

We have just received a new stock fully assorted, in new and handsome designs,

In great variety.

Blankets.

We are now showing our *new stock* of real Whitney Blankets in all sizes, also some fine Saxony Blankets very soft and fleecy.

Scarlet Blankets in various sizes, Infants' Coat Blankets.

Door Mats.

English—made from West India Fibre.

Strong Cocoa Fibre Mats, 32 by 20 inches.
" " " " 38 by 24 "
Best Cocoa Fibre Mats 32 by 20 inches.
" " " " 38 by 24
Cocoa Fibre Mats, with colored wool borders. Green, Blue, Crimson, &c.

In several sizes.

Half circle Mats, plain and bordered.

Hearth Rugs and Sofa Carpets.

Felt Carpets in several sizes, Felt Carpeting by the yard.

Purdah Repps.

Green, Blue, Crimson, Maroon, Plain, and Fancy Bordeaux Tapestry Repps, Goblin Tapestry Repps and several other Materials.

The largest and most varied Stock of Furnishing Drapery in India.

F. W. BAKER & CO.,

HOSIERS, DRAPERS, SILK MERCERS, &c., &c.,

NORTHBROOK HOUSE,

CALCUTTA. a-51

J. G. HANHART,

CHRONOMETER, WATCH AND CLOCK-MAKER,

NO. 13, GOVERNMENT PLACE, EAST,

Begs respectfully to announce the receipt Ex "Meinam" of a splendid Assortment

OF

CLOCKS, GILT, MARBLE, TRAVELLING, AND DRAWING ROOM, WITH PERPETUAL ALMANAC,

AND

A large assortment of TIME-PIECES of all descriptions and for all requirements.

Also some Gold and Silver Watches of English and Geneva Manufacture; Ladies' Gold Enamelled Diamond Set, Engraved Engine-turned and plain cases, Keyless Watches; Gentlemen's Gold and Silver Hunters and cut Hunters' Open-faced and Reversive Watches, Repeaters, Striking Hours, Quarters, and Minutes, Independent Seconds with Chronograph, Keyless Watches by James McCabe, William Webb, Thos. Russel and Son, &c., &c. Each Watch has its certificate signed by the maker. Also Railway, Racing, and Alarm Watches.

Also Ladies' Gold Guard and Neck Chains, Necklets, Chatelaines, Bracelets, Brooches, Earrings, Lockets, Charms, &c., &c.

Gentlemen's Waist-coat and Albert Chains, Breast Pins, Studs, Links, Scarf Rings, &c., &c., of the most elegant designs.

An extensive and splendid assortment of Musical Boxes recently received, some with full Orchestra accompaniments: others with Flute, Drum, and Bells; and Castanets accompaniments; also with Harp or Setara accompaniment; all of the very best description. a-17

The Indian Guarantee and Suretyship Association.

IS the FIRST PUBLIC COMPANY established in India to provide Security against Losses arising through dishonesty of persons holding situations of trust, and to obviate the inconvenience and defects of Suretyship by Private Bondsmen.

The Security of the Association is now generally adopted for European and Native Officers under Government and Public Companies.

Friends and Relations are relieved of the fear of those pecuniary losses to which persons are exposed who become responsible for the acts of others.

Moderate rates, according to the nature of the employment, on the amount of security required.

Premiums periodically reduced.

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9, Elphinstone Circle, BOMBAY,

OR,

F. A. COHEN,

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a-73 Agent, for BENGAL.

DUNN AND CO.

CABINET-MAKERS, UPHOLSTERERS,

AND

BILLIARD TABLE MANUFACTURERS

BY APPOINTMENT TO

His Excellency the Viceroy and Governor General of India.

Nos. 46 & 47 Bentinck Street,

CALCUTTA.

Every requisite in Household Furnitnre supplied at the shortest notice.

A large collection of ready-made Furniture available for selection.

Designs furnished for Furniture of special make.

The entire furnishing of house undertaken at the most moderate rates of charge.

Orders executed for Billiard Tables of all seizes and Billiard Table Requisites of all kinds; a large stock of both being always kept on hand.

Estimates supplied on application. a-10

NATIVE Princes, Chiefs, Noblemen, and Gentlemen, wishing political and other petitions and papers to be drawn up, are respectfnlly solicited to address themselves in writing to X, care of the Printer,

ESTABLISHED 1846.

DRUGGISTS' HALL,

35-36, College Street,

CALCUTTA.

Fresh consignments to hand ex S. S. "Eldorado," "Deccan," "Merkara" and "Sirdhana."

Patent Medicines.

DR. LOCOCK'S PULMONIC WAFERS.

For all diseases of the Breath and Lungs.

Price per phial Re. 1-4. *Packing As.* 2.

FRUIT JULIEN.

This new and wonderful preparation is the mildest Laxative, and at the same time the most harmless Purgative ever introduced, it will be found invaluable in all cases of habitual constipation, Piles, Skin diseases, Bile, Liver complaints, Headaches, &c., and all diseases to which young children are most liable.

Price per box Rs. 2. *Packing As.* 2.

JOHNSON'S SOOTHING SYRUP.

For children cutting their teeth.

This infallible remedy has preserved hundreds of children, when thought past recovery, from convulsions. As soon as the syrup is rubbed on the gums, the child will recover, being as innocent as efficacious. When infants are at the age of 4 months, though there is no appearance of teeth, one bottle of the Syrup should be rubbed on the gums to open the pores.

Price per phial Rs. 2. *Packing As.* 4.

POWELL'S BALSAM OF ANISEED.

This invaluable medicine has the extraordinary property of immediately relieving Coughs, Colds, Hoarseness, Difficulty of breathing and Huskiness of the throat. It operates by dissolving the congealed Phlegm, and thereby causes a free expectoration.

Price per phial Rs. 2. *Packing As.* 2.

DUSART'S SYRUP OF LACTO-PHOSPHATE OF LIME.

It is very efficacious in the treatment of childrens complaints. The child that does not find in its mother's milk, or in that of animals, the phosphate of lime necessary for the support and growth of the various parts of its body, borrows it first of all from the bones of its own skeleton which soon weakened, beeds, grows deformed, and inflames. Under the influence of this Syrup, administered several times a day, after meals, the muscles and bones are repaired, cheerfulness returns and the important work of Teething goes on regularly.

Price per bottle Rs. 2 Packing As 4.

Proprietory Medicines.

Dr. S. P. Bannerjee's Sanjivani.

It cleanses the blood of all its morbid and effete materials, and thus purifying the blood gives healthy stimulus to the nervous centres. It is marvellously efficacious in the following diseases:—Chronic fever, chronic indigestion, nervous debility, Piles, Dysmenorrhœa, Spermetorrhœa, Leucchorrhœa, Hysteria, &c.

Price per phial Rs. 4, *postage and packing Re.* 1

DR. GHOSE'S WATER PURIFIER.

Capable of purifying water within an hour.

Price Re. 1 *and Packing As.* 2.

DR. GHOSE'S OXYGENINE.

The long sought antidote for the most fatal poison of Asiatic cholera.

Price per bottle Rs. 2-8, *and packing As.* 4.

Aerated Waters.

Cash rates. Rs. As. P.

Soda water,	per doz.	...	0	12	0
Lemonade	,,	...	1	0	0
Tonic	,,	...	1	0	0
Roseade	,,	...	1	8	0
Gingerade	,,	...	1	4	0

} bottles returning

Wholesale rates on application. Price list supplied to Moffusil dispensaries and medical practitioners.

Moffusil orders promptly executed when accompanied with remittance or on a respectable reference in Calcutta.

GOBIND CHUNDER DUTT & CO.,
Proprietors.

W. BIRD,
Superintendent.

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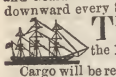

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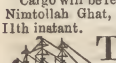

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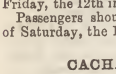

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EDITED BY KRISHNA BIHARI SEN, M.A.

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Editorial Notes.

THE Rev. C. H. Spurgeon, we are glad to learn, has thoroughly recovered his health, and has begun to preach at the Metropolitan Tabernacle, London.

THE Duchess of Edinburgh was in the Winter Palace at St. Petersburg on the occasion of the terrible attempt to destroy the Imperial family. When asked by her husband to return to England, she refused to leave her royal parents at this time of danger and domestic suffering.

THE Pope has raised his voice against divorce. In an encyclical addressed to the Catholic world he vehemently denounces the looseness of Christian nations on the subject of marriage, and advocates the permanent conservation of the nuptial ties. The letter, we believe, is written in the interests of France where, sooner or later, a bill for divorce will be brought before the legislature.

AT the Lawrence Memorial Meeting, lately held in London, Dean Stanley spoke of Lord Lawrence's personal character in these terms:—"Among the most striking features of Lord Lawrence's character were his presence of mind, courage, and promptitude in doing that which he deemed best. These features in his character procured for him the name of 'Iron John;' but—and this was the most important consideration—he was a man who followed in the deepest, strongest, and at the same time, simplest form the dictates of the Christian religion; and it had been said of him that through his life 'he feared man so little, because he feared God so much.'"

THE late Theodor Goldstucker died in 1872. It is a great pity that since his death no attempt has been made up to perpetuate his name except by the mere publication of the "Literary Remains of the late Professor Theodor Goldstucker" in two volumes by his friend, Dr. Reinhold Rost, the accomplished and learned Librarian of the India Office. We are glad to learn that a movement is being set on foot to commemorate the noble efforts of the Professor in the cause of Oriental Research. Professor Goldstucker's Sanskrit English Dictionary itself would have been a lasting monument of his genius, if opportunity had been offered to complete the huge undertaking. Still the 440 pages of it, which have been printed, and which do not reach to the end of the first letter of alphabet, form an indispensable book of reference to every Sanskrit student.

THE Police will have rather hard work to do shortly if it is called upon to clear the city of all "Calcutta inebriates," as our brother, the *Bombay Guardian*, is pleased to call the Brahmists. The best way to arrest the growing nuisance is, we believe, to close the large grog-shop down Amherst Street, which supplies the Brahmos with intoxicating wines and spirits, and sends them out reeling and dancing and yelling through the streets, quite "incapable of taking care of themselves," and disturbing the peace of Christian neighbourhoods. It is really too bad that while the *Indian Mirror* is so puritanical as to refuse advertisement of wines in its columns, the party it represents should be so addicted to drink. Our contemporary, after condemning these "inebriates," goes on to quote, as evidence, a recent Brahmo hymn, in which the following words occur:—"Moses dances, Jesus dances, with hands up-lifted, *inebriated* with love." So the Brahmos are in good company, though drunk!

WHILE reading Rajah Sourindro Mohun Tagore's Ten Avatars, we were struck with the powerfully accommodating character of Hinduism. Among the incarnations of Vishnu, as every one knows, is Buddha or Sakya Muni, and our first exclamation on seeing his picture was—what on earth could give him the character of a Hindu god? The explanation was simple. Hinduism, while it persecuted, knew also how to conciliate. Hence while it fought with Buddhism, it acknowledged its power by giving its founder a place in the pantheon. Quite inconsistent, some would say. But the apologists of Hinduism maintain that Vishnu purposely allowed his creatures to become atheists in order to show the power of his love. The policy is very much like that which a Christian clergyman lately attributed to Satan, namely, of having made the Brahmos good and powerful only that they might be the means of sending a large number of people to hell.

THE British Indian Association has declared its conservatism by presenting an address to Sir Richard Temple on the eve of his departure for England. At other times the presentation of an address like this would have borne no significance except such as attaches itself to ordinary demonstrations of loyalty on the part of the people. But coming as it does at the time of a great political election, the action of the British Indian Assciation will be construed into a party move conceived and executed in the interests of the Government of India. Sir Richard Temple, will not be slow to make a political capital of the affair. Standing on behalf of the Conservatives and vindicating the policy of the Ministry, he will no doubt represent the people of India as hearty supporters of the present Government. Thus Mr. Lal Mohun Ghose will be speaking in one strain, and Sir Richard Temple in another. The ex-Governor of Bombay will have moreover one advantage: he will represent the British Indian Association and thus completely neutralise the work done by Mr. Ghose.

THE Reverend editor of the *Bengal Magazine* seems determined to revert to his old position of supplier of stale and vulgar jokes, which please no body but himself. We are, however, ready to overlook inoffensive raillery. But we must decry puffing and pretensions. We are told that the Editor's "title to the holy ministry is to-day as valid as that of the Archbishop of Canterbury." Nay more, he is like St. Paul who gained his "livelihood by making tents." This is horribly presumptuous, to say the least. What if the primate left his high office and took an appointment as clerk in some London shop? What if St. Paul renounced both preaching and tent-making in quest of a fat salary? Why talk of "title," Reverend Sir? We admit your title, and do not for a moment dispute it. You shall be "Reverend" to the end of the chapter, though you may cease to preach and open a shop. Father Vernier is, we believe, a wine merchant at Monghyr. Is he also to be compared to the Archbishop and to St. Paul? Making wine is perhaps not less apostolical than "making tents." We are assured that the Editor "exercises his ministry whenever he finds an opportunity." Query,—How often does that opportunity come?

THE Duc d' Audiffret Pasquier is a newly-elected member of the French Academy, Paris. On the occasion of his reception as a new Academician, which took place in the presence of a select and aristocratic assemblage, he made a vigorous but interesting speech. Dwelling on education, he strongly condemned Rousseau's theory of bringing up a child without friend, family, or country, and in ignorance of the very name of God, and made the following very pertinent and instructive remarks:—"Education is a work of authority and respect. The idea of

God cannot be banished from it, because it is the source of all authority, Christianity being, according to M. Guizot's fine expression, the greatest school of respect the world has ever seen. Religious instruction alone imparts the spirit of self-sacrifice, the great virtues, the lofty thoughts; it alone penetrates to the conscience, and makes life bearable without a murmur against the mystery of human condition. For nations, as for men, moral education makes their strength and greatness. Among the Romans, under the Republic, instruction was weak, beliefs strong, morals austere. They conquered the world, and left on the conquered peoples an impress which centuries have not effaced. Was it not under the inspiration of her religious faith that mediæval France did the grand things recorded in our glorious annals?"

—:o:—

Sir Richard Temple, in the course of his speech at the Byculla Club Dinner, gave utterance to a very deep and weighty opinion which we should like our rulers to take to heart. He said:—"If you wish a policy to be successful, you must induce all those concerned in carrying it out, and those who are to be affected by it, to thoroughly and sincerely believe in it (cheers), and unless you succeed in inspiring that belief, you will never succeed in administration. (Applause.) Therefore, let me say that the first duty of us all—no longer of me, but all of you—in the future, will be to look to public education. Educate the Natives, and show an example first of all that you yourselves believe in the education which you impart, and if that education is to be such as we can stand by, then it must consist not only of the arts and philosophy and moral training, but also instruction in physical science." How different the tone which our rulers adopt in speaking of public education. The Government employs a costly educational machinery for the people, and at the same time its members lose no opportunity of carping at Native education. They make educational speeches, and then ridicule the educated Natives. What Sir Richard Temple said is very true. If you wish a policy to be successful, you must believe in it. That is to say, if you wish to make your educational scheme successful, you should not maintain the Presidency College on the one hand, and abolish the Delhi College on the other, but must maintain both.

—:o:—

The manœuvring in politics that goes on at the several continental courts of Europe may be studied with interest by every reader of contemporary history. It had been taken for granted that when the next great war came to pass, Germany would fight with Russia, and, as a matter of course, France would join Russia. The alliance between the three powers also, namely, Russia, Germany and Austria, had proved a veritable bugbear to England before the Russo-Turkish war. We find now that the popular delusion on both these subjects has been rudely dispelled. Austria and Germany have allied themselves, leaving Russia alone, while France has given an open affront to the latter power by flatly refusing to extradite Hartmann, the person who was implicated in the attempt to assassinate the Czar at Moscow. The result is a temporary alienation between the two powers. The Russian Government has withdrawn its ambassador from Paris, and thus for a time Russia is alone on the whole continent. It is a triumph of the policy of Prince Bismarck to whom an alliance between France and Russia was a terrible bugbear. We cannot suppose that any of these complications will lead to war. Russia is too much occupied with home affairs to think of fighting with other countries. The increase of the German army may have rendered a collision probable; but as there is no hope for an alliance between Russia and France, Prince Bismarck's diplomacy, we believe, has saved Europe from another war. The increase in the strength of the German army, as a late speech from the German throne paradoxically maintained, was sanctioned in the interests of peace.

—:o:—

Lord Lytton delivered an excellent speech on Thursday last at Dr. Sircar's Science Association. In the course of his remarks, in which he highly complemented Dr. Sircar and Father Lafont, he dwelt upon the advantage of cultivating positive science, and pointed out the mischief done to India by the adoption of defective methods in investigation. Lord Lytton took the position of a scientific theist, and in a passage full of grace and real eloquence said that the real purpose of science was to bring man's life into harmony with the purposes of God's will. When the day for the fulfilment of this idea comes, rival theories, whether theological or philosophical, will be silenced like "silenced war ships" fighting through a mistake. The whole passage is beautiful, and we reproduce it here:—

> Those truths (which belong to science) have not, indeed, been revealed in thunders from Olympus, or from Sinai. They have not been borne by angels over starlit deserts to Arabian seers—they have not been confided in mystic whispers through the midnight palms of Indian ascetics, but they are disclosed, and are in daily and hourly process of being disclosed, little by little, slowly it may be, often interruptedly, sometimes painfully, but always steadily and still more and more, through the simple medium of patient, earnest effort and honest careful human inquiry, not for the exclusive practice of this or that particular race, not for the exclusive establishment of only this or that particular creed, but for the common and impartial benefit of all human races alike. (Loud cheers.) Well, then, I must say, ladies and gentlemen, that the founders and supporters of this institution are, I conceive, doing here in this Province of Bengal all that in them lies to advance for their countrymen in India, the advent of that day, yet distant no doubt from us all, but still not invisible to the eye of faith, when man's life may, perhaps, by a more positive knowledge of the nature of God's works, be brought into more positive harmony with the purposes of God's will (cheers)—that day when all rival theories, whether theological or philosophical, whose conflicting interpretations of that Divine purpose still conscientiously, but inevitably, tends more or less to separate race from race, and man from man,—will, let us hope, in the dawning light of that larger day, exchange repentent greetings with each other like silenced war ships, whose commanders, after mutual midnight battle, behold at daybreak flying from every masthead when the great sunrise, as it grows, reveals to them the errors of the darkness of night, the same honored ensign of their common sovereign.

DANCING IN THE BRAHMO SOMAJ.

—o—

We are seriously suspected of dancing. Some of our respectable critics are very much scandalized at the idea. We cannot blame them. The word dancing has been of late frequently used in our hymns, and in one remarkable hymn the greatest saints and prophets are conceived as performing a mystic dance around the spirit of Hari, who himself partakes in the enjoyment. Now, dancing is by the majority of our countrymen considered such a grotesque and undignified thing, and in other countries, it is so often confined among the frivolous and gay, that to indulge in the idea that saints and prophets can dance is to indulge in a sort of sacrilegious heresy. In spite of the unfavorable associations which the exercise of dancing carries at the present time, it is, however, a curious thing that in every religious community, at apostolic times, dancing has formed a part of pious excitement. The psalms of David, the strains of the Bhagavat and the songs of the Sufis most copiously use the figure of dancing. And modern poets, far from dropping the figure, have used it even more extensively. The fact is-from the ecstacy of joy, from the excitement and enthusiasim of the heart, the idea of dancing cannot be severed by the human imagination. And we Brahmos forming no exception to the law of human nature, have used the figure along with the rest of the world. We have not directly or indirectly encouraged the practice of dancing among our friends, nor do we remember ourselves to have cultivated the art of dancing in private or public. But we do know from observation and experience that, at times, the heart of man in the midst of devotional exercises attains to such a state of exultation, joy, and unbounded excitement, that no expression so fully indicates the flow of feelings and the movements of thought as the word dancing. That dancing with us means no physical eccentricity will be easily perceived when we say that the word is used in relation to departed souls, who have *no bodily forms*, who are conceived by us *spiritually*, and who cannot dance, therefore, as men can. When we say Moses dances, or Sakya dances, our whole meaning is that their spirits are in the midst of the intensest activity of celestial joy and enthusiasm. This meaning comes out even more fully and unmistakably when the process of dancing is not only applied to Moses, Sakya, and Chaitanya, but extended to the heavens, to the earth, to the moon and Hari. The whole universe is described as passing through a mystic gyration of figurative dancing. When a man's heart dances with joy, the whole creation seems to partake in the movements of his spirit, heaven and earth seem to be thrilling with his excitement, and in his heightened state of feelings, nothing is more natural than to say all the saints dance, all heaven and earth are whistling away in a maze of delight. To those who do not know the enthusiasm of piety, such language appears exaggerated and improper.

NO SECTARIANISM.

—o—

God save us from the sin of sectarian rancour! We count it as a privilege that we are not fault-finders, but recognise only the truth that is in other religions. Who are we that we should sit in judgment over men superior to us in every quality and virtue which we may call our own? Great men come gifted from heaven, and to say that any one among them is false or that he is an impostor, is to sit in judgment over God. We often hear Christians abuse Mahomed as an impostor. Why? Is there one among the ordinary Christians or are there many among the extraordinary ones who possess the same power, ability or talents that Mahomed had? Is there one among them who can, within a moment, establish his supremacy over millions of men—millions who owe to him everything that is good or noble in them? Before proceeding to criticise Mahomed, we should first be sure that we are fit judges of him. One has as much right to call Mahomed an impostor as he has to call Shakespeare a fool or Newton a dunce. The very same feeling of antipathy is manifested by Hindus, whenever they speak of Christ. We submit both Christians and Hindus have misread the spirit of their masters. If Christ, Mahomed and Chaitanya had been contemporaries, they would have embraced each other as sons of the same Father and bearers of messages from the same Master. In Heaven's Durbar are seated all these great souls. They give out the same sound and never contradict each other in spirit. They appear to be jets of the same fountain, drawing their supply of water from a common reservoir. We believe the time has come when we should cease to reverence one man exclusively. This sectarian spirit has been the bane of the world. Jealousies, bloodshed, wars and dissensions are the consequences of the world's sectarian creeds. A higher philosophy, a nobler ideal is necessary for the peace and well-being of nations. Many of our Christian well-wishers have expressed their disappointment that we have chosen this creed for ourselves. They would like that we should become Christians. Well, we accept the spirit of Christ, but not that of Christians; we call Christ our master, but not those that are named Christians. Christ can give peace to the world, but not Christianity, because Christianity is one-sided, and it is jealous of other creeds and other prophets. We are sure that this spirit which we are talking of—this spirit of catholicity and truth-seeking—will be ultimately accepted by the world. Sectarianism will disappear, and in its place will grow a catholic church which will embrace all countries and nations. India especially is bound to accept this spirit, for India will not accept Christianity. We say this in all deference to the Christian missionaries who have done so much to preach it to the people. India will accept the spirit of Christ, but it will never exchange one sectarian creed for another. Give it something better—a faith which will remove race-antagonism and disunion, a faith which will unite its various nationalities and remedy the various evils inherent in her constitution, and such a religion the country is sure to accept. But if conquerors and conquered, Christian and Heathen, Brahmin and Sudra, twice-born and Mlechcha, heaven and hell—if such terms still exist, better that she should remain as she is than that a state of things should be brought in which would only perpetuate her present evils. A religion of love, which will teach her toleration and brotherhood, is the cry of India, and such a religion is theism.

"I AM MEEK AND LOWLY."

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Many people call Christ proud and arrogant, because he made use of these expressions. To us they are a precious argument for his humility. If Christ had not called himself meek and lowly, we should have been slow to believe in the general humility of his character. As a rule, the world often misrepresents the nature of true humility. What ordinarily goes by that name is not, indeed, a virtue, but a cloak for hypocrisy and insincerity. When a man calls himself the lowest of the low and abases himself before others in a variety of ways, he may and does all the while retain the consciousness of his superiority, and is aware that he is not speaking the truth. Humility in his case is an instance of amiable hypocrisy. The study of great men and prophets very clearly proves that if there is any virtue more prominent in their character than any thing else, it is this humility, meekness or lowliness combined with the utmost self-assertion. The world mistakes this latter for arrogance, while, in reality, it is nothing but the expression of truth. Great men know themselves thoroughly well—they know their own weakness and strength. While they dwell upon their strength, they must necessarily betake themselves to what is called self-assertion, for it is the very self which they bring with them to this world, and if self is discarded, they discard the very purpose for which they come here. At the same time, they are conscious of their weakness as men, and self-knowledge takes the form of that humility which constitutes so rich a feature in the character of every great man. *We* mistake meekness for self-assertion, because we do not know ourselves. Ordinary men do not know where lies their strength and where their weakness. What is weakness they consider to be strength, and *vice versa*; and it is precisely this ignorance of self which gives rise to those false sentiments of the heart known by the names of pride, conceit, vanity and arrogance. The recent pilgrimages of the Brahmo Somaj to the prophets have indicated this element in their character in no unmistakable manner. Every great religious hero of the world has boldly proclaimed his meekness and lowliness. Socrates boldly called himself the wisest of men, at the same time that he confessed his own ignorance. Here was the highest instance of self-assertion combined with superlative humility. The Athenian philosopher had certainly no self, or if he had, it was full of ignorance and unworthiness; and it was because he was firmly persuaded of this that he consciously made room in the mind for the light of Heaven which gave him his wisdom. It was the same renunciation of self that characterised the life of Sakya Muni. Our Indian prophet thought that self was the cause of all the misery of the world. As he expressed it, the conditions of individuality are the conditions of sorrow. What we call our own—our wealth, happiness, friends and relations—is the cause of sin or misery. He, therefore, eschewed self altogether, and having nothing to be proud of or to call his own, he attained to *nirvana* or the highest happiness. Buddha's greatness consisted in this renunciation of self. To Christ this abnegation of individuality was the only clue to his greatness. He sacrificed his self and surrendered everything to God. What was self in him was *nirvaned* or extinguished, and what was good was God's. Hence along with his humility was the sublime consciousness of his being one with the Father. There is thus a wonderful unity in prophet life. The same sublime fact came out of the lips of different men born in different ages—a fact which furnishes us with an explanation of the character of all great men. It shows that great men are great, only because they have renounced self, and become little in their own eyes. To us it is an eloquent exposition of the doctrine of true piety. Whoever wishes to be good, great, or virtuous, should learn to eschew his individuality. He should be taught to think that he is nothing, and in proportion to this consciousness is the influx into his soul of genuine piety and love.

SAKYA FESTIVAL.

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The pilgrims met again last Sunday, and after a prayer and hymn went up, and bowing reverently at the gate, entered the place of worship. After the usual adoration and meditation, the Minister offered a prayer, of which we give a brief resume below:—

O thou Ancient God, riding upon one age thou goest into another. The age of Buddha, twenty-four centuries ago, thou hast brought unto as to-day. Father, thy child Sakya Muni reposes in thy breast with his calm, serene countenance. May his spirit pervade our hearts! A great hero, he was the incarnation of asceticism. May we be as he was! It was Goutama, O God, who went out bravely as a great leader leading his followers out of the Egypt of Hinduism, a new Israel, rejoicing in the renunciation of the Vedas and Brahminism, caste and priestcraft. In the spirit of asceticism he also renounced worldliness and bade adieu to his family and friends. As he cultivated self-denial he extinguished one after another all the desires and propensities of the mind, all cares and anxieties, and found inexressible tranquility in *nirvana*. His peace he desired to share with others. And so successfully, O God, did thy blessed child diffuse the new gospel of *nirvana* that almost half the world embraced it in the course of time. Lord, we all need true extinction, the extinction of sinful propensities and desires, and of self—the very root of misery and unhappiness. Our hearts are always burning in the fire of passion; extinguish this carnal fire with the waters of ascetic wisdom.

Venerated spirit of Sakya Muni, tell us how thou didst attain asceticism. What was it that made thee so high a pattern of spirituality and meditation and self-abnegation, and made thee rise far above all ascetics? How didst thou train thy heart to be so kind towards others, not forgetting even the lower animals? Child of Hari, tell us thy sacred biography, thy inner life, and teach us the secret of that final beatitude, *nirvana*.

O Merciful God, we feel we are secret enemies of Buddha, for we are not kind to men nor to animals; we do not sympathize with human suffering and distress as we should; we do not seek earnestly to extinguish in ourselves and others all worldly notions and desires and self-seeking; we do not seek *nirvana*. Father, make thy child our friend, and help us to be as kind, as pure-minded and as unworldly as he was. Teach us to sit under the tree of asceticism as he did, and so conquer carnality and sin, self and matter that we may find peace in

nirvana. God of Goutama, wholly extinguish our sin and sorrow, and grant unto us true Buddha wisdom whereby we may be led into those regions of tranquility where virtue and vice, pleasure and pain are all lost in self-extinction.

Brahmo Somaj.

THE pilgrims proceed to the asram of the ancient Rishis this morning.

THE next Vernal *Utsab* will be held at the Brahma Mandir on Friday next, at 7 P.M.

AT the Theological Institution held at the Albert Hall, on last Wednesday evening, the Minister delivered a lecture on "The Spirit of Moses in India."

SOME of the Bengali sermons and prayers of the minister are being published in the form of pamphlets. They will be issued in parts. Intending subscribers should enquire at the Mission Office, 6, College Square.

AS a proof of our unpopularity caused by the recent vagaries and eccentricities of Brahmo devotees, we may state it as a fact that invitations are pouring in from the Mofussil, requesting the Brahmo Somaj of India to send out missionories. The expedition especially is in great demand. Letters have been received from Commilah, Dacca, Berhampore, Rampore Haut, Gya, &c.

A HINDU correspondent of the *Banga Bandhu* of Dacca says:—"It would be a great boon to the world at large if you could adopt the name of *Brahma Panthi* and thus practically separate yourselves from the sceptic community of the so-called Brahmos. Some sceptics have brought down odium on the name 'Brahmo.' The mere uttering of this name produces a recoil in men's hearts. * *"

THEOLOGICAL INSTITUTION.

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THE opening meeting of this Institution for the new session was held at the Albert Hall on the 14th January last. The Rev. C. H. A. Dall was unanimously voted to the chair.

Babu Protap Chunder Mozumdar rose and said:—Gentlemen, I have been requested by your Chairman to speak out my mature thoughts on the subject of the Theological Institution. I do not know whether my thoughts will be mature, but I shall certainly speak them out as they occur to me at the spur of the moment. The theistic church in India is not yet developed sufficiently to be able to make any recognised contributions to the theologies of the world. But as in my opinion there are not many theologies but one theology, as there are not many gods but one God, that universal theology claims to represent the beliefs and the aspirations of all men. And in that sense the Brahmo Somaj, too, has contributed its quota to the formation of the future religion of the world. It appears to me that the future religion of the world must have for its basis something quite different from what now forms the foundations of men's beliefs. Bear in mind, gentlemen, that though the decisions of the intellect be at such premium at the present moment, they shall not be allowed in the end, as they are now allowed, to arbitrate upon the pretensions of real and abiding religion. St. Paul, in his epistles to the Romans, speaks of justification by faith, and rests the whole system of apostolic Christianity upon the foundation of faith only. But when the religion of St. Paul penetrated into Greece, Rome, and Alexandria, and had to fight with imperial forms of error, it made great concessions, and was compelled to give that supremacy to reason which Greek dialectics, Roman jurisprudence, and Alexandrian philosophy demanded from it. From that early time, therefore, faith made a fatal compromise with reason. With the advance of centuries the spirit of heathen philosophy only made deeper impression upon the theology of the Christian churches, and faith had to borrow its most effective instruments from the sanctuary of the Goddess of Reason. In the middle-ages the entities and quiddities of schoolmen hovered round the altar of Aristotle's Logic, and Reason secretly framed the counsels of the learned orthodoxies of the day. Coming out from that mediæval gloom to the scientific light at the present times, we are alarmed to discover that reason not only holds her ancient sway, but throwing away the flimsy disguises of the past, openly avows her omnipotence, and looks down upon faith with an air of scornful superiority. Intellect is not only the arbiter of religion, but relegates the faith of mankind either to empty emotionalism or the nervous ganglia. True though it be that men like Tyndall and Spencer admit the necessity of some kind of religion, yet that religion has no basis of its own, apart from the intellect—nay, hardly even an existence out of the condescending grace of a dominant materialism. Gentlemen, this must not be. If your Theological Institution is destined to have any value or exercise any influence upon the faith of your countrymen, you must build your theism upon a separate and everlasting foundation. That foundation is the foundation of faith. Faith to you must be a world by itself, having its own facts and laws, its heigths and depths. Faith must be to you a living, palpable, undoubted force, able to cut through the gordian knot of doubt and ignoraace, to dispel the mists of proud intellectualism, and the delusions of an inglorious worship of atoms and protoplasm. Faith to you must be a vision which sees with the singleness of the spirits' eye, and penetrates into the uncertainties of things. Faith to you must be a field of perpetual culture, pregnant with the future religion of the world. Faith in what? Faith in the primitive force of the universe, which philosophers trace in the operations of matter and mind; which poets behold in the round ocean and the light of setting suns; and before which the fatalist crouches down in abject terror. The theory of forces is engaging the attention of some of the first thinkers of the age. Forces are found to be convertible and continually simplifying, so much so that the eminent Dr. Carpenter resolves all forces in creation to the will-force of the Creator. If our faith was firmly planted upon this all-pervading will-force, and we beheld and realized it in the forces of our body and mind, well might we declare with our spiritual forefathers that God is the eye of the eye, the ear of the ear, the life of the life and the mind of the mind. The perception of this great and universal force that penetrates into all things is alone competent to solve the mysteries of the modern philosophy of Perception. The missing link between matter and mind, between religion and science, between a carnal and a spiritual life is found and restored in a deep and practical faith, in the force of divine will and presence in all things and in all thoughts. Fellow theists, thus form faith the basis of your religion and of all your life.

Babu Krishna Bihari Sen rose to say that when he had been asked to speak a few words on the occasion, he at once chose the "Comparative Metho" for the subject of his remarks. He chose it not that he knew much of it, but he was convinced that it was the theme which might most properly be discussed on the present occasion, as the leaders of the Brahmo Somaj had taken a line of thought which the comparative method alone could sufficiently strengthen and justify. He began by alluding to the observation made by Lord Lytton at a Convocation of the University to the effect that England was bound to impart to us the positive method in exchange for the numerous gifts in religion, literature and science which she had received from the east. But far more than the positive, was the comparative method needed by us as the method which had done more to change the aspects and destinies of educated society than any other means or appliance of science which the civilization of the present century had evolved to solve the hard problems of the age. Now the comparative method was based upon the positive, and if they carefully studied the tendencies of scientific thought, they would find that in politics, law, physical science and religion an effort was everywhere made to construct society upon a new basis, and so to harmonise the conflicting interests of various nationalities as to bring them under a uniform law of reciprocal action or interaction properly so called. It was in this way that upon physiology was based the science of comparative physiology, and upon philology the wonderful science of comparative philology; and it was the same spirit which had recently impelled Sir Henry Maine to announce the formation of comparative jurisprudence, and the same craving for unity that had rendered the science of comparative religion so clearly a necessity for the world. Each of these subjects came within the domain of science properly so called, for each required of its investigator that he should depend entirely upon one law, that of the inductive method and its generalisations, to arrive at truth. By induction we discover truths which are unknown by means of truths which are known. The comparative method avails itself of all these truths, and by a further exercise of generalization, comparison and imagination seeks to apply them to the whole face of nature, seeking by this means to attain to a unity of all the forces and phenomena that present themselves to it. The speaker explained how, in this way, great truths had been attained in connection with the sciences already named. But the grandest truths and discoveries were still reserved for one science, and that was the science of religion. The discovery of the new method had opened a new world to the student of theology. The prevalent religions had hitherto been intolerent, local and mutually exclusive. But the science of religion has taught us that no religion is the exclusively favored of Heaven, that the religious instinct is the same in all men, and that truths are to be had from all religions. In the domain of science the least object has an interest all its own. To the physiologist the smallest insect has a value fully equal to that possessed by the most developed species of animated nature. To the philologist the language of the savage is as much precious as Sanskrit or Greek. Similarly to the student of comparative theology, no religion is without interest. The simplest fetish is as much an index to human development as our highest conception of God. Since the same wants and aspirations fill the human breast, it is not wonderful that the manifestations of them through external symbols should partake of a similar nature. We thus come to the second great truth taught by comparative theology. As there is truth in every system of faith, there is a fundamental truth which is common to all the religions of mankind, civilized or uncivilized, and that is the idea of the Infinite. The popular belief that the original object of worship was an inanimate object, and that monotheism had grown out of this is based upon a wrong conception of human nature. It is in the nature of things impossible that the human mind, however unlettered or untutored should find in a single inanimate object all those sources of inspiration which inform it of a world beyond. There is nothing in a stock or stone *per se* to inspire wonder or adoration in the human mind. Fetishism was a subsequent abuse of the religious instinct—an abuse which sought to give form and shape to the innate feeling of wonder which filled every mind when contemplating the mysteries of nature. The untutored mind associates with the powers of nature some power greater and vaster than its own, and this power, relatively to its own ideas of space and time, is infinite. Even when the object worshipped is a fetish, the force which is embodied therein is infinite. It may be held absurd to say that an idol embodies infinite power. Yet if the religious conceptions of polytheists were analysed, it would be found that the main idea running underneath them omnipotence and omnipresence, in a word, infinity. It may be said also that the infinite is too abstract a conception to be realised by an untutored mind. Well, we should make all allowances for education, and say that to a savage whose knowledge of the universe is confined to the four corners of his small island, the power he worships is for all practical purposes infinite to him. Men's idea of the infinite begins where their kuowledge ends. Now knowledge is a relative term. Our knowledge is more extensive than that of the savage. To us the Infinite God seems to be more powerful than electricity, more extensive than the solar and stellar worlds, more ancient than the geological ages, while to the savage intellect, the deity is only brighter than the sun he sees, more powerful than the winds which blow over his hills, more extensive than the boundaries of his island, and more ancient than his ancestors. It is the idea of the infinite in both cases.

The science of religion thus teaches us two lessons: (1) that no religion is absolutely false, and, therefore, conversely, that every religion has some truth in it; and (2) that the idea of the infinite is common to all religions. Carrying these two truths to their legitimate conclusions, we find that eclecticism is the only logical outcome of the comparative method. The students of the Theological Institution are expected to apply the comparative method to all their studies and researches on this subject They would find it to be the "open sesame" to the vast treasure house of nature. To find the fingers of God moving through the pages of history, to detect His almighty hand ordaining events in nature, to discover the manifestations of His will in all the mighty changes, revolutions and convulsions of the world, these are some of the grand results to be expected from the application of this method. The positive method has given birth to the com

parative, and who knows that the comparative will not soon give birth to a superlative?

Babu Keshub Chunder Sen followed the last speaker in his remarks on method in theology. He spoke of the certainty of religion as a science and the unity of truth in the various religions of the world. He expressed his hope that the comparative method would lead in the course of time to Eclecticism, which he regarded as the Superlative method. It would not do simply to compare theologies theoretically. It was necessary to compare all religions practically, and cultivate in life, in a liberal and eclectic spirit, the leading principles of each. He hopefully looked forward to a comprehensive system of clectic religion as the consummation of theology.

The Chairman in substance said:—To the several speakers he tendered the thanks of all present. He had listened with pleasure and instruction to their remarks. The opening of a course of lectures, like the one now proposed, was the seedtime and inauguration of, God only knew how rich a harvest. Seed rice was good, but seed-thoughts were better. The one was for the body, the other for the soul, the one was temporal, the other eternal. He was delighted —charmed—with the wide-armed catholicity of the course to be here pursued. Here was a welcome for sincere theists of every school. As a Christian theist he met the Brahmo Theists' invitation that he should himself be one of the lecturers, with a cordial amen, so he it. Together, they were resolved to plead with one voice against atheism, polytheism, pantheism. Against this infernal trinity the banner of our victory bears the three-fold truth of the Kingdom of God, given in the unmistakable words, Brotherhood, Soushup, Fatherhood, Fraternity, Childhood to God, and His paternity gave us the true—the only possible religion.

Correspondence.

[*We do not hold ourselves in any way responsible for the opinions of our correspondents.*—ED., *I. M.*]

A REPLY TO "J. T. T."

TO THE EDITOR OF THE "INDIAN MIRROR."

SIR,—I propose to animadvert briefly on the "Palpable Contradictions" brought forward by "J. T. T.," as it is not fair to your paper even that they should be allowed to pass unnoticed. Unbelief is a powerful solvent, and can destroy pretty nearly everything, including God. So my remarks will not prevent false inferences; but I hope to show that the language of Holy Scripture does not justify these attacks. Contradiction, No. 1, is *not* a contradiction at all (*contra dico*, to speak against one self.) St. Luke does *not* say that His parents "immediately after" the Presentation took Him back to Nazareth. The words are, "and when they had performed all things, they returned." There might be a shorter or there might be a longer interval between their having accomplished their religious duties and the return. The Evangelists wrote with a purpose; it was not essential to St. Luke's purpose to relate the descent into Egypt; (perhaps he knew that it had been related by St. Matthew, at any rate the Holy Spirit knew) it *was* essential, so far as we can judge, that he should speak of these two things Christ's obedience to the law, and Christ's lowly sojourn in Nazareth.

On letter No. XV. What prevents us from believing that Satan has great power, even over the bodies of men? Have not even men discovered some of the laws of electricity, sound, light and heat, by which they can perform what our forefathers would have deemed to be miracles? "J.T.T." appears to believe in the existence of Satan. What does he think that he is? Surely something more than man. The gospels nowhere say that Satan appeared in a visible form, and it is only a matter of inference that his words were audible. When it is said that God spoke to the prophets, we do not necessarily suppose that he spoke audibly.

But the carrying to the Temple roof and to the top of a high mountain are spoken of as objective facts. In these days we hear much of mediums being lifted up in the air.

"St. Mark was not only utterly unaware of the fact, but distinctly declares that Jesus did not fast." Indeed! I give the original of St. Mark, and leave your readers to judge:—"And He was there in the wilderness forty days, being tempted of Satan; and was with the wild beasts; and the angels ministered (or were ministering) unto Him." Notice,

1. Our Lord's fasting was not "the most important item of the whole transaction," but His being tempted. It was usual for holy men of old to fast, and if Moses and Elias had fasted each for forty days, the former apparently for two such periods, it was not surprising that Christ should do so.

2. We are not told in what respect the angels were ministering to Him. It may have been as in His Agony, when it was certainly not with earthly food. (St. Luke xxii., 43.)

3. It is not necessary to suppose that they were ministering to Him during the forty days: See St. Matthew's account. "Then the devil leaveth him; and lo, angels came and were ministering to Him." Same word, same tense from which we may infer that in St. Mark too, the ministering was subsequent to the temptation. Jesus was certainly God incarnate, who for our sakes humbled Himself to become Man, and to be tempted, and to be outwardly in the power of Satan. Was He also crucified? Did He die and was buried?

Let me ask "J. T. T." if he believes that God is omnipresent, and that every sin of deed, word, and even thought, and every blasphemy is committed in the very Presence of his Divine Majesty? If it be so, it is only greater condescension and self-restraint that He should have allowed Satan to have such physical power over Him.

These are all the letters of this writer's that I have seen. We can disbelieve, if we will; it is as easy as falling down the shaft of a mine, and we can believe, if we repent and endeavour to return to where we were "twenty years ago" with the help of God's grace.

Yours, &c.,
Y. Z.

LETTER TO JESUS.

To Jesus Christ
Formerly of Nazareth, now in Heaven.
(Wherever his holy spirit may be)

My Lord Jesus,

I am a poor persecuted Hindu, give ear to mine entreaty. My lord, my master, I know thou wilt love me tenderly and help me readily if I go to thee. But how can I go? It is, therefore, best to write. Will these words reach thee? is the question. Perhaps not, says my desponding heart. Yet must I write. For, O Jesus, my heart overflows with thoughts and feelings. To thee, whom I love as dearly as my life, and whom I have revered from early boyhood, I must open my heart, and be relieved. How gloriously thou didst finish thy life and allow thyself to be crucified on the cross by thine enemies! How I wish I could learn patience and resignation at thy feet! I am in trouble, and my heart is sore perplexed because of the darts of my numerous enemies. My Hindu fellow-countrymen hate me, because I love thee. They cannot bear to hear even thy name, and will not allow me to read the Gospel. How many copies of the Bible have I purchased, but alas! they have burnt them all. They cruelly persecute me, and treat me as a mean outcast. When I weep and cry they say,—why not go to your Christ and seek relief? My parents, my brothers and sisters, my wife and all my kinsmen are against me. And yet I love thee; thou art so sweet to me. I must love thee though the world should desert me. Good Lord Jesus, all this I understand and can tolerate. But why do thy people, who call themselves Christians, persecute me? I have done them no harm; I always love thy missionaries and apostles, and honor them. But from thy people I get no welcome return. They will not teach me, they will not speak to me of thy divine life and character, they have no kind word for me. They revile me most wantonly. They kick me, a poor sinner at thy feet, and show me no compassion. Because in their unfounded dogmas and pretensions I have no faith (Jesus, thou knowest I am right), therefore they lash me mercilessly every now and then. One or two kind Christians treat me generously. Oh! how grateful I feel to these honored servants of my Christ! But others, a whole host, hate me as a thief and an impostor, and will not allow me even to utter thy name, for they say I am a blasphemer and a vile miscreant. Friend of my heart, am I really so vile that I am not worthy to take thy holy name on my lips? Yes, I am. Yet must I love thee, for thou hast placed me under the shadow of thy feet. If men hate me, surely my Jesus, thou wilt not hate me. Wilt thou? Say,—no, and comfort me. Or, if possible, come from thy heavenly mansions, and plead my cause before thy people. They gain nothing by attempting to crush this little reptile. I too am serving thee according to the light in me. I too am trying, though unworthily, to advance thy cause in this land. But I can assure thee, my master, none molests us so much as those who profess to be thy disciples They love thee, I too love thee. My love may be less warm than theirs, but it is not less sincere. If thou comest into my heart, thou shalt see this. If I cannot love thee more than I do, it is because I am a sinner. But why shall this poor sinner be persecuted by thy people? Ah! how many others there are who are suffering, as I am suffering, because they do not believe and feel as these Christians do. O Christ, come; O my Jesus, do come on receipt of this, if possible, or send a gracious line in reply by return of post. I am troubled, greatly troubled, O blessed spirit in heaven. As I write, my heart is aching, and my eyes are shedding tears. Alas! alas! how long will my poor soul suffer for the sake of that love which I hear to Jesus! Lord Jesus, it will not be good for thy cause in India, if we are thus maltreated by thy people. Let them do their work. We offend them not, we oppose them not. May we, O Jesus, love thee and honor thee and magnify thee as the Great God, thy Father, has taught us. Good Jesus, consult thy Father, for it is a serious question, and then let me know if anything ought to be done to prevent this cruel persecution, and help Hindu Theists like myself to follow thee and prepare the way for the Kingdom of Heaven in this land. I again say (excuse reiteration) I much prefer thy coming over and personally helping us in the midst of our troubles. What about thy second coming, O Jesus?

A HINDU IN TROUBLE.

CHRIST AS A *VAIRAGI*.

TO THE EDITOR OF THE "INDIAN MIRROR."

SIR,—I believe it was the Rev. T. J. Scott of Bareilly, who, some time last year, openly denied that Christ was an ascetic. Mr. Scott in this denial not only gave out his own ideas but spoke as a representative man—representing the views of the majority of Christians, in regard to Christ's asceticism. For I know there are a great many Christians in this country, who repudiate the idea of an ascetic or *Vairagi* Christ as false and quite unfounded. To many such a bold and definite denial may seem convincing; but if they do but take the trouble to refer to the pages of the Bible, they will find that the denial is as groundless as it is arbitrary. They will find in the gospel passages which unmistakably testify to the truth of the assersion that Christ was an ascetic. But, Mr. Editor, before entering into the discussion of this important and delicate question, it is fair that I should explain the term, "ascetic." What do we mean by "ascetic"? It is nothing but what we express in our mother tongue by the word, *Vairagi*. In the absence of any very precise word in English expressive of the meaning of *Vairagi*, we have hit upon "ascetic," which very nearly, though not exactly, implies what we mean. But what, after all, is *Vairagi*? Derived as it is from the Sanskrit *Vairagya*, meaning the state of being without any attachment for the things of this earth, (*Sk. be*=without, void of; *Sk. rag*=attachment, regard) the word means a person who possesses such a state of mind. Asceticism or *Vairagya* is then nothing but a peculiar attitude of the mind devoid of all desires and attachment for this world. And as a natural outcome of this mental constitution, the ascetic is seen practically to deal with and speak of things of this would in a way quite different from worldly-minded men. An ascetic is quite indifferent to the concerns of this life, he takes no thought for the morrow,—what he shall eat or what he shall put on. He cares not for the pleasures of this world; on the contrary, he willingly denies himself the comforts and pleasures of life, and even food and drink in order to attain spiritual blessings; he roams about here and there, doing the will of the Father, and knows not where to lay his head, and plunges in deep devotion and communion with the Most High. To an ascetic, riches and poverty, prosperity and adversity are all alike. For no condition of life—however desirable or undesirable, according to the popular conviction of men—can either elate him or make him despondent. The even tenor of his soul continues unaffected by the ever-shifting vicissitudes of life. Such is, I believe, the Brahmo estimate of Christ's character, and to this conception is due the origin of the use of such expressions as "ascetic Christ," the *Vairagya* of Jesus, &c. If our Christian brethren like, let them object to the application of the particular term; but as to the spirit of the thing, there can be no doubt whatever. For did not Christ live in the world quite unlike

other men? Are there not ample records of his dealings and utterances which clearly show that he himself practised and encouraged others to practise this asceticism? Yes. We read in Matthew: "And when he (Christ) had *fasted* forty days, and forty nights, he was afterwards an hungred." (Chapter IV., 2.) What does this "fasting" mean? Moreover, we find that he fasted, not only himself, but encouraged others to *fast* in a right spirit: "Moreover when ye *first*, be not as the hypocrites," (Chapter VI., 16-18.) Again: "Howbeit this kind goeth not out but by prayer and *fasting*." (Chapter XVII., 21.) Is not *fasting*, I ask, an *austere* practice?

Christ says: "The son of man hath not where to lay his head," (Chapter VIII., 20.)

Besides these practices, there are abundant evidences of his ascetic nature and habit of life in his teachings to his disciples. For was it not Christ that said: "Lay not up treasures upon earth," * * "Take no thought for your life, &c." (Chapter VI, 19 and 25.) Further on, while sending forth his twelve disciples to preach, he charges them thus:—"Provide neither gold, nor silver, nor brass in your purses, nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves." (Chapter X, 9 and 10.) One more quotation: "Jesus said unto him (a young man) if thou wilt be perfect, go *and* sell that thou hast, and give to the poor." (Chapter, XIX, 21) In the same chapter, 29th verse, Jesus says: "And every one that hath forsaken houses or brethren, or sister, or father, or lands for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." These quotations will, I am sure be sufficient to confirm my position. But, Mr. Editor, to many the thought may very naturally suggest itself, why, in the face of these direct and unequivocal evidences, Christians are so anxious to deny the truth? Is it that they cannot fully comprehend the idea? That can never be, for it is so plain that they do not require any depth of knowledge and extraordinary power of intellect to understand it. But I suspect the real truth of the case is this, that their best interests are involved in this denial. It strikes me that, if they are ever to preach Christ as an ascetic, they will have to entirely change their modes of life.

Yours, &c.,
A SEEKER AFTER TRUTH.

20th March 1880.

Literary, Scientific, &c.

We learn that two valuable fragments in Greek of St. Paul's Epistles have been discovered by an Italian priest in the binding of an old Greek manuscript in the ancient liberary of St. Ambrose, on Mount Athos.

Dr. W.B. Richardson has, so says the *World*, at last decided what to do with the wines left to him by the late Sir C. Trevelyan, so that the terms of the bequest may be complied with. He will have them all submitted to chemical analysis, with the view of determining the nature of the principle which gives to each its particular flavour.

The Marquis of Hartington, as Lord Rector of the University of Edinburgh, has offered a prize of 25 guineas annually during his tenure of office, for the best essay on an historical subject. The following is the subject of the essay for the present year:—"The Influence of Oratory in Different Ages and Countries."

The number of newspapers has been estimated at 23,290 by a German journal. Europe claims 13,600, and of these the largest number 3,775, are published in Germany, and England comes next with 2,599; then France with 2,000; Italy with 1,226; Austria 1,200; and Russia 500. In America the number is calculated at 9,129; in Asia 388; in Africa 50; and in Australia 100.

Science is, indeed, achieving miracles in the Nineteenth Century. For we read of a proposal to warm a town in America by means of steam. The municipal authorities of Cincinnati have passed a resolution permitting a system of pipes to be laid down in the streets with a view to warming the houses and public buildings of the city by steam. A Joint-Stock Company have undertaken to carry out the scheme on what is known as the Holly System.

The German Antiquarian Commission are working with success in Greece. Among other objects discovered are numerous fragments hitherto missing in the Metope reliefs, a deeply-carved stone representing a very antique picture of a lion, the first specimen of the kind hitherto found, further, a head of the younger Faustina, which exactly fits a torso unearthered some time ago. Among the foundations of the Temple of Hera, there have been dug up a large number of very ancient votive offerings in bronze and terra-cotta. On the western side of the Altis, a gateway leading to the north, has been brought to light, and numerous new discoveries of remains of buildings have been laid bare near the Byzantine Church.

At the Victoria Philosophical Institute, London, Mr. Hormuzd Rassam lately read a paper on Recent Assyrian and Babylonian Research illustrated by maps and specimens, in which, after sketching the route which a traveller would take from Aleppo by Diarbekir, Mussul and Bughdad to Nineveh, he gave a full account of his explorations in Nineveh and Babylon, with a description of the different ancient sites existing there at present. At the close of the paper a cordial vote of thanks was accorded to Mr. Rassam, whose explorations have been one more step in the direction so strongly recommended by the Institute, namely—"a thorough inquiry, including careful and systematic explorations in Assyria" with the aim of gathering from various sources, especially from ancient monuments, information that will throw greater light upon the earliest days of Chaldean history.

A correspondent sends us the following Arithmetical problems with their solutions which we have no doubt will be read with interest:—

"To find the date of the Hindu Almanac, corresponding to the English date.

Subtract 78 years, 3 months, 13 days from the numbers expressing the Christian era, month and date, and the result will give the Sakabda, month and date required; *e. g.* suppose the date proposed is 1st July 1880, *i.e.*

1880	7	1
78	3	13
1802	3	18

It shows that the corresponding date is the 18th of Ashar 1802. Conversely, if we add 78 years, 3 months, 13 days to the numbers expressing Sakabda month and date, the result will show the corresponding date of the English Almanac.

But owing to the different lengths of months, the date thus found may differ from the exact date by a day or two. To guard against such error, we must see whether this date is the same day of the week as the proposed one; if not, change the date accordingly.

To find what day of the week a given date of the English Almanac is:

Divide the number expressing the era by 400 and take the remainder. Subtract the digit in the hundred's place from it, and add ¼ of the first remainder (rejecting fraction if any), the date and a certain constant quantity to the result. Divide this sum by 7, and the remainder will indicate the day required.

Constant quantities are 0, 3, 3, 6, 1.4.6.2.5.0.3, and 5 for various months respectively from January. But if the year in question be a leap year, subtract one from the result for the months of January and February only.

E. G.—Find what day of the week the 1st of July 1880 is

400)1880	
4—280	
digit in hundred's place ...	2
	278
¼ of 280	70
date	1
Constant quantity for July	6
	7 | 355
	50-5

This shows that the date in question is the 5th day of the week, *i. e.*, Thursday.

N, B.—If the date proposed be one before the 2nd of September 1752 (when the new or Gregorian style was adopted in England) add to the era its ¼, the date, constant quantity as before, and 4 more. Then divide the result by 7, and find the day required.

To find what day of the week a day of the Hindu Almanac is.

Add ¼ of the Sakabda to it, and substract from the result 1·1000 of itself. Add to this 1·100 of the Sakabda, the date and a certain constant quantity. If the decimal part be more than ·75 (*i.e.* indicate more than midnight) increase the integral part by one, otherwise reject it. Then divide the result thus found by 7, and the remainder will indicate the day required. Constant quantities are 1·22, 4·17, ·6, 4·25, ·7, 3·73, 6·15, 1·03, 2·5, 3·83, 5·28 and ·11 respectively for various months, from Baisakh.

E. G.—Find what day of the week the 18th Ashar 1802 is

	Sakabda 1802
¼ of it	450·5
	2252·5
Substract 1·1000 of it	2·2525
	2250·2475
1·100 of Sakabda	18·02
date	18
Constant quantity for Ashar	·6
	2286·8675

Now since the decimal part is more than ·75, increase the integral part 2286 by one, and we have 7) 2287

326-5

This shows that the 18th of Ashar is Thursday.

N. B.—If, however, the Bengali era be given, add 516 to it to get the corresponding Sakabda.

PUBLIC ENGAGEMENT.

THEOLOGICAL INSTITUTION.

On Wednesday next, at 5-30 p.m.—Rev. C. H. A. Dall will deliver a lecture at the Albert Hall on "Christ."

Calcutta.

The Maharajah of Cuch Behar is expected to return to Calcutta to-day from Cuch Behar.

It is rumoured that on the removal of the Civil Engineering Department of the Presidency College to Sibpore, early next month, the office of the Director of Public Instruction, now located in Chowringhi, will be removed to the Presidency College buildings.

At the Hindu School theatre, on Friday last at a meeting of the National Indian Association Babu Bhairab Chunder Banneji, Pleader, High Court, read a paper on "Bengali Literature." A number of European ladies and gentlemen were present on the occasion. The Right Rev. Lord Bishop of Calcutta was in the chair. The lecturer dwelt chiefly upon the condition of the literature of Bengal during the latter part of the fifteenth and the beginning of the sixteenth century, and passed hurriedly over modern times, reserving the latter part for a fuller discourse on a future occasion. The Right Rev. Chairman remarked that the life of national literature depended greatly upon the life of the nation, and *vice versa*. The literature of a nation, he said, embodied within itself the accumulated wisdom of certain eventful periods of its existence, along with a history of the troubles and struggles through which it had to pass. Speaking of the present condition of Bengal, His Lordship remarked that it was a period of transition, and as such the literature that was being developed at the present day should be kindled and awakened with the sentiments of great and noble men, struggling for the good of the country; it should also embody the patient and faithful researches of men in the domains of science and philosophy. Such a literature, he said, would be solid food for future generations.

THE BLOCHMANN MEMORIAL FUND.

This fund arose, to a considerable extent, from small contributions made by Mahomedan pupils of the late Henry Blochmann, the loved Principal of the Madrissa College. It reached, in all, four hundred rupees. The Treasurer, Rev. C. H. A. Dall, put this money on permanent deposit in the Oriental Bank. The Manager, M. Harper, allows it to bear interest at five per cent. This gives, in perpetuity, twenty rupees a year, for a Blochmann Medal, the first to be given (at the Madrissa) at the end of August next.

Selections.

THE POWER OF "GOOD SPIRITS."

—o—

(*Lancet.*)

With the aid or under the influence of "pluck," using that term in a modern sense and in irelation to the daily heroism of life in the midst of difficulties, it is possible not only to surmount what appear to be insuperable obstructions, but to defy and repel the enmities of climate, adverse circumstances, and even disease. Many a life has been saved by the moral courage of a sufferer. It is not alone in bearing the pain of operations or the misery of confinement in a sick room, this self-help becomes of vital moment, but in the monotonous tracking of a weary path and the vigorous discharge of ordinary duty. How many a victim of incurable disease has lived on through years of suffering, patiently and resolutely hoping against hope, or, what is better, living down despair, until the virulence of a threatening malady has died out, and it has ceased to be destructive, although its physical characteristic remained? This power of good spirits is a matter of high moment to the sick and weakly. To the former it may mean the ability to survive, to the latter the possibility of outliving, or living in spite of a disease, It is, therefore, of the greatest importance to cultivate the higest and most buoyant frame of mind which the conditions will admit. The same energy which takes the form of mental activity is vital to the work of the organism. Mental influences affect the system and a joyous spirit not only relieves pain, but increases the momentum of life in the body, The victims of disease do not commonly sufficiently appreciate the value and use of good spirits. They too often settle down in despairwhen a professional judgment determines the existence of some latent or chronic malady. The fact that it is probable they will die of a particular disease casts so deep a bloom over their prospect that,through fear of death,they are all their lifetime subject to bondage. The multitude of healthy persons, who wear out their strength by exhausting journeys and perpetual anxieties for health is very great, and the policy in which they indulge is exceedingly shortsighted. Most of the sorrowful and worried cripples who drag out miserable lives in this way would he less wretched and live longer if they were more hopeful. It is useless to expect that any one can be reasoned into a lighter frame of mind, but it is desirable that all should be taught to understand the sustaining, and often even curative, power of "good spirits."

THE POPE'S ENCYCLICAL ON DIVORCE.

—o—

[from the "times" correspondent.]

Paris, Feb. 18.

This evening's *Monde* publishes the Pope's encyclical on marriage, which occupies nine of its columns. After a long review of marriage, from the Garden of Eden to the present time, with a view of showing that the jurisdiction in this matter appertains to the Church, not to the State, the Pope condemns the tendency of legislators to allow divorce. He says :—

"At the end of last century, when France was not only troubled, but set on fire, and when entire society was profaned by triumphant atheism, divorce was sanctioned by law; and now men decide to revive that law, because they desire to expel God and the Church from human society, foolishly fancying that in such laws must he sought thesupreme remedy for the daily increasing corruption of morals. It is scarcely necessary, indeed, to expatiate on the pernicious consequences of divorce. By divorce conjucal bonds lose all stability,mutual affection is impaired, infidelity is shockingly encouraged, the care and education of children are imperilled, pretext is furnished for the dissolution of human society, seeds of discord are sown in families, and the dignity of the wife is lessened and lowered, for she runs the risk of being abandoned after serving man's passion. And as nothing tend more to ruin families and States than corruption of morals, it is easy to see that divorce is fatal to the prosperity families and peoples, for it is the result of moral depravity, and experience shows us that it opens the door to still greater private and public moral depravity. That these evils will increase is evident when it is considered that divorce once allowed, there will remain in future no barriers strong enough to keep it within the fixed limits originally assigned it, for the force of example is great, the influence of the passions is still greater, and owing to these incitements the unbridled desire for divorce daily becoming more general, must invade a greater number of minds like a contagious malady or a river bursting its embankments and overflowing on all sides."

After citing ancient Rome in proof of this,as also Protestant countries like Germany and America, where divorce, at first limited, has been so extended that all right-thinking men deplore the depravity of morals and the laxity of the laws, the Pope continues :—

"The same thing happened in Catholic countries, the numberless inconveniences resulting from which far surpassed the expectations of legislators. A large number of persons criminally set themselves to invent all sorts of fraud and malice, and either by invoking ill-treatment, or insults, or adulteries, they invented pretexts for breaking the marriage bond when tired of it ; and public honesty was so deeply imperilled hy this state of things that a reform of the laws was deemed urgent by all. And who would venture to doubt that divorce laws, if re-established in our days, would produce equally sad and disastrous results ? The schemes and decrees of man cannot change the character and form things have received from nature. They, therefore, ill-understand public interests who fancy the real character of marriage can be perverted with impunity, and who, disregarding the sancitity of religion and of the sacrament, seem desirous of currupting and distorting marriage more shamefully than the Pagans themselves. If, therefore, their designs are not changed, familes and human society will have cause for constant fear of falling into an abyss of conflicts and struggles,which has for some time been the aim of the pernicious sects of Socialists and Communists. This plainly demonstrates the absurdity and irrationality of seeking the safety of society in divorce, which will rather he its certain ruin."

The Pope then urges that his predecessors were the champions not only of the Church, but of civilization and humauity, in refusing divorces to powerful princes, such as Henry VIII. of England, Nepolean I., &c.; but that the Church mitigates the prescriptions of its own laws when called for by serious reasons.

After exhorting the bishops to impress on their flocks the legislative and judicial power of the Church as regards marriage, the Pope thus concludes:—

"It also behoves every body to know that, if among Christians any union occurs between a man and woman apart from the sacrament. that union has neither the character nor the value of a real marriage, and though it may conform with the civil laws, it nevertheless has no other valve than that of a ceremony or usage introduced by civil law. Civil law can only command and administer things which marriage entails in the civil order, and which evidently cannot happen if their true and ligitimate cause—that is to say, the nuptial tie—does not exist,and it is of the greatest moment that all these things should be well-known to the persons married, and be explained to them and impressed on their minds, so that in this they may obey the laws, the Church itself not being opposed to this,because it desires that the effects of marriage he safeguarged in all their parts, and that children may have nothing to suffer. But amid the many confused doctrines which are being every day more and more diffused, it is likewise necessary to know that no power can desolve among Christians a ratified and consummated marriage, and that consequently such persons who, for any reason whatsoever, contract a new marriage before death has put an end to the first, render themselves guilty of a manifest crime. But if things come to such a point that life in oommon becomes intolerable, then the Church allows separation of the parties, and provides every care and remedy to lessen the inconveniences of the separation, and it never ceases to work for the restoration of the concord it never despairs of. But these are extremes, and it is easy to avert them if husbands and wives, instead of letting themselves be carried away by passion, reflect maturely on their duties, on the noble causes of marriage, if they consequently married with proper intention ; and if they did not precede marriage by a long and continual series of misdeeds which excite the anger of God. And, in short, the tranquil and peaceful constancy of marriages will he ensured,if they seek the spirit of life in religion, which renders the soul valiant and strong, and which enables personal defects, like difference of character, the weight of maternal cares, solicitude for the education of children, the reciprocal sufferings of life, to be borne, not only with patience, but also with good will."

Darlington's Pain-Curer has been dfoun to be a certain cure for Pains in the Backs, Lumbago, Pains in the Chest, Sore Throats, Coughs, Colds,Tightness of the Chest, Headache, Toothache, Neuralgia, Colics, Rheumatism, Paralysis, Pains in the Groins, Contracted Joints, Gout, Sciatica, Bad Legs, Bad Breasts, Swellings, Old Sores, Piles, Ring, worms, Pimples, Freckles, & Eruptions on the skin,

THE STORY OF AN OLD WORLD AGNOSTIC.

—o—

(*Fortnightly Review.*)

Long ago Brahma-datta was King in Benares, in the land of Kasi. At that time the Bodhisatwa was conceived in the womb of his chief queen, and on the naming-day they called him Prince Mahingsasa. When he could run alone, another son was born to the King, whom they called the Moon Prince. And when he could run alone the mother of the Bodhisatwa died, and the King appointed another lady to he chief queen. She became very near and dear to the King, and in due course she had a son, whom they called the Sun Prince. When the King saw his son, he said in his delight, "My love, for this son I will give you whatever you ask !" But the Queen postponed her choice to some more suitable time, and so kept the gift in reserve.

And when her son had grown up, she said to the King, "Your Majesty, on the day my son was born, offered me anything I would ask. Give me the kingdom for my son!"

"My two sons," said the King, "are glorious as pillars of fire ! I cannot give your son the kingdom." And he refused her. But when he found her beseeching him again and again, he thought, "This woman may devise some mischief against the boys." And sending for his sons, he said to them, "My children, when the Sun Prince was born I pledged myself to grant a boon ; and now his mother is demanding the kingdom for him. I am not willing to grant this ; but womankind is cruel—she may plot some evil against you. Do you retire into the forest, and when I am dead, rule over this city, our family's hereditary right." Thus weeping, and lamenting, and kissing their foreheads, he dismissed them.

Now the Sun Prince himself was playing in the palace yard, and saw them descending from the palace after taking leave of the King, and perceiving how the matter stood, he said to himself, "I, too, will go with my brothers," and went away with them.

They entered the Himalaya Mountains, and the Bodhisatwa, leaving the path, sat down at the foot of a tree, and said to the Sun Prince, "Dear Son, go to yonder pond, and first bathe and drink yourself, and then bring us too some water in the leaves of the lotus plant."

Now that tank had been granted to a water-sprite by Wessawana (the king of the bad fairies), Wassawana saying to him, "All those who go down into this pond, save only those who understand divinity, are your prey ; but you have no power over those who do not enter the water." Thenceforward the evil genious asked all those who went down into the water what were the divine beings, and devoured those who did not know.

Now the Sun Prince went to the tank, and without hesitation decended into the water. And the evil genius seized him, and asked him, "Do you know what beings are divine?"

"The gods," said he, "are the Sun and the Moon."

"You don't know divinity !" was the reply ; and dragging him down, he put him in his cave.

Holloway's Ointment and Pills.—Female Complaints.—On the mothers of England devolve much and serious responsibility in securing for their daughters robust health; frequently alas ! thoughtlessly sacrificed by culpable bashfulness at a particular period of life, when all important changes take place in the female constitution, upon the management of which depend future happiness or misery. Holloway's Pills, especially if aided with the Ointment, have the happiest effect in establishing those functions, upon the due performance of which health and even life itself depend. Mother and daughter may safely use these powerful deobstruent remedies without consulting any one. Universally adopted as the one grand remedy for female complaints, these Pills never fail, never weaken the system, and always bring about the desired result.

The Bodhisatwa, finding that the Sun Prince delayed, sent the Moon Prince. The evil genius seized him, and asked him, "Do you know what beings are divine ?"

"Certainly I do ! The divine being is the far-spreading sky," answered he.

"*You* don't know divinity," said the genious ; and seizing on him too, put him in the same place.

And when he, too, delayed, the Bodhisatwa, thinking some accident must have happened, went there himself. Seeing the mark of both their footsteps, as they had gone down, he was convinced that the pond must be haunted by a demon, and took his stand with girded sword and bow in hand. The water-sprite, seeing that the Bodhisatwa did not enter the water, took the form of a woodman, and said to him, "Well, my man, you seem tired with your journey. Why don't you get into the pond, and bathe, and quench your thirst, and then go on merrily eating the edible stalks of the water-lilies?"

When the Bodhisatwa saw him, he knew "this must be the demon," and he called out, "It is you who have seized my brothers !"

"Certainly, it is I !"

"What for ?"

"I have been granted all who go down into the pond."

"What, all !"

"All save only those who know theology."

" And is, then, theology any good to you?"

"Yes, it is."

"Well, if so, I will teach you divinity."

" Speak, then, and I shall hear who have the nature of gods."

"I would tell you who they are," said the Bodhisatwa, "but I am all unclean."

Then the demon bathed the Bodhisatwa, and gave him food, and brought him water, and decked him with flowers, and anointed him with perfumes, and spread a seat for him in a beautiful bower. The Bodhisatwa seated himself with the demon at his feet, and saying, "Give ear, then, attentively, and hear who it is that have the real attributes of god, " he uttered this stanza:—

"Pure men, and modest. kind and upright men, These are the so-called divine beings in the world."

The genius, when he heard the discourse, was converted, and said, "Oh, Pundit, I have received peace through you ! I will give you one of your brothers ; which shall I bring ?"

"Bring the younger."

"Pundit, you know all theology, but you act not up to it."

"Why so ?"

"Because in passing over the elder, and telling me bring the younger, you do not pay the honor due to seniority."

"I both know theology, O demon, and walk accordingly to it. It is on this account that we came to this forest. For him his mother begged of our father the kingdom, and our father, unwilling to grant the boon, permitted us for our own safety this life in the forest. That lad came here all the way with us. Should I now say, 'A demon has eaten him in the wilderness,' who would believe it ? Therefore is it that I, fearing reproach, tell you to bring *him*."

"You speak well, teacher, most well ! You not only know theology, but walk according to it," said the water-sprite, honoring the Bodhisatwa with believing heart ; and he brought his two brothers and gave them over to him.

Then the Bodhisatwa said to him, Friend, it is by the evil you have done in a former birth that you are born as a demon, feeding on the flesh and blood of others. Yet now you still sin. This your sin will prevent your being saved from hell. Henceforth, therefore, put away sin, and do good." And he succeeded in subduing him.

After converting the demon, he continued to dwell in that very spot, under his protection, until, one day, observing the stars, he found out that his father had died. Then, taking the water-sprite with him he returned to Benares and assumed the sovereignty, and appointed the Moon Prince heir-apparent, and the Sun Prince Commander of the Forces. And for the sprite he had a residence prepared in a pleasant spot, and made arrangements so that he should get the best flowers and food supplied to him. And ruling the kingdom in righteousness, he passed away according to his deeds.

Advertisements.

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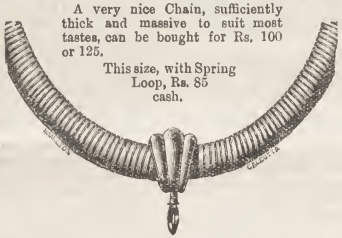

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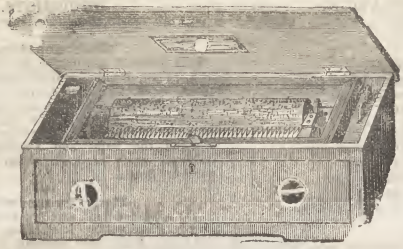

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4. Bassanto.
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Harp or Setar Box No. 1073½, playing 6 Bengali tunes, 1st series.

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3. Kaffee.
4. Jhinjuttee.
5. Bhoirabee.
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2. Bhoirabee.
3. Kaffee.
4. Jhinjuttee.
5. Bhoirabee.
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Box No. 1077, playing 6 Bengali tunes, 3rd series.

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3. Hilli Milli Punnya.
4. Denga Chate Ayore.
5. Kia Hoga Bhola Janee.
6. Khambaj.

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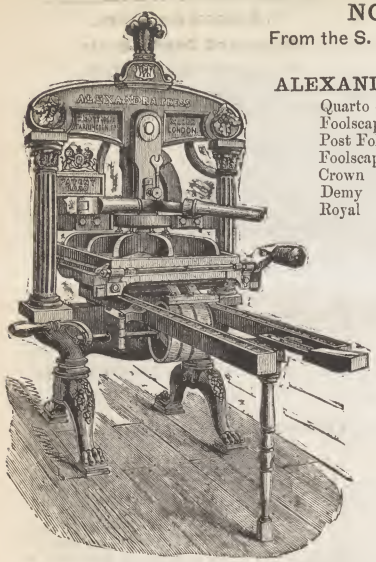

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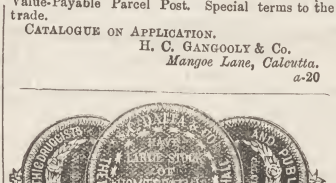

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FRUIT JULIEN.

This new and wonderful preparation is the mildest Laxative, and at the same time the most harmless Purgative ever introduced. it will be found invaluable in all cases of habitual constipation, Piles, Skin diseases, Bile, Liver complaints, Headaches, &c., and all diseases to which young children are most liable.

Price per box Rs. 2. *Packing As.* 2.

JOHNSON'S SOOTHING SYRUP.
For children cutting their teeth.

This infallible remedy has preserved hundreds of children, when thought past recovery, from convulsions. As soon as the syrup is rubbed on the gums, the child will recover, being as innocent as efficacious. When infants are at the age of 4 months, though there is no appearance of teeth, one bottle of the Syrup should be rubbed on the gums to open the pores.

Price per phial Rs. 2. *Packing As.* 4.

POWELL'S BALSAM OF ANISEED.

This invaluable medicine has the extraordinary property of immediately relieving Coughs, Colds, Hoarseness, Difficulty of breathing and Huskiness of the throat. It operates by dissolving the concaled Phlegm, and thereby causes a free expectoration.

Price per phial Rs. 2. *Packing As.* 2.

DUSART'S SYRUP OF LACTO-PHOSPHATE OF LIME.

It is very efficacious in the treatment of childrens complaints. The child that does not find in its mother's milk, or in that of animals, the phosphate of lime necessary for the support and growth of the various parts of its body, borrows it first of all from the bones of its own skeleton which soon weakened, beeds, grows deformed, and inflames. Under the influence of this Syrup, administered several times a day, after meals, the muscles and bones are repaired, cheerfulness returns and the important work of Teething goes on regularly.

Price per bottle Rs. 2 Packing As 4.

Proprietory Medicines.

Dr. S. P. Bannerjee s Sanjivani.

It cleanses the blood of all its morbid and effete materials, and thus purifying the blood gives healthy stimulus to the nervous centres. It is marvellously efficacious in the following diseases:—Chronic fever, chronic indigestion, nervous debility, Piles, Dysmenorrhœa, Spermetorrhœa, Leuchorrhœa, Hysteria, &c.

Price per phial Rs. 4, *postage and packing Re.* 1

DR. GHOSE'S WATER PURIFIER.
Capable of purifying water within an hour.
Price Re. 1 *and Packing As.* 2.

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The long sought antidote for the most fatal poison of Asiatic cholera.
Price per bottle Rs. 2-8, *and packing As.* 4.

Aerated Waters.

Cash rates. Rs. As. P.

Soda water,	per doz.	...	0	12	0
Lemonade	„	...	1	0	0
Tonic	„	...	1	0	0
Roseade	„	...	1	8	0
Gingerade	„	...	1	4	0

bottles returning

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Moffusil orders promptly executed when accompanied with remittance or on a respectable reference in Calcutta.

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Proprietors.
W. BIRD,
a-11 *Superintendent.*

THE undersigned beg to inform the Public that they have the undermentioned goods in large quantities in stock, and orders supplied,—and contractor.

Pewter Bed Pans, Urinals, Spirit Lamps, Syringes from ¼ oz. to 3lb., Mugs, Salt Cellars, Ice Moulds, Pint Measures, Wine Coolers, Imperial Gallons, Freezing Pots, and other Pewter Articles of every description.

Terms—CASH.
Price moderate.
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a-78 **1, Bentinck Street, Calcutta.**

COOKE & KELVEY,

20, OLD COURT HOUSE STREET, CALCUTTA,
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WACTH-MAKERS TO H. E. THE VICEROY OF INDIA.

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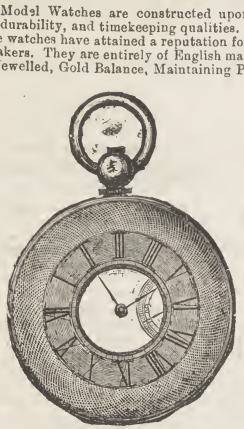

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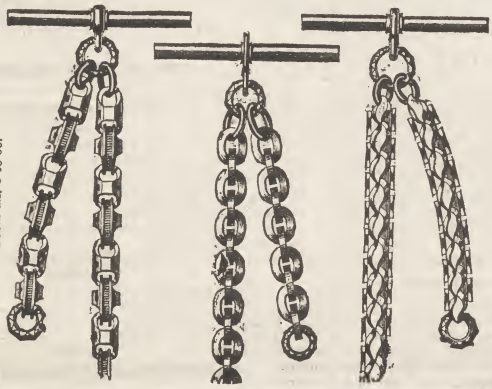
For the drop pieces attached to the Chains we have a splendid variety of Lockets, Seals and Keys in pairs or single, Pencil Cases, Charms, &c. From Rs. 5 to 60.



A NEW INVENTION
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Shows the time by night as well as day, without the aid of Artificial Light.
Rs. 50.

The attention of the Native nobility and gentry is invited to a magnificent selection of massive elegant Gold Guard Chains of pure quality and exquisite workmanship.

COOKE & KELVEY,
CALCUTTA.

a-9

Notice.

The Hookah-shop carried on by Radha Nath Chowdhry, in Jorasanko, has been removed to 81, Bentinck Street, and will henceforward be to conducted by the undersigned.

A large assortment of Bengalee and Mahomedan shaped Hookahs of new designs just to hand at moderate prices. Inspection invited.

Prices ranging from Rs. 2 to 10 each, inclusive Chillam.

ISSUR CHUNDER BEED,
81, Bentinck Street, Calcutta.

a-36

NATIONAL BANK OF INDIA LIMITED.

THE Bank's present rates of interest are.

On Twelve Months' Deposits	5%
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Special rates are allowed on Deposits for short periods.

On Current Accounts Interest at 2% is allowed on the *daily* balances over Rs. 1,000 and under one lac.

J. WINDRAM,
Manager

a-34

NO MORE PAINS!!!

DARLINGTON'S PAIN-CURER

WARRANTED to cure pains of every description arising from whatever cause, on any part of the human frame. A certain cure for Pains in the Back, Lumbago, Pains in the Chest, Sore Throats, Coughs, Colds, Tightness of the Chest, Bronchitis, Diptheria, Headache, Toothache, Earache, Deafness of the ear, Neuralgia, Colics, Rheumatism, Paralysis, Pains in the Groins, Contracted Joints, Gout, Sciatica, Bad Legs, Bad Breasts, Swellings, Old Sores, Ulcers, Piles, Ringworm, Pimples and Eruptions on the Skin.

Pains of every description have been cured by the outward application only of this medicine, when all the skill of the medical art has been tried without effect.

Per bottle Re. 1, Large side Rs. 2, packing As. 8
DARLINGTON & CO.
Dhurrumtollah Street, Calcutta.

*** The words Pain-Curer and No More Pains!!! are our trade marks. Unprincipled parties infringing on our trade rights will be criminally prosecuted.

☞ ☞ Beware of a base worthless fraudulent, native imitation of Darlington's celebrated Pain-Curer.

☞ CAUTION TO THE PUBLIC. Beware of ignorant imitators who cannot express their thoughts in their own words, but servilely imitate Darlington & Co.

☞ Call for DARLINGTON'S PAIN-CURER and see that you get it. Thousands of Testimonials of the marvellous cures by this remedy.

Mr. George Ostocke, Manager, Collingeerah Indigo Concern, N. W. P., took a large bottle of DARLINGTON'S PAIN-CURER, found it efficacious, & twice sent orders for half a dozen large bottles at a time.

Mr. Edward Brown, an influential Zemindar, & Vice-Chairman of the Municipality of Burisaul, has from time to time taken over 2 dozen large bottles of Darlington's Pain-Curer, & writes:—"Please send me 2 bottles more (large size) of DARLINGTON'S PAIN-CURER. I am happy to observe that I have witnessed beneficial results from its application. Some of my friends used it, & I also gave to some of my servants: I was pleasingly surprised to see that in every instance it kept true to its name."

The Rev. Mother of St. Joseph's Convent, Bándora, Bombay Presidency, writes:—"We find DARLINGTON'S PAIN-CURER efficacious, and are glad to know of it as being a useful medicine. SISTER THEODORINE, *Superioress F de la Croix.*"

The Lady Superior of St. Mary's Convent, Allahabad, writes:—"DARLINGTON'S PAIN-CURER has been found most beneficial in a case of local Paralysis. M. J. SCHMIDT, *Superioress.*"

His Excellency Sir Salar Jung, G. C. S. I., after ordering for a couple of large bottles of Darlington's Pain-Curer, approved of the medicine, and ordered for 6 more large bottles of Darlington's Pain-Curer through Captain Percy Gough, his Private Secretary.

General Jeet Jung Bahadoor, Rana, of Nepaul, after ordering one large bottle of DARLINGTON'S PAIN-CURER, expressed his approbation, and ordered for a dozen large bottles of the same.

Rajah S. S. Ghosal, after taking more than 20 large bottles of Darlington's Pain-Curer, said that he found the medicine efficacious in every instance.

"Gentlemen,—I beg you will kindly send me another bottle of DARLINGTON'S INFALLIBLE PAIN-CURER which is undoubtedly worthy of its name, P. THORPE, 39, Anderson Street, Black Town, Madras."

Mr. G. Dessa, of Howrah, has used more than a 100 large bottles of DARLINGTON'S PAIN-CURER, and finds it his only friend that affords him an immunity from disease, or rids him of it when he is attacked.

Mr. E. C. Kemp, Editor & Proprietor of the *Bengal Times*, writes from Dacca. "I have lately witnessed a speedy and complete cure of a swelled foot attended by great pain, for the removal of which DARLINGTON'S PAIN-CURER was prescribed. Swelling and pain abated after a couple of applications, and in about 4 days disappeared. This is one of several instances in which I have noted the efficacy of Darlington's Pain-Curer."

Capt. Heath of the Steamer "Bombay," a Master Mason, writes—"I gave a bottle of DARLINGTON'S PAIN-CURER to a friend of mine who was ill. It having relieved him greatly, he wrote to me for another bottle. Kindly let bearer have a large bottle of DARLINGTON'S PAIN-CURER."

DARLINGTON & CO.,
Dhurrumtollah Street, Calcutta.

a-12

Hooghly Bridge Notice.

THE Bridge will be closed for traffic on Tuesday, the 23rd March, 1880, from 12-30 to 3-30 P. M.

G. H. SIMMONS,
a-6 *Secretary to the Bridge Commissioners.*

Anglo-Indian Rubber Stamp Co.

(Specially Cheapest Manufacturers of the above stamp.)

No 99, COLLEGE STREET.

THE promoters of the Company beg to intimate the public, that they are prepared to undertake works at exceedingly moderate rates and execute jobs to the satisfaction of constituents. Price list supplied on application. Specimens may may be sent *gratis*.

INDIA GENERAL STEAM NAVIGATION COMPANY, "LD."

SCHOENE, KILBURN & Co.—*Managing Agents.*

ASSAM LINE NOTICE.

Steamers leave Calcutta for Assam every Friday, and Goalundo every Sunday, and leave Debrooghur downward every Saturday.

THE Str. *Assam* will leave Calcutta for Assam, on Friday, the 19th instant.

Cargo will be received at the Company's Godowns. Nimtollah Ghat, up till noon of Thursday, the 18th instant.

THE Str. *Agra* will leave Goalundo for Assam on Sunday, the 21st instant.

Cargo will be received at the Company's Godowns, No. 4, Fairlie Place, up till noon of Friday, the 19th instant.

Passengers should leave for Goalundo by Train of Saturday, the 20th instant.

CACHAR LINE NOTICE.

REGULAR WEEKLY SERVICE.

Steamers leave Calcutta for Cachar and intermediate Stations every Tuesday, and leave Cachar downward every Thursday.

THE Str. *Madras* will leave Calcutta for Cachar on Tuesday, the 23rd instant.

Cargo will be received at the Company's Godowns, Nimtollah Ghat, up till noon of Monday, the 22nd instant.

For further information regarding rates of freight or passage money, apply to

4, FAIRLIE PLACE, Calcutta, 18th March, 1880. } G. J. SCOTT, *Secretary.*
a-23

RIVERS STEAM NAVIGATION CO., "LIMITED."

The Steamers of this Company run weekly from Calcutta and Goalundo to Assam and back.

THE Steamer *Nepaul* will leave Calcutta for Assam on Tuesday, the 23rd instant.

THE Str. *Punjab* will leave for Assam from Goalundo on Thursday, the 25th current.

For further information regarding rates of freights or passage, apply to

MACNEILL & CO.
a-32

Austro-Hungarian Lloyds' Steam Navigation Company,

Line of Steamers between Calcutta and Trieste vid Suez Canal.

Taking Cargo for Egypt, the Levant, Black Sea, Mediterranean, and Adriatic Ports.

THE Company's S. S. *Narenta*, will arrive here on or about the 25th March, and will leave on or about the 5th April next, calling at *Colombo, Aden, Suez, and Port Said*. Has excellent accommodation for Passengers, and carries an experienced Surgeon.

The Company also cover risks of Insurance on goods and specie shipped by their Steamers to any of the above-mentioned places, and grant Bills of Lading accordingly.

For Freight, Passage, and Rates of Premiums, &c., &c., apply to

DAVID SASSOON & CO.,
Agents, 104, Clive Street.

R. PINKERTON & CO.,

ENGINEERS, BUILDERS, & CONTACTORS

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Office and Work shop, 39, Bentinck Street

DR. J. G. ANDERSON,

MEDICAL PRACTITIONER AND ACCOUCHEUR,

No. 128, DHURRUMTOLLAH STREET,

May be consulted at all hours daily.

(At home from 11 to 12 a.m.)

Family engagements in and about Entally under special arrangements.

Notice.

LIFE of Maharajah Nava Krishna Deva Bahadoor of Sobhabazar in Bengali, by Beepin Behary Mittra, which the Press have opined to be highly interesting, is ready for sale at the Sanskrit Press Depository, the Canning Library, 39, Old Chinabazar, and 115, Chitpore Road, (Burtollah.)

Price six Annas.

On Thursday, the 1st April proximo,

AT No. 60, DHURRUMTOLLAH,

THE GOOD-WILL AND LEASE

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Messrs. Anderson, Wallace & Co.,

BUILDERS AND CONTRACTORS,

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THE PLANT,

COMPRISING

A Stationary Engine with Cornish Boiler, a 10-H.P. Portable Engine by Rushton, Proctor & Co., Soorkey Mills, Portable Pump, Saw Benches with Saws, Saw Sharpening, Gram Crushing, Shearing and Drilling Machines, a Silent Blast Fan, Braziers' and Blacksmiths' Tools, Forges, Anvils, Pug Mills with Tables, Barrows and other apparatus, Timber Trucks, Asphalte Boilers, Iron Tanks, a Pile Driving Machine with Monkies, Corrugated Iron Sheds, Bullocks and Bullock Carts, &c, &c.

AND

THE STOCK,

CONSISTING OF

Timber, Iron, Water Pipes, Stone Steps, Marble Oils, Paints, Zinc Sheeting, Lead Piping, a quantity of Brass-ware, Hinges, Bolts, Cocks, Screws, Nails, Window Glass, Varnish, Verdigris, Turpentine, Castings, Elbows, Bends, Piping, Planks, Rafters, Window Sashes, Jhillmills, Sash and Door Frames.

N.B.—Private offers will be in the meantime entertained, and further information can be had by applying to Anderson, Wallace & Co. 275

Bad Watches are Sold

BY HUNDREDS IN INDIA.

BLACK AND MURRAY beg to inform their Customers and the Public, that they have lately introduced a new description of ENGLISH SILVER HUNTING WATCH, with Patent Lever Escapement, and all the latest improvements.

Price—Rs. 55 nett.

These Watches are guaranteed for two years, and will be found strong, neat, and serviceable, having been especially manufactured for India by BLACK & MURRAY. They are warranted to be entirely English made. (Many so-called English Watches are Swiss, put in English cases).

Just to hand a consignment of their celebrated RACING CHRONOGRPHS, Nett, Rs 45

ELECTRIC BELLS for House or Office with Push, Wire and constant Battery ... ... Nett, Rs. 20

BINOCULARS, all sizes, from Rs. 30 to Rs. 60

BLACK AND MURRAY,

CHRONOMETER, WATCH AND CLOCK-MAKERS,

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An Important Sale.

Worthy of notice of the Capitalists.

THE well known Meniell Gunj Bazar in the Post of Chandbali, where the passengers rest, together with the land called Simlia, the aggregate income of which is more than Rs. 1,000 a year, is for sale. For particulars write to Rai Nemy Churn Bose Bahadur of Kurhar in Bhudrack. 270

A WIDOWER (Bengali) wishes to marry a widow.

Address—T. C. M.,
C/o. THE PRINTER,
" *Indian Mirror*," *Calcutta.* 271

COOK AND CO.'S

CRUSHED FOOD FOR HORSES.

Reduction of Price

COOK & CO. are glad to be able to announce the reduction of the price of their Crushed Food to Rs. 3/4 per maund exclusive of bags.

Cattle Food Rs. 2/4 per maund. } exclusive of
Chaff 1/8 per maund. } bags.
a-7 COOK & Co.

The Indian Guarantee and Suretyship Association.

IS the FIRST PUBLIC COMPANY established in India to provide Security against Losses arising through dishonesty of persons holding situations of trust, and to obviate the inconvenience and defects of Suretyship by Private Bondsmen.

The Security of the Association is now generally adopted for European and Native Officers under Government and Public Companies.

Friends and Relations are relieved of the fear of those pecuniary losses to which persons are exposed who become responsible for the acts of others.

Moderate rates, according to the nature of the employment, on the amount of security required.

Premiums periodically reduced.

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THE INDIAN MIRROR.

—o—

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